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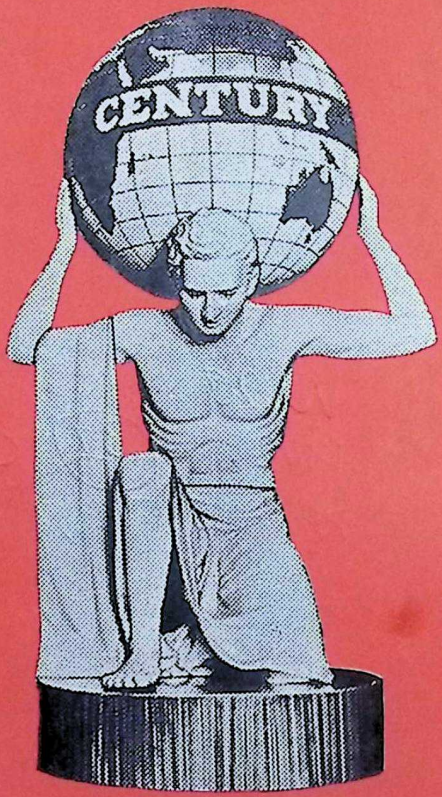

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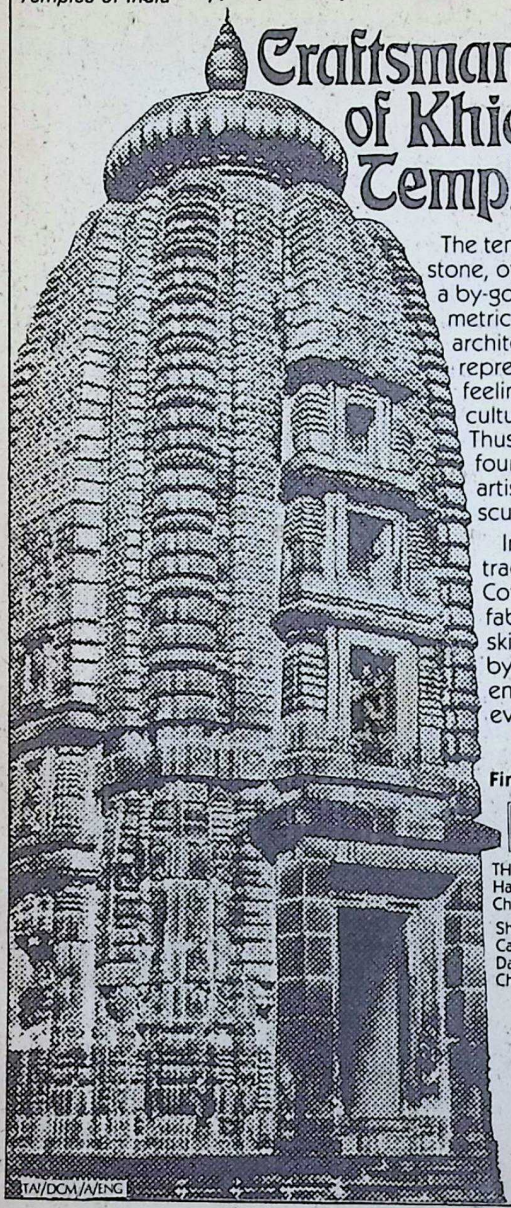

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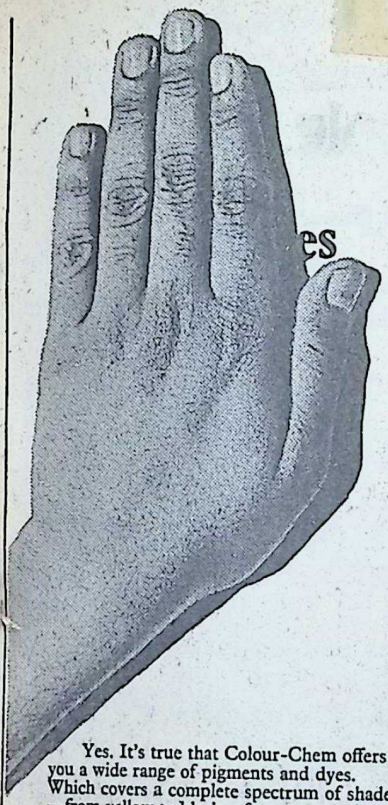

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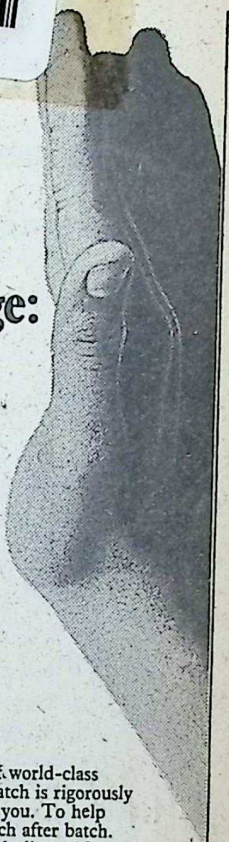

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FRONT COVER:
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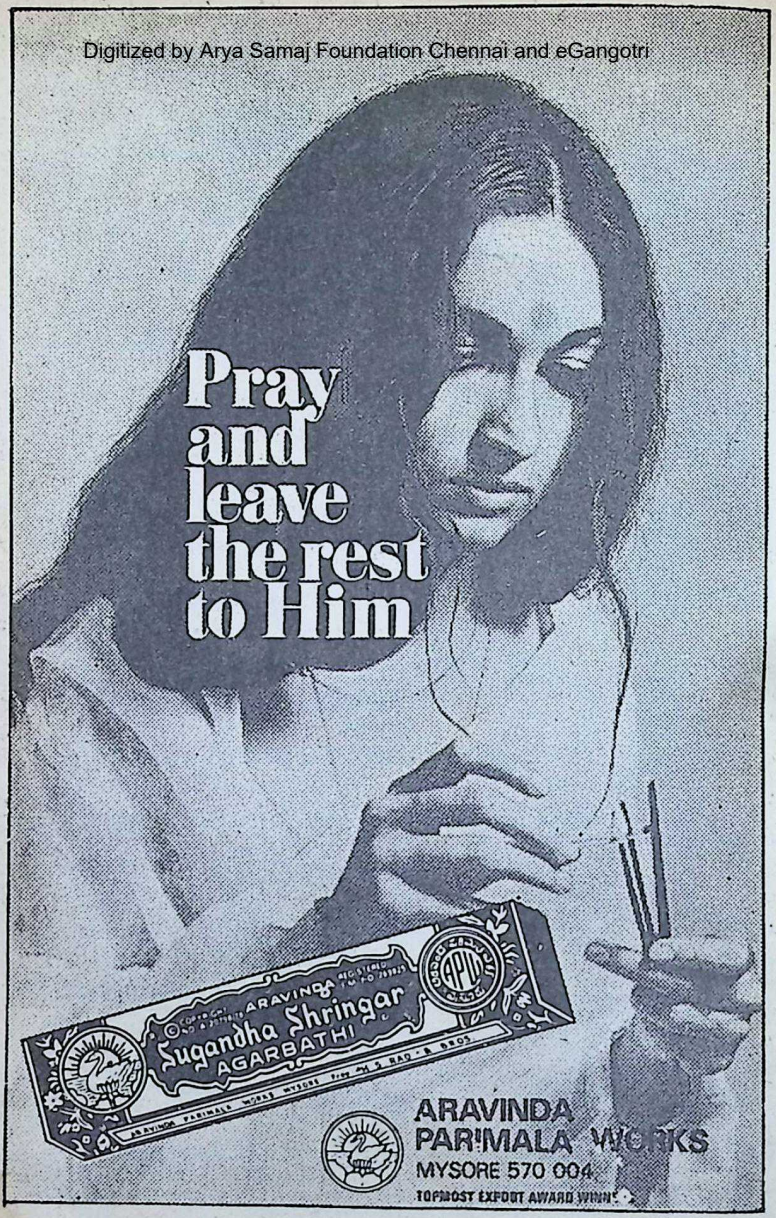

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आ नो भद्राः क्रतवो यन्तु विश्वतः

Let noble thoughts come to us from every side

Rigveda I-89-i

PRAYER FOR UNIVERSAL WELLBEING

सर्वे भवन्तु सुखिनः
सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु
मा कश्चिद् दुःखभाग भवेत् ।।

May all be happy.
May all be free from disease.
May all realise what is good.
May none be subject to misery.

Vedic Invocation

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SRI SUKTAM

A PRESENTATION BY SANT KESHAVDAS

Virtue (dharma), *wealth* (artha), *family and children* (kama), *and salvation* (moksha) *are considered the four-fold desires or objectives of humanity* (purushartha).

Wealth and relationship based upon dharma *or virtue are not considered as bad; instead, they may lead to perfection and salvation. They may be the greatest barriers if one considers material wealth and egotistic comforts as the goals of life. The wealth earned through unrighteous methods may lead to bondage and misery, whereas the God-given wealth used for the betterment of the needy may lead toward blessedness. Therefore, wealth or enjoyment is not a curse but can be a blessing, depending upon the means through which the same is earned.*

Those who want to do a lot of good in this world may get a lot of wealth—noble wealth, through the Sri Sukta *or prayer to the Goddess of Prosperity, but the man who uses such wealth should be detached in his mind and wish only good to everybody. For prosperity consists in contentment and God-realization. Wealth is a power of God. If bad people get it through ignoble means, they have the power to destroy humanity, whereas wealth in the hands of good people could be a power to save this world from demons. Hence this prayer for prosperity.*

Om hiranya varnaam harineem suvarna rajatasrijaam
Chandraam hiranmayeem Lakshmeem Jaatavedo ma aavaha

O all-knowing fire god, would you kindly propitiate Mahalakshmi, the goddess of prosperity, one whose body has the golden colour, one who is decked with gold and silver garlands, one whose dress is yellow-coloured and one whose face is like the full moon and her eyes blessing humanity with soothing grace. O Jata Veda, the fire god, kindly tell Her of our supplications.

Taam ma aavaha Jaatavedo Lakshmeemanapagaamineem
Yasyaam hiranyam vindeyam gaamashvam purushaanaham

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O Agni, the great fire god, with the blessings of Mahalakshmi, wealth and prosperity, gold and cattle, horses and useful animals, family and children and every type of prosperity will come to me. By the arrival of Goddess Lakshmi in my home, the prosperity will be imperishable. Health, friends, knowledge, everlasting peace, and finally freedom, all these types of wealth will be mine by the arrival of the Universal Mother, Lakshmi, into my home.

Ashvapurvaam rathamadhyaam hastinaada pramodineem
Shriyam Devimupahvahe shrirmaa devi jushataam

That Goddess Lakshmi in whose procession the celestial horses and the divine chariots are used, as the elephants roar the Om sound which pleases that Goddess, She being Gajalakshmi, or Lakshmi that is worshipped by the elephants. O Agni, I am invoking that power, the spouse of Vishnu. May I attain Her grace.

Kaam sosmitaam hiranyapraakaaraamaardraam
Jvalanteem triptaam tarpayanteem
Padmae sthitaam padmavarnaam
Taamihopahvaye sriyam

One who is sitting on the blossomed thousand-petalled lotus, one whose body has the colour of the lotus, may that greatest Goddess, the compassionate, radiant, ever-smiling, fulfiller of all the desires of Her votaries, hear my prayers.. I invoke that Mother, Mahalakshmi, of golden colour.

Chandraam prabhaasaam yashasaa jvalanteem
Sriyam lokae devajushtaamudaaraam
Taam Padmineem sharanam prapadyae
Alakshmeer mae nashyataam tvaam vrinae

I invoke Mahalakshmi, who shines like the full moon and like lightning. Her fame is all-pervading. Denizens of heaven constantly worship Her. She is munificent. Her benevolent hands are like lotuses. I take refuge in Her lotus feet. Let Her destroy my poverty forever. O Mother, Mahalakshmi, I take shelter at Your lotus feet.

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Born in 1934 in Bhadragiri, India, Sri Keshavdas had the mystic vision of Lord Vishnu-Pandu-ranga at the age of 11. Since then, he has been seeking to unite the world through devotional prayers and meditations.

He has travelled around the world 17 times preaching Universal love and peace. He firmly believes that the future world religion will be "Sanatana Vishwa Dharma" (The Cosmic Religion) or the ancient wisdom. A composer and minstrel of God, he takes his hearers to the realm of God-experience and fills their souls with the love of God.

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Aaditya varnae tapasodhijaato
Vanaspatistava vrikshotha bilvaha
Tasya phalaani tapasaa nudantu
Yaa antaraa yaascha baahyaa alakshmeehi

O Universal Mother, shining like the sun, it is through Your penance that the holiest trees of Bilva and Tulasi are born. They symbolize the tree of life. The fruit of that tree of life removes our poverty, both from within and without. In other words, bless us with inner light and outer independence and abundance.

Upaitu maam deva sakhaa
Keertischa maninaa saha
Praadurbhutosmi rashtraesmin
Keerthimriddhim dadaatu mae

O Devi, the great Goddess, with Your blessing let Kubera, the treasurer of gods, and his friend, Manibhadra, the protector of wealth, and Keerti, the goddess of fame, who was the daughter of Daksha Prajapati, be mine, which means may all wealth and fame come to me. May my

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country be prosperous. May all be healthy and wealthy, prosperous and peaceful. May You shower such a grace.

Kshutpipaasaamalaam jyeshtaam alakshmeem
Naashayaamyaham
Abhutim asamriddhimcha sarvaam nirnuda mae grihaat

That Goddess of hunger and thirst I, who is reduced to a skeleton, would like the death of that goddess of poverty. O Mahalakshmi, may You kindly drive away any fear of poverty and inauspiciousness from my home. In other words, bless me always with abundance and joy.

Gandhadvaraam duraadharshaam nityapushtaam
kareeshineem
Eshvareem sarva bhutaanaam taamihopavhayae shriyam

I invoke that supreme Goddess Lakshmi to dwell in my home forever. She is the supreme power of protection and Goddess of all the universes and cosmic elements. She is Mother Earth, the bestower of great contentment. Her blessings are bringing us the fragrance of the sandalwood paste. May that Ishwari be ever present in me.

Manasah kaamamaakutim vaachah satyamasheemahi
Pashoonaam roopamannasya mayi shreeh shrayataam
yashah

May Mahalakshmi fulfil all my desires. May I attain perfection. May my words come true. May I be bestowed with cattle, wealth, food, milk and honey to share with all. May that Sri Devi come to my home in the form of undying fame.

Kardamaena prajaabhutaa mayi sambhava kardama
Shriyam vaasaya mae kulae maataram padmamaalineem

We are the progeny of our forefather, Sage Kardama, who is one of the sons of Goddess Lakshmi. We invoke that Sage Kardama to install in my family the Universal Mother, Mahalakshmi, who is decked with the garland of lotuses. So be it.

Aapah srijantu snigdhaani chikleeta vasamae grihae
Nijadeveem maataram shriyam vaasaya mae kulae

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We invoke another son of Lakshmi named Chikleeta. May he dwell in our home and may his mother, Mahalakshmi, dwell in our family.

Ardraam pushkarineem pushtim pingalaam padmamalineem
chandraam hiranmayeem Lakshmeem Jatavedo ma aavaha

O Agni, the fire god, I once again pray unto you to invoke the presence of the Lakshmidevi with us. That Mother Who is merciful, blesses with Her lotus hand. May that yellow-clad lotus-garlanded moon-faced Goddess shower Her choicest blessings upon us.

Ardraam yahkkarineem yashtim suvarnaam hemamaalineem
Suryaam hiranmayeem Lakshmeem Jatavedo ma aavaha

O Agni, may you propitiate Mahalakshmi, the destroyer of demons but merciful to Her devotees, abode of auspiciousness, bestower of total protection, extraordinarily beautiful, decked with valuable ornaments, shining like a thousand suns. May that Hiranmayi, the golden-coloured Goddess, be pleased with us.

Taam ma aavaha Jaatavedo Lakshmeemanapagaamineem
Yasyam hiranyam prabhutam gaavo daasyoshvaan vindeyam
purushaanaham

O Agni, please pray to that Lakshmi that we should be blessed with inexhaustible wealth. May that wealth bring that greatest joy and peace along with all material comforts of cows, servants, horses, family and good children, and the highest of all, freedom.

Yah shuchih prayato bhutvaa juhuyaadaajyamanvaham
Suktam panchadasharcham cha shreekaamah satatam japaet

Whosoever wishes to be wealthy and prosperous, healthy and peaceful, may he pour the oblations of clarified butter into the fire for every stanza as he or she recites the above fifteen mantras dedicated to Mahalakshmi, the Goddess of wealth and prosperity. May this Sri Sukta or prayer to Lakshmi bring the highest blessings of joy here and hereafter. Tathastu.

Om Shantihi, Shantihi, Shantihi

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THIRUVULLAKKAVU

A LITTLE-KNOWN SASTHA TEMPLE

CHITTOOR S. NARAYANAN

Makara Vilakku, the occasion on which thousands of pilgrims, at the end of a 41-day penance, converge at Sabarimala Temple in Kerala dedicated to Dharma Sastha, falls this year on January 14.

The present article is about another not-so well-known Sastha Temple in Trichur District, with its own uniqueness.

The poem at the end is also by Prof. Narayanan and the allusions in it are to the Thiruvullakkavu Sastha.

THOUSANDS of devotees bring their children to Thiruvullakkavu temple in Trichur District in Kerala every year for initiation. They believe that if the children start learning the alphabets here, they would become scholars.

Since the ever-indulgent Dharma Sastha, the presiding deity of the temple, showers his benediction upon them, the flow is becoming a veritable cataract these days. This year, more than 2,000 had the initiation rituals on the Vijayadasami day alone.

The temple has been a great centre of the Scriptures, especially Yajurveda, for centuries. A few decades back, the bewitching melody of the distinctive "Peruvanam style" of Yajurveda used to reverberate within the small temple, for hours, every day. That is rather subdued now. Still, the devotees from all over Kerala come here and receive the blessings of the Omniscient Lord.

Perhaps the most popular story among the countless number is that of Pattath Vasudevan Bhattatirippad. He was an idiot as a teenager. He could not even pronounce his name Vasu, properly! A paradox, since he was the hereditary priest of this seat of wisdom. His heartbroken mother imposed a very strict rule that he should have his meal only after paying homage at the temple.

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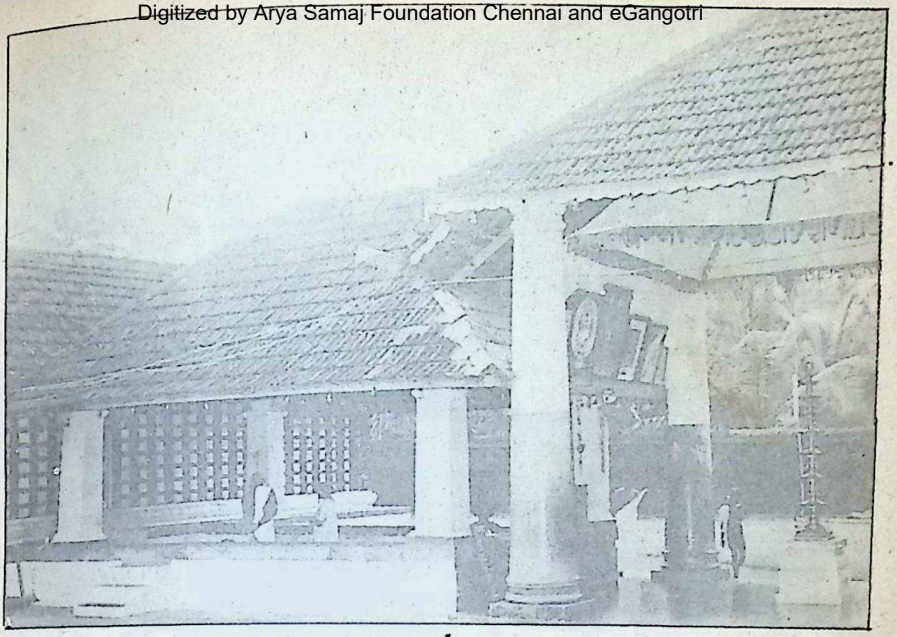

A view of the Thiruvullakkavu Temple, the Seat of Wisdom

Devotees at the Thiruvullakkavu temple on the Vijayadasami Day, the auspicious day on which children begin learning the alphabets

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Like most idiots, he was a good trencherman and this rule really penetrated his thick skull. This went on for several years.

Once he went over to the neighbouring Mithranandapuram temple for the grand Vedic conference there. Not that he knew Vedas. But a feast followed the conference and eat he could. A few mischievous boys, knowing his fear of water compelled him to go for a cruise in a paddling boat in the nearby lake. They did not return even at dusk and the jittery Vasu pleaded in vain. He had to reach Thiruvullakkavu at sunset. But he could not swim and there was no way of escape. They came back at night. The poor idiot was thoroughly frightened, yet set out to have his daily visit to Kavu. Thunder showers made the progress difficult. He reached there by midnight and found the sanctum sanctorum closed. To return without the daily prayers was unthinkable. Anyway, it was too late to go back.

Wet, miserable and shivering with fear he cried for long and fell into a fitful slumber. Dharma Sastha, in the guise of an old man, woke him up. Seeing a sympathetic listener, Vasu narrated his tale of woe. The old man gave him a bunch of "Kadali" plantains to eat. Avidly, Vasu ate them up and fell asleep again.

The next morning, a young maid of the Variar class (Temple employee) came there to prepare flowers and garlands for the daily rituals. She heard somebody reciting verses of wonderful lyrical appeal in the kitchen. Highly curious, she peeped in and saw that it was the idiot Vasu warming his hands at the fire and fashioning verses effortlessly!

A fool suddenly turned into a highly gifted poet! She decided that something unusual must have happened the night before. She saw the peelings of the fruits near and the half-opened doors of the sanctum sanctorum. Immediately, she gobbled up the peelings.

Vasu returned to the Vedic conference, not as an object of ridicule but as an awe-inspiring scholar. The boy who muttered meaningless mumble now expressed himself in mellifluous poetry.

Later he wrote the Sanskrit epic **Yudhistiravijayam,** usually called **Yamaka Kavya** because of the repetitive words. Each word was used again and again, in toto or split up, to give different meanings. Even great Sanskrit poets (of course Sanskrit alone is rich and deep enough for such gymnastics) did not try a full length work of such an epic magnitude and splendour. But **Yamaka Kavya** did not gain much popularity; it was too big and too tough for ordinary mortals. An extraordinary fate for a subnormal youngster! The maid who ate

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the peelings too, fared well. She composed **Sri Ramodantham** which is popularly used as the primer poem in Kerala even now. From then on, the devotees, hungry for the fruit of knowledge, began their joustling, irresistible flow.

The temple is of imposing antiquity. Astrologers speak of more than 6,000 years. Legend has it that the Saint Parasurama threw his battle axe into the Arabian Sea and reclaimed the land. He established 64 settlements from Gokarnam to Kanyakumari. Of these, 32 were on the Southern side of the Chandragiri river. The most important settlements of this southern half (the present Kerala) were Peruvanam, Panniyoor and Perinchellur. Peruvanam, situated in the heart of Central Kerala, became a glorious haven of art, architecture, culture and above all, Vedas.

The presiding deity of the Peruvanam settlement was, as in most cases, Lord Siva as Erattayappan. The massive temple had elaborate daily rituals and a 28-day-long spectacular festival, famed for 21 lavishly caparisoned elephants, drums and torches. That was 19 centuries ago.

But today people worship Lord Sastha in the neighbouring Thiruvullakkavu as their personal deity. The Divine Mother, Kali, in her fierce manifestation consecrated in the Melekkavu temple protects them. A separate personal deity, apart from the main settlement deity, can be seen elsewhere also. Sukapuram has Dakshinamoorthi and Alathur has Hanuman. The Peruvanam settlement has the all-important Sastha temple at Thiruvullakkavu and four other subsidiary temples at the four boundaries. The sublime concept is that Sastha looks after the whole settlement.

Story of Sastha

Sastha worship is very popular in Kerala. The story of His incarnation is rather peculiar. Once, an Asura did severe penance and propitiated Lord Siva. He wanted the boon that if he touches the head of another, that person should turn to ashes. Lord Siva was so pleased with his penance that He gave even this dangerous boon.

The next moment the Asura wanted to test the efficacy of the boon by touching the head of Siva Himself! The Lord could not take back the boon and had to run away to escape! The Asura followed Him. Siva begged Lord Vishnu for help. Vishnu assumed the guise of a beautiful maiden and bewitched the Asura. He enticed the rogue to put his hand to his own head. And lo! He turned to ashes. Lord Siva wanted to see the celestial beauty that charmed the Asura. Vishnu obliged. Siva, the destroyer of Kama, the Lord of desires could not resist such allure. He fell in

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Thiruvullakkavu: Getting ready for initiation

love with the graceful maid. They had a son, Lord Sastha, with Siva as the father and Vishnu as the mother. He truly had blue blood!

Lord Sastha appears as a somewhat forbidding father; fiercely protective, ever anxious about the welfare of the devotees. Like a luminous blue cloud (blue denotes infinity; not the blue blood of the Lord!) He rides a a white horse (Not a tiger as depicted by a popular story). People worship Him in different temples for different boons. At Thiruvullakkavu, He protects the devotees by giving them reasoning power and knowledge — the finest concept indeed.

The initiation rituals here are rather simple. First, the teacher (of the Varrier class and descendents of the maid who ate the banana peelings) writes the Malayalam alphabets on the tongue of the pupil with a gold ring. Then the child pronounces them and writes on some rice kept in a flat-bottomed bronze vessel. After writing the letters, he takes home some of the rice. This is cooked for his next meal. The ritual itself is of secondary importance, naturally. It is the

Learning is divine: The teacher writing alphabets on the child's tongue with a gold ring

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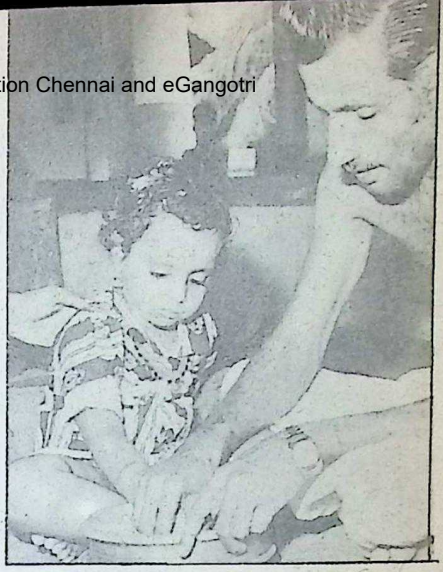
dedication of the self to Lord Sastha which makes him a great scholar.

Thiruvullakkavu is not a massive temple; nor does it resemble an art museum. It is built for prayers, preferably with scriptures. The self-revealed effulgence on three small stones within the sanctum sanctorum precludes even a proper icon. The daily rituals too are very brief. They cannot be elaborate since the brilliance would become overpowering!



Writing the alphabets on the rice

THE WINNING WAYS

The true blue flame,
The sootless core
Of Your blue-blooded
Infinite blue-benevolence of infinity
Ban my blues.
Let my base
Bass-mouthed bass
Be the base
For the mellow melody;
The hermit's haunting hynotic hymns!
My throbbing thoughts
Thud, thrash and thunder through
Veils of illusions
And rails of inhibitions,
To flirt with flitting
Intuitive introspective intellect.

* *

O! Sastha of Kavu,
Lord of wisdom,
Dumb I be, but
Laud I will; with wistful, winning ways!

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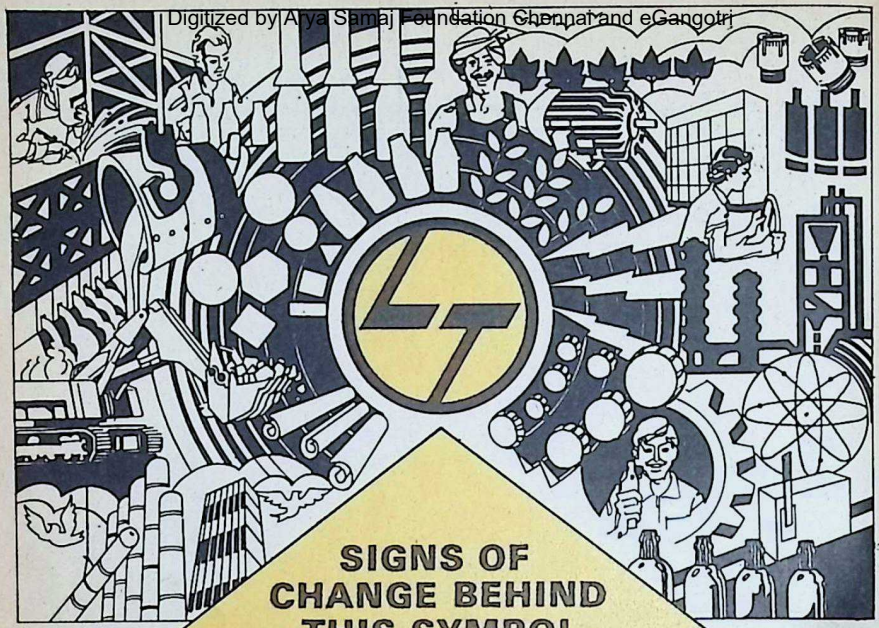

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Walk Inwardly with GOD

SRI SRI DAYA MATA

OUR attention should be so riveted on the Divine Mother that we are not inwardly affected by changing circumstances in our outer life: sorrow and disappointment should not much move us, nor should material pleasures unduly attract us.

I remember someone saying to Paramahansa Yogananda, "Well, a state like that would surely be most dull and uninteresting." Master answered, "On the contrary, when one is absorbed in the Divine Bliss, in the consciousness and awareness of the Divine Mother's presence, one enjoys the good things of this earth with greater appreciation, but without the attachment and sorrow that usually result from engaging in worldly activities."

We should learn to be neither attached to pleasure nor fearful of pain. We should accept what life gives without being too much elated or too much discouraged. This is the state of the truly spiritual man. It isn't some great strength that we can gather suddenly when we need it to face a big problem. This consciousness has to be built up gradually within us, by training ourselves to react properly to everyday problems and occurrences.

Master lived in that consciousness of Divine Mother wherein nothing external could touch him inwardly. It should become a part of our everyday life also.

We should learn to walk inwardly with God, free of any attachment to our material nature or to worldly pleasures or conditions. We should banish anger, greed, jealousy, hate, pride, and resentment. To be master of emotions, desires, and human nature is the goal of the spiritual man.

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EXPERIENCING THE POWER OF THE MIND

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Self-mastery is what ever human being, consciously or un consciously, is striving toward because only as master of him self can man be truly happy.

We should make the effort t arrive at that state wherein w are able to keep our composur under all circumstances. Tha perfect calmness and equanimit cannot be acquired through an means except deep meditation — drawing closer to the Divin Source whence the soul, our rea nature, originally sprang. Only b commingling the little droplet o our consciousness with the Divin Ocean in meditation are we abl to emulate the example, the idea blissful state, of the saints.

The personality traits we mani-fest, aside from those qualities born of our unity with Spirit, ar a cloak that we put on — an outer appearance that does no express our true feelings, our tru inner nature. We have to take ou consciousness deep within and strive to feel our oneness with God. Then when our conscious-ness returns to the world and t the conduct of outer life, we ar able to act in such a way that we reflect the divine nature that we feel, that we truly are, within.

God first, God last, God al ways — God alone! We mus hold to that ideal, to that thought No matter how many times w slip, if we continue to strive, tha ideal eventually becomes a part o

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us. Rather, we become a part of it; we become identified with that goal, it becomes the governing, motivating force blessing and guiding our lives.

Never be discouraged. Never think that you cannot make the spiritual grade, no matter how steep it seems at times. One of the most consoling and heartening encouragements Gurudeva gave to us was this reminder: "A saint is sinner who never gave up."

We should remember it whenever we get discouraged, or feel that we have fallen short of our spiritual goal. The saving grace of the would-be saint is that he never gives up, he always keeps on trying, no matter how many times he falls, no matter how many mistakes he makes. By never giving up, we prove to God that our devotion, our loyalty, our desire for Him are unconditional. When the Lord is once convinced that it is He alone we want, that it is to Him alone that we turn, then He is satisfied in spite of all our weaknesses and shortcomings. Then God takes us by the hand, "and He walks with us and He talks with us, and He tells us we are His own."*

* Paraphrased from the well-known hymn **In the Garden** by C. Austin Miles.

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In the wake of the runaway price rise of almost every component that goes into the production of "Bhavan's Journal" we are constrained to raise the price of the Journal by a nominal 25 paise per issue which we hope, our readers will readily put up with.

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This article by a celebrated American writer can probably change your attitude towards work from which there is no escape for any man from the moment of his birth. This is an excerpt from the book: 'The Wealth Within You' published by Wilco Publishing House, Rampart Row, Bombay-1. The book is priced Rs. 10/-.

HOW TO DISCOVER JOY IN WORK

ELMER WHEELER

WE do our best work only when we are doing those things that we take pleasure in.

Henry Kaiser says, "My mother used to say to me from the days of my earliest memories, 'Henry, nothing ever is accomplished without work. If I left you nothing else but a will to work, I would leave you the most priceless gift."

"You can find joy and high adventure in working and achieving," Kaiser goes on. "Instead of work, many prefer to dream of leisure, unwon security, and unfettered years to idle and waste away.

"If idleness and unruffled days are their aim, then the idol of their dreams might be the contented cow peacefully chewing her cud under the shade of a tree . . . or Ferdinand the bull, smelling lovely flowers.

"One of the most earnest wishes I always have made for my sons is a wish that they find sheer fun in their work. The person who makes fun and joy out of his job can leap out of bed at dawn and work with zeal for 16 hours. Work becomes a habit."

Secret of the Will to Work

Where does the "will to work" come from anyway?

Does it not come from our unconscious attitude toward work itself?

The man who feels that work is a curse he must endure, tries to "force" himself to his tasks because he "ought to."

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Yet, why shouldn't work be fun? If the greatest pleasure in life is from expressing ourselves creatively — in accomplishing things — in winning out over problems — how else can we ever express ourselves except through work?

Once you see work as an opportunity to express your creative powers — to get fun out of overcoming problems — then you'll work because you "want to" instead of because you "ought to." Work that is done because you "want to" is done willingly. And that is all there is to the mysterious "will to work."

The truth is that no great work — whether it be the work of art or literature, an invention, managing a business, or building a bridge — has ever been the result of working under outside pressure, such as a sense of "duty."

Money-making comes in this same category. If a man gets the idea that he "ought to" make a lot of money — if there is an outside pressure upon him to make a lot of money — or merely to satisfy some vanity, then money-making becomes a pain instead of a pleasure. If a man feels he "has to" be a success in order to please his neighbours, money-making can become a terrible strain that keeps him awake at nights, robs him of his health, and gives him ulcers. This explains why many people, who set out only to make money, either fail to make any — or else find themselves unable to enjoy it if they do.

Stop your hurrying about, your straining, your anxiety to make a dollar.

Success doesn't come that way.

When Wiley R. Reynolds died abroad in his yacht at Palm Beach, Florida, in 1939, he was the Chairman of the board of three big Florida banks and a Director of three others. He was President of the W.R. Reynolds Co., a Vice-President of the Genessee Corporation and Director of the Fort Wayne and Jackson Railboard.

He started his career at the age of 14 as a runner in a bank at Jackson, Michigan.

How did he get so big from such a little start?

This man who made a success in the "money business" on many occasions told his friends that he did not work for the love of money, but for the love of work. When he came to Florida in 1927 he had retired. But he found that working was even more fun than retirement and he started his huge Florida banking empire — for the fun of it.

Walter Chrysler puttered around with automobiles for 16 hours a day — because he liked to. John D. Rockefeller, Jr., said that one of his regrets is that the

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day does not put more hours — so he can have more satisfaction in working even more than 16 hours a day.

Turn over any really successful man or woman and underneath you'll find the "will to work" born out of the idea, that work is fun.

Robert G. Dunlop went to work as an accountant for Sun Oil Company in 1933. W. H. Linton, manager of the accounting department, was Dunlop's first boss. Linton says that the thing that impressed him about Dunlop right off was that he not only worked hard, but actually seemed to get a great kick out of doing a job — and doing it well right down to the last painstaking detail. It wasn't long before Linton called Dunlop to the attention of those higher up. His love of work carried him all the way up the ladder — right to the president's chair.

These stories can be duplicated a thousand times over. You've read them yourself — the great American success story of the poor boy who started at the bottom and through sheer relentless hard work made his way to the top. May be you ask yourself — how in the world did he make himself do it?

He didn't make himself do it anymore than you make yourself go to the movies, or go fishing, or whatever your pet sport happens to be.

Hard Work Won't Kill

Work has been held up as such a bug-a-boo that the average person is actually afraid of it. "It'll kill you," we are told. "No use working yourself to death."

The strain and stress of trying to force yourself to "keep up the pace" or to do something you feel is a curse to be avoided — these can kill you. So can the silly neurotic "drive" that punishes you by not allowing you to relax or have fun.

But work itself is not guilty.

Dr. Charles Mayo has said: "I have never known a man who died from over-WORK, but many who died from DOUBT.

The hardest amount of work does not break us down. Physical fatigue will set in and force us to rest long before we hurt ourselves. But resentment over even the slightest exertion can do a lot of damage.

The late Dr. James E. Barbee once told me that most poeple who came to him complaining that they were "all run down" were really "all wound up." What they really needed was "release" of their tensions through work, rather than relief from tension through rest, he said.

Work — as a means of creative self-expression — can actually cure fatigue. It releases tensions through the muscles. Dr. Edward Weiss of Temple University Medical School advises "run

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Those who live nobly, even if in their day they live obscurely, need not fear that they will have lived in vain. Something radiates from their lives, some light that shows the way to their friends, their neighbours, perhaps to long future ages. I find many men now-a-days oppressed with a sense of importance, with the feeling that in the vastness of modern societies there is nothing of importance that the individual can do. This is a mistake. The individual, if he is filled with love of mankind, with breadth of vision, with courage and with endurance, can do a great deal.

As geological time goes, it is but a moment since the human race began, and only the twinkling of an eye since the arts of civilization were first invented. In spite of some alarmists, it is hardly likely that our species will completely exterminate itself. And so long as man continues to exist, we may be pretty sure that, whatever he may suffer for a time, and whatever brightness may be eclipsed, he will emerge sooner or later, perhaps strengthened and reinvigorated by a period of mental sleep. The universe is vast and men are but tiny specks on an insignificant planet. But the more we realize our minuteness and our importance in the face of cosmic forces, the more astonishing becomes what human beings have achieved.

—Bertrand Russell
From: New Hopes for a Changing World

down," chronically tired housewives to start cleaning up the house. He tells them to scrub the floors, move the furniture, clean up the house — because this Muscular Action will offer a channel for the expression of nervous energy inside them.

David Seabury says, "Our energies seem to be used up, not because the flow is checked, but because either the channel is blocked or we have not learned to use our capacities in the right way .... We are tired not when we do too much but when we do too little."

William James says, "For many years I have mused on the phenomenon of second wind, trying to find a psychological theory. It is evident that our organism has stored up reserves of energy that are ordinarily not called upon, but that may be called upon ... Most of us continue living unnecessarily near the surface ... The same individual pushing his energies to their extreme, may in a vast number of cases keep the pace up day after day and find no 'reaction' of a bad sort, so long as decent hygienic conditions are preserved."

Commonsense itself tells us that WORK is a necessary ingredient of success. It is important then to see to it that our attitude towards this all-important factor is such as will promote our success rather than retard it.

We have the proof of thousands who have done it — that work can be fun if we but look upon it as a means to a pleasur-

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able end — as a means of ex-pressing our creative powers. Remember that the only difference between work and play is one of attitude. Play is what we enjoy doing. Work is what we "have" to do. The difference in attitudes is a matter of our motivation.

Do anything — climb mountains — play golf — run a bank — sell life insurance — because you get fun out of it, or get fun out of what it brings, and it's play.

Do these things, or anything else, for the one and only reason that you feel you "have to," and it's work.

And if money in itself becomes your primary goal — you are going to introduce strain, stress and tension — all unpleasurable and all good failure-factors. The secret here is not to try to convince yourself that money doesn't matter — or that you don't want it — or that it's somehow wrong. The secret is merely — do not concentrate so much on the "pawns" of the game, that you lose sight of the game itself.

It's a matter of where you focus your attention.

If the professional golfer keeps his attention on the game itself, it is as much fun for him to play it as it is to an amateur and he has a better chance of winning. But if he allows his attention to focus on the money he is going to win — or fail to win — he cannot give his full attention to the game. His game suffers. So does his pocketbook.

This is the reason why often a person who is overly concerned with money seems to end up with none, while the person who gets fun out of making it, ends up with the jackpot.

Jimmy Demaret, one of the biggest money-winners among professional golfers, tells me this is the way he has retained his zest for golf.

"I play golf because I like to," he says. "It's the best way to get out of work I know of."

It's also the best way for anyone to "get out" of work.

All you need do is turn your work into play . . . □□□

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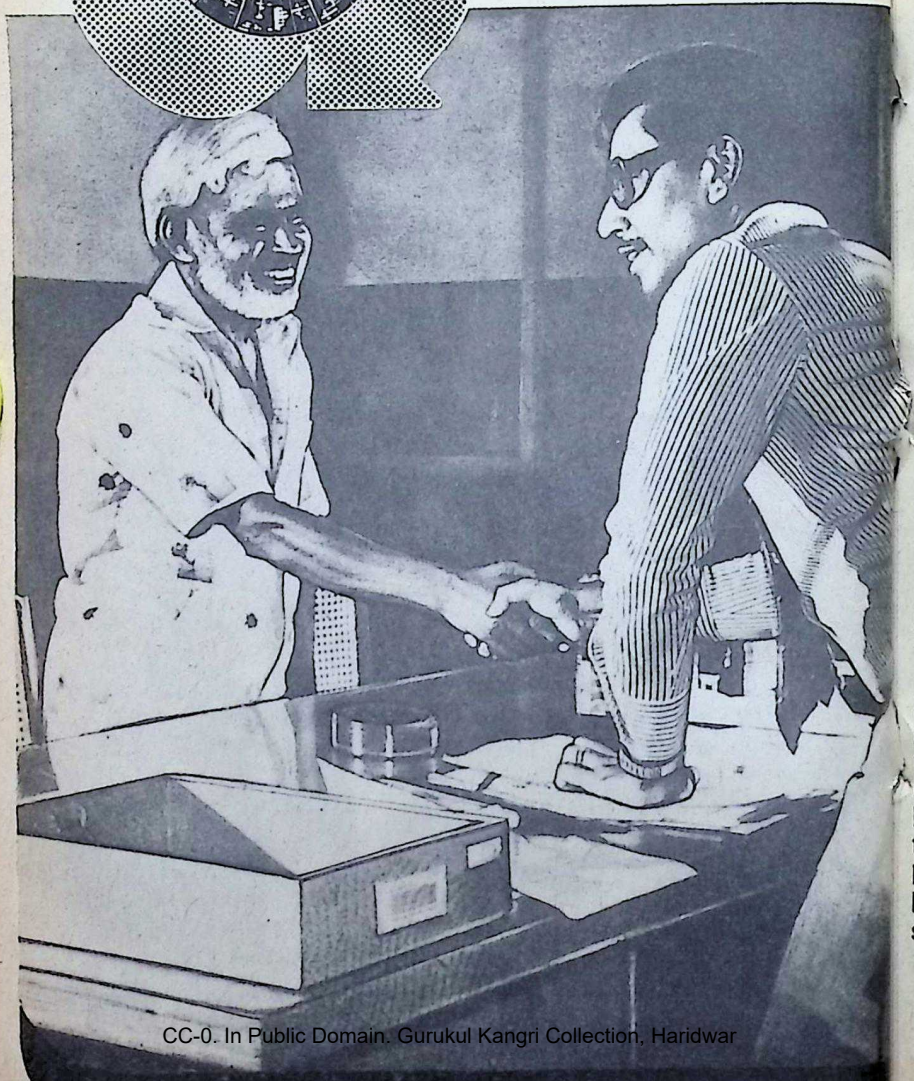
GEM FOR THE MONTH



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Indian Bank extends a friendly hand to all sections

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HEALTHY AND HAPPY LIVING

SOME TIPS

RAVI N. KAUL

Man is faced with the inevitable business of living. The author offers a few tips on how our living can be made livelier, healthier.

OVER the past decades, medicine has managed to control most of the world's major infectious diseases. But it is still powerless to alleviate the self-inflicted, chronic ill-health that stems from our ignorance and failure to act upon the knowledge we have. Getting fit is, or should be fun. Here is some advice, related to routine daily activities, that can help you establish almost effortless habits of health and happiness.

Breakfast

The average breakfast of the well-to-do today often consists of little more than coffee and toast or a bowl of cereal; people skimp in an effort to keep slim. More often than not, they don't; studies show that teenage girls who go without breakfast tend to be overweight because a falling blood sugar level in mid-morning often drives them to take calorie-rich snacks to boost their flagging energies.

Nutritionists agree that the first meal of the day should be a true "breakfast." It should include protein foods such as milk and cereal that are absorbed less rapidly than simple sugars and thus help to sustain energy levels during the morning. As some hard-working European farmers say, "Eat breakfast like a king, lunch like a prince and dinner like a pauper."

Breathing

Two hundred years ago Voltaire said, "A good deal of human illness could be cured by breathing." In a sedentary age this is more than ever likely to

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be true. At rest we use only a fraction of our total lung capacity — no more than a tenth when we are reading a book or writing a letter.

These disused areas can be activated by taking some brisk physical exercise every day, thus promoting the oxygenation of blood and the elimination of waste carbon dioxide. When walking, breathe in to a count of five or six strides, then breathe out for the next five or six. In any breathing exercise, concentrate in particular on breathing out the stale air in the lungs in order to take in a fresh supply of oxygen. Even then, only a sixth of the air in our lungs changes with every breath.

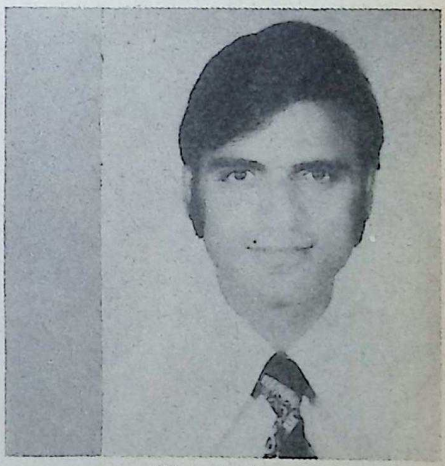
When we are afraid or tense, we often "catch" our breath and breathe in a rapid, shallow fashion. This changes the blood's chemistry and produces classical symptoms of anxiety; dizziness, muscular cramps, faintness and increased heart rate. If you feel your heart pounding and throat muscles knotting up before a performance or speech, take a few seconds to breathe slowly, deeply and rhythmically. Then tension will disappear and your breathing pattern will correct itself.

Exercise

As Hippocrates, the father of medicine observed, "That which is used develops. That which is not used wastes away." Without exercise, we suffer disuse, atrophy, become obese, breathless from the slightest exertion, permanently tired and prone to heart disease and a wide range of rheumatic aches and pains. Underexercised muscles grow weak and flabby. Insufficient use also leads to a weakening of the texture of the bones, which means that fractures occur more readily.

Coronary disease is now a prime killer among middle-aged males, and it is known that men with sedentary jobs are twice as likely to suffer heart attacks as those who perform more active work. The heart, like every other muscle in the body, needs regular exercise to keep it in trim.

Regular exercise also helps to work off some of the tensions and frustrations of life. Dr. Hans Selye, the world's foremost autho-



The Author

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rity on stress, has proved that rats trained to a high degree of physical fitness are able to withstand a level of stress — from shocks, noise, bright lights and pain — high enough to kill untrained animals.

Exercise can bring real therapeutic benefits. Whenever possible, we should shun the use of lifts. Ride a bicycle instead of driving, whenever possible. Cut down on T.V. viewing and spend the time saved on gardening, carpentary or other active pursuits. Take every flight of stairs at a steady trot.

In short, get into the habit of leading a more active life. Find time three times a week for at least 20 minutes of vigorous exercise such as running, swimming, or tennis in order to raise the heart rate to near maximum levels and thus improve cardiovascular function. If you have a history of high blood pressure, arteriosclerosis or coronary disease and need exercise, be sure you have medical supervision.

A short while ago an executive of a well-known firm consulted his doctor complaining of fatigue, breathlessness and general loss of **joie de vivre**. The doctor could find no evidence of organic disease apart from a trace of hypertension. His prescription: "Exercise mildly today, exercise more tomorrow, continue until directed, to stop."

Laughter

Over 2,000 years ago, Aristotle described the habit of laughter as "a bodily exercise precious to health." And philosophers and psychiatrists from Plato to Freud agree that the act of laughter is characterised by a sudden release of tension. Few activities can produce such widespread beneficial effects. Laughter aids digestion by increasing glandular secretion, relaxes the muscles and brings a blush to the skin and a sparkle to the eyes. "I've seldom been called upon to help a person who had a sense of the ridiculous," one psychiatrist observed, "and I've never had to treat anyone who could really laugh at himself."

Holidays

A holiday is considered by most doctors as probably the most valuable insurance policy against stress, disease and fatigue. Medical research on the subject reveals that many people today are choosing holidays not wholly appropriate to their needs.

Holidays should be chosen with care to help replace the missing elements in our lives and provide opportunities for self-discovery and growth. They can inject excitement into dull, routine lives; they can enable city dwellers to rediscover their grass roots, the lonely to find

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company and the repressed to natural urge to rest during the let off steam. Most people would working day. Yet as Henry probably benefit more by taking Thoreau observed, "A really two to three short breaks rather efficient labourer will be found than one long annual holiday. not to crowd his day with work."

Bedtime Snacks

At one time, fairly heavy dinners were consumed in order to stave off hunger pangs. Now it is appreciated that eating a heavy meal of any kind the last thing at night leads to restless sleep. On the other hand, it is a mistake to go to bed hungry, for we become restless and "night starved."

A late night cup of warm milk appears to make beneficial night cap. Doctors suggest that drinking a cup of malted milk improves the quality of sleep. After taking it, young people sleep more soundly and older people, and if they happen to wake during the night, they find that it is easier to get back to sleep.

There is an old adage, "'God sends the acute diseases; the chronic diseases we create ourselves." A million hospitals cannot create one healthy man. No public health measures, no legal reforms, no acts of Parliament will make us healthy. Only we can do this.

Rest Breaks

Many people consider it positively sinful to succumb to the

Most systems in the body show alternate cycles of work and rest. The heart, for example, manages to maintain its 100,000 beats a day without fatigue by interspersing periods of contraction (systole) with longer periods of rest (diastole). Experiments confirm that regular intervals of rest enable us to achieve the maximum output of work with the minimum expenditure of energy and the least risk of fatigue. Often the best way to rest is to set aside a few minutes every day for quiet meditation. □□□

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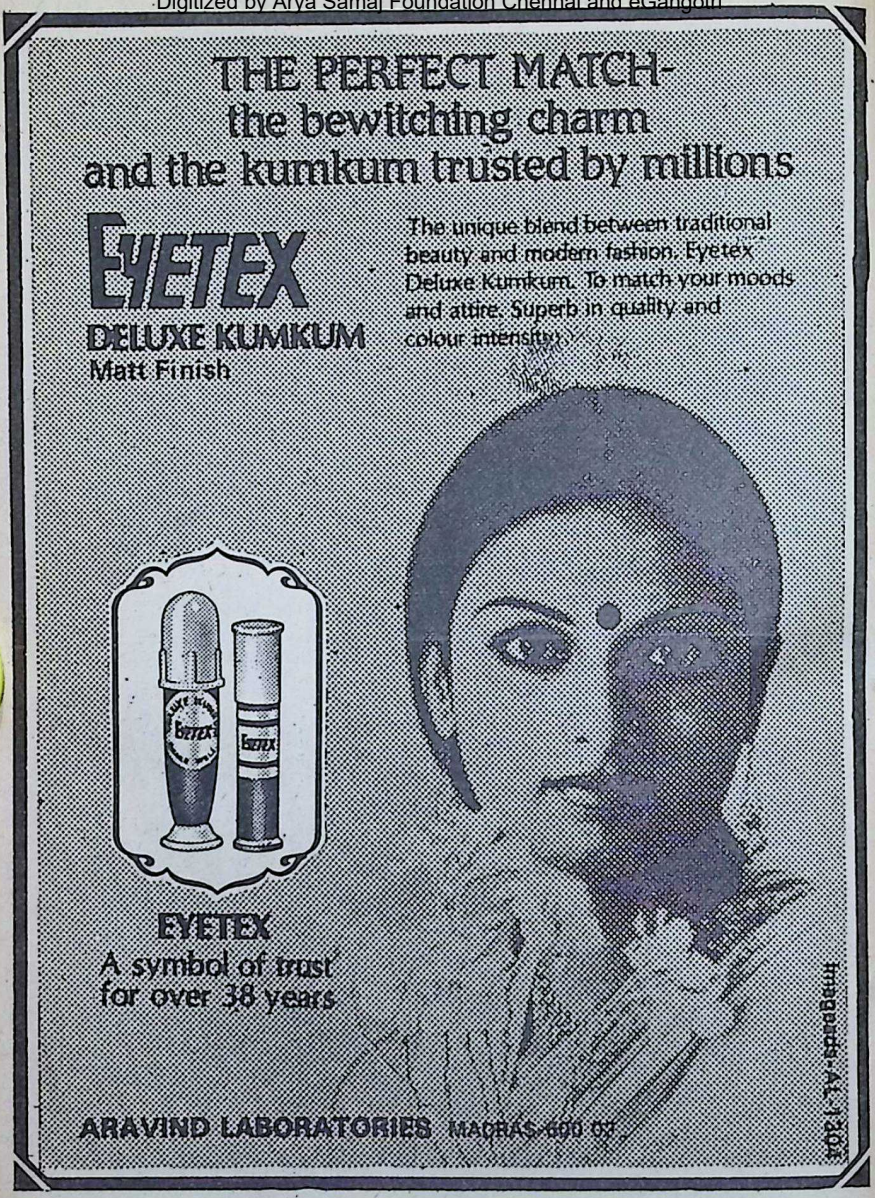
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THE MANGO TREE

VAIKOM MUHAMMED BASHIR

We present here a short story written by the celebrated Malayalam writer, Vaikom Muhammed Bashir, and translated into English by Dr. S. Velayudhan who heads the Department of English in the University of Calicut.

Bashir himself chose this story as the one he would like to see reprinted from among the hundreds he has written over a period of more than half a century.

Now in his seventies, this grand old man of Malayalam letters lives in Beypore near Calicut.

Three of his celebrated novels — Childhood Friend, My Grandad 'ad an Elephant *and* Pattumma's Goat — *all translated into English by Prof. Ronald Asher of the Edinburgh University, have been published recently in a single volume by the Edinburgh University Press, under the auspices of the UNESCO.*

Bashir is a writer of great originality, charm and wit. He writes in Malayalam but what he writes transcends linguistic barriers.

"NOTHING of what you heard is true. I don't worship any tree. But, I love this mango tree in a special sort of way. My wife Asma shares this feeling, too. This tree is the symbol of a noble act. I'll explain it."

We were at the foot of the tree. It was laden with mangoes. At the foot of the tree a large circular patch of ground was strewn with white sand, around which were planted rose bushes with a lot of flowers of different colours.

My friend's name was Rashid.

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Mr. Velayudhan

He lived in a nearby house with his wife and son. Both he and his wife were teachers in a neighbourhood school. His wife sliced some ripe mangoes and her son brought them to us in a plate. The boy was about 16. We ate the mango slices. They were delicious.

"How is the mango?"

"Very sweet indeed."

"It is a marvel — coming to think of how it all came about."

"Who planted this tree?"

"My wife and I planted it **here.** I'll tell you the story of the mango tree. I've recalled it several times. Those who heard it forgot the incident and started worshipping the tree. There is nothing to worship. But there is the memory of a noble act.

"My younger brother is a Police Inspector. He was then working at a place, some 75 miles from here. I went to see him and stayed with him. It was not a big city, yet I went round exploring it. It was a hot summer season. A hot wind was blowing. Water was scarce.

"As I walked along, I saw an old man lying exhausted at the foot of a tree in a lane. He had long hair and a beard. He looked as though he was dying. As he saw me he groaned: **'Alham dulilla.** Get me some water, son.' I walked straight to the nearest house and asked for some water from a beautiful young woman who was reading a newspaper. She went in and brought some water in a small jug.

As I was walking away with it, she asked me where I was going with the jug. I told her that someone was lying on the wayside and that I was going to give it to him. She also came with me. I gave the water to the old man.

"He sat up slowly and then did something marvellous. He got up with the jug, walked towards a withering mango sapling which stood on the roadside and tipped half the water at its root. A stray nut, cast off by someone after eating the mango, had sprouted. The roots were seen mostly above the soil.

"The old man walked back to the shade of the tree and drank the water after saying his prayer. He said **Alham dulilla** — may the Almighty be praised — and told us that his name was Yusuf Sid-

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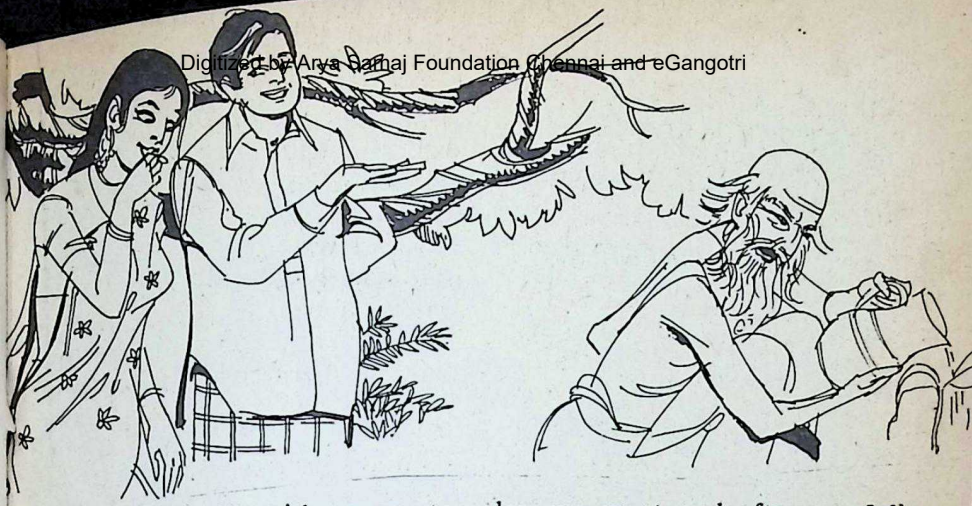

dique. He was 80, with no one to be claimed as a relation. He had been living the life of a **fakir,** going from place to place. He was going to die. He asked us our names.

"I said: 'My name is Rashid. I am a school master.'

"The young woman said: 'My name is Asma. I am a school teacher.'

"'May Allah bless us,' he said and laid himself down. He died as we looked on. Leaving Asma there I went and told my brother. A van was brought. The dead body was taken to the mosque, washed, covered with fresh clothes and buried.

"There was six rupees in his purse. Asma and I added five rupees each to that and bought sweets to be distributed among school kids.

"Later I married Asma. Asma watered the mango plant regularly. Then we built this house. One day we went and after carefully removing the mango sapling, took it home and kept it in a corner in Asma's bedroom for two days. Later we planted it here. It grew luxuriantly; we tended it carefully; gave it rich manure and water. That is the story of this mango tree."

"A beautiful incident. Before he died the old man watered this dumb plant. I'll remember it."

I bade farewell to them and walked away. They called me. I turned back. Rashid's son brought four mangoes wrapped in a piece of paper.

"For your wife and children," he said.

"Do you go to school, son?"

"Yes, I go to college."

"What's your name?"

"Yusuf Siddique."

"Yusuf Siddique?"

"Yes, Yusuf Siddique."

□□□

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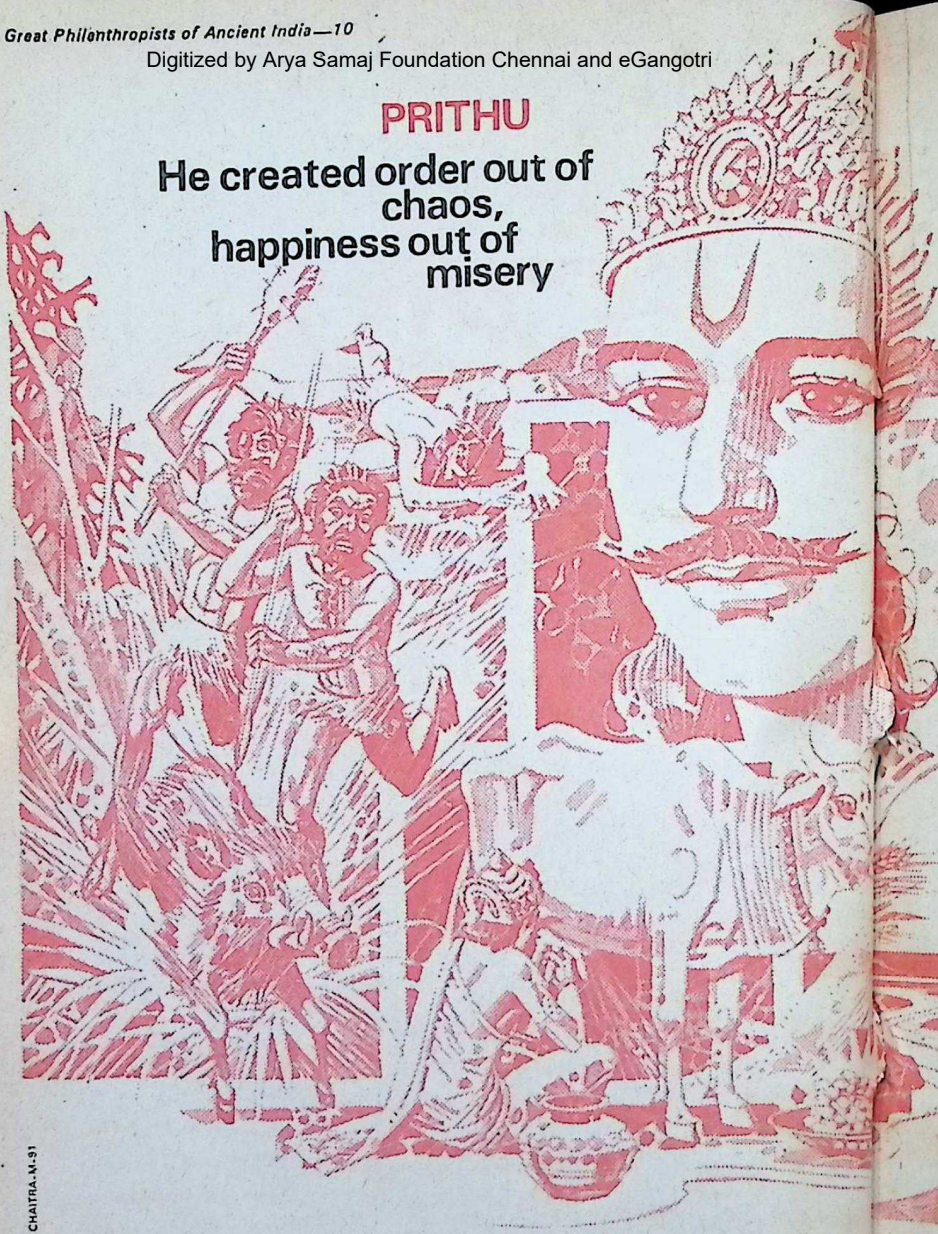
PRITHU

He created order out of chaos, happiness out of misery



CHAITRA-M-91

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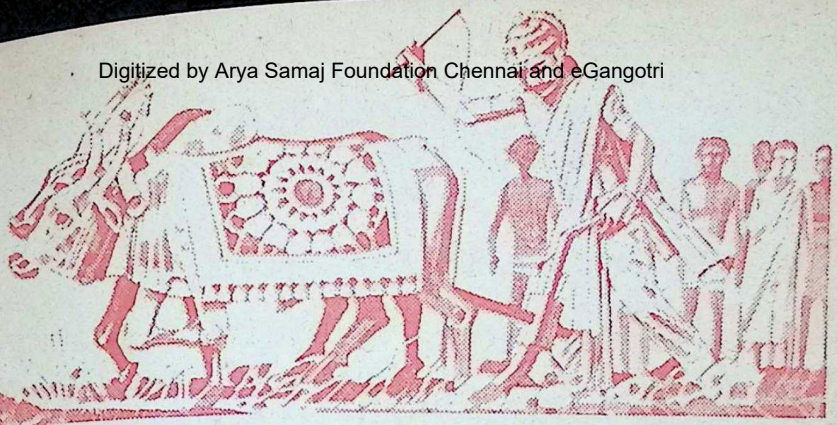

In pre-historic times, nomadic tribes stalked the land hunting down animals for their flesh and their skins. Their lives were filled with hardship as they battled the relentless forces of nature.

Then Prithu came to their aid. Directing them to build dwellings on safe places. Teaching them to till the land and grow their own food. And so, as it is recounted in the Puranas, Prithu came to be called the first king of the earth. And the earth was named Prithvi, which means "the daughter of Prithu".

The Puranas relate an intriguing allegory concerning Prithu. In his quest for sustenance, Prithu raced after the earth, armed with his bow and arrow. Transformed into a cow, the frightened earth begged Prithu not to kill her but to milk her instead. Prithu did so and so gained abundant crops for food for the human race.

Prithu created a new stable culture out of confusion. During his reign villages, farms, towns, ports and various organised human settlements sprang up. He freed people not only from the fear of wild animals but from robbers and demons too. And he protected one and all from the vagaries of nature.

He established a code of human conduct and created an orderly society composed of four classes, each with their particular functions. As well as four phases of life with their systematical programmes.

Prithu has been lauded in Vedic literature as a great and generous ruler. He is considered to be one of the twenty-four incarnations of Lord Vishnu, the Eternal Preserver.

His royal vow taken when he ascended the throne of the earth is justly famous. "I shall fearlessly bring into action the established code of moral conduct. I shall rise above personal likes and dislikes and shall deal with every person as an equal. I shall give up selfish desire, anger, avarice and pride and shall follow the eternal path of righteousness by protecting the virtuous and punishing the deviates. I again and again swear to rule and protect the people as if they were the very Divinity of the earth".

What makes his vow so unique and different from those taken by monarchs of other countries and other ages is that it applies not to any particular religious creed but embraces the whole of mankind.

Indian history and mythology possess a rich pageant of philanthropists who mastered human frailties and astounded the world with their celebrated acts of charity. These principles, enshrined in ancient stories, enlighten and inspire us even today. Guiding our decisions and policies with ideals that remain unshaken over the centuries.

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His Patriotism Distinguished His Plays

DR. MAHENDRA N. PANDIA

Way back in 1889 W. B. Yeats told a young man to go back to Ireland, his homeland, and plunge himself into the exhilarating task of resuscitating the rich cultural heritage of his people and that is precisely what J. M. Synge did. The drama is recaptured for the readers in this delightful piece.

THE world of today readily acknowledges the significance and importance of folklore literature at the grass-roots, as it has come to be universally recognised. The world also appreciates how rich and how enlightening is the treasure that is stored through oral tradition which kept folklore alive and young for centuries together.

People today are further aware of the relation that exists between the politics and the literature of any country. It has known and felt the echoes and tremors of political struggles made manifest through the printed pages of the novel or the spoken words of drama. But to expect all this, and that too, in the manner it was found, about a century ago, is certainly a fact that can cause no small surprise.

For in those days the poet, the playwright and the novelist did not readily go into battle; he preferred the placid waters of an imaginative world to the dust and heat of conflict that was inextricably woven into the fabric of a country's struggle for emancipation.

But the temper of the times was different in Ireland at the turn of the century. There was a living and dynamic consciousness there that her people were deprived of their right to freedom and that their rich and ancient culture — of which they were the inheritors — was on its way to extinction through neglect and indifference. This had to be salvaged at all costs and no price was considered too great for the achievement of this goal.

Thus, some minds met together

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and founded the Irish National Theatre from which word should go forth letting all know how hauntingly beautiful the language of the people was — of the people who were being forgotten, who were poor, who were illiterate, but who had not shut their lips on poetry; who even as fishermen, mendicants, tinkers, peasants, lived a life where such imagination and simple beauty had an unmistakable and yet an unobstrusive place.

These were the people of Aram Islands, of Wicklow and of Mayo and if this could be preserved, with all its ramifications, the country would know and be proud of what it did actually possess in great profusion. But then who would go to these far off places, uninviting and away from the haunts of man, and cast his lot, even at intervals, with these lonely and lost mortals on whom society had turned its back, perhaps in haughty disdain, perhaps in plain ignorance?

In Paris in those years, lived a young Irish man (born April 16, 1871 and son of a lawyer), who had travelled over Italy and other parts of the Continent and had studied drama at Darmstadt and Coblenz in Germany and who was not fascinated by the forensic career of his father. Here was one who from childhood had been in love with nature, with birds and stars and the winds of Heaven and who nursed a frail body but an actively strong poetic mind. He met by chance, William Butler Yeats and the meeting in 1899 was a tryst with destiny for all concerned. Yeats asked the younger man to go back to his native Ireland, to the remote, sparsely inhabited parts of the country and to steep himself in the lore of those there who had kept the candle burning, kept along and aloft that innate culture and the rich heritage of which they were the heirs. This young man so addressed and so requested was **John Miltington Synge** and the outcome of it all was that he left for his destination for the fulfilment of a noble mission, willingly undertaken and, later faithfully discharged.

He spent a few years in their society, years during which he profited himself immensely. He had gone there with the urge to learn, to admire and to absorb, and his stay and contact enriched the coffers of his mind. He heard a language of which every word was flavoured like a nut or an apple; which was tinged by the undertones of a poetic imagination, unsophisticated and unalloyed. He identified himself with them and wrote the annals of their life and showed how these beyond "the pale of civilization" had a courage heroic, and a faith unshakeable and blameless.

Their superstitions, beliefs dreams, hopes and aspirations

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their agony and their ecstasy all found their way in the plays and books that he wrote about them. In his six plays he hardly used a word or an expression which he had not heard from the lips of those with whom he passed his days.

And he then discovered that the chronicles of their times were no less eventful, no less universal than those of others. From the pages of his plays rise figures which have epic dimensions and which can belong to any country in any period of time: such are old Maurya, Deirdre, Christy Mahon and through them stand revealed the heart and the mind of the Irish, seen with humour, irony and understanding. Thus came the Celtic Revival, and thus the Irish Cultural Renaissance stepped up the political awareness of those who banded themselves into the Sinn Fein (ourselves alone) organisation and were waging the freedom struggle from John Bull's Other Island.

Synge produced plays in quick succession; his tragedies, folklore, all exhibited the profiles of his many-sidedness. Though he was misunderstood at the time and though his plays when staged, met with violent opposition, he stuck on and at last convinced his compatriots that what he had said was without contempt or condescension; that he was not judging, not accusing, not blaming, but only recounting what he had seen, heard and experienced in the remote regions, unfrequented and ignored by his countrymen.

The greatest attempt of his was **Riders to the Sea,** a play that touches in its majesty and simplicity the sublimity and tragedy of the Greeks. It shows a poor fisherman family whose sons have been drowned at sea. The last son still must go, for that (the sea) is their source of livelihood. The grim realisation of life in confrontation with elemental forces is clearly visible even in the play dealing with the poorest of the poor. And so he departs, against warnings and forebodings, to drown at sea soon after. The response of old Maurya, the mother, is truly impressive in its dignity, in its simplicity of utterance, in its resignation to the will of God, in its acceptance of the inevitable. She speaks words that are not hers alone or of any Western character. They are the expression of thoughts that are universal and belong to no particular country, culture or creed.

"They're all gone now, and there isn't anything more the sea can do to me. I'll have no cause now to be crying and praying when the wind breaks from the South, and you can hear the surf is in the East, and the surf is in the West, making a great stir. What more can we want than that? No man at all can be living

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for ever, and we must be satisfied."

"The playboy of the western world" brought out a new and unsuspected trend in his writings with humour that was ironical and an understanding that was as deep as it was sincere, he described a certain dimension of Irish attitude which was grossly misunderstood by his people and led to his popularity being temporarily eclipsed. He had no desire to belittle or to insult his brethren; he had meant no offence, but he wanted to hold up a mirror that would reflect the moods and the manners, the mirth and the melancholy of the Irish, whom he had seen from close quarters for quite a reasonable length of time.

He here speaks of a young man, Christy Mahon, who has differences with his father, strikes a blow and fearing that it has killed him, escapes into a remote rural seat where he asks for shelter, admitting that he had killed his "Da when Tuesday was a week." He is taken for a hero by the simple folk and his presence there shatters the dreams of quite a few. He is offered temptations if he would stay and women transfer their affection to him and consider him as "a marvel." "Oh God bless you! you are the lad, surely," they say, and he exaggerates his "exploits" till he wonders: "Wasn't I a foolish fellow not to kill my father in the years gone by! While this is in progress, old Mahon, his father, walks in with his head bandaged, for he had only fainted and had not died. This leads to a curious situation and complications set in. Ultimately, they realise that "the playboy" is an impostor and that he had done nothing but tilted a soft blow and had "chased northwards in a sweat of fear."

Here we have, apart from the slap-stick nature of the play, a deep and ironical insight into the minds of the villagers who admire heroism whatever its nature, but dislike cowardice and falsehood. Synge brings here both "reality and joy" mingled with a "popular" imagination that is "fiery and magnificent and tender."

The next play which was posthumously published takes the reader into the remote regions of Irish mythology and strikes a sympathetic chord in every heart. The characters grow into a living reality and assume proportions which are epic in their stature.

It speaks of human devotion which can rise superior to heavy odds and challenges, threats of violence and of death. Conchubor, Irish King of Ulster, desires to prevent the marriage of Deirdre, brought up in the arms of Nature, with Naisi in order that she might marry him. He puts temptations in her way and betrays Naisi when he finds that she has escaped and married him in

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spite of prophesies of a dire and fearful nature. Steadfast and true, Naisi joins her husband in death and shares with him a common grave.

The atmosphere in the play evokes feelings proper to the appreciation of a subject of such importance as that of the play; it is punctuated by laughter and pathos, courage and cruelty, love and hate, but over all arises the legendary figure of Deirdre of the Sorrows beckoning as if from afar to the path of love, liberty and truth.

Synge thus revivifies a legend of old and gives it a new lease of life. He fills it with the music of his words and clothes it with ineffable beauty.

Though his output was small it was varied, and in another of his plays, "The Tinker's Wedding," we meet with the poor of the land who wish to get married. Like a symphony, it does not teach or prove anything, and Synge, in his preface, expresses the hope that "these country people who have so much humour themselves will not mind being laughed at without malice."

Michael Byrne and Sarah Casey, both tinkers, decide to enter into matrimony and find a priest who is willing to perform the ceremony if he is given some gold and a tin can. But Mary, Michael's mother, who is opposed to the marriage, substitutes empty bottles for the Tin Can in the bag his son has prepared, and when the priest sees this, he loses his temper and abuses them and they in turn cudgel him and tie him up in a bag. This is a new dimension of Irish life and it expresses their extreme poverty and their small luxuries.

Thus through these plays and others, Synge made the dumb articulate and put on the stage the homely and the heroic that formed part of their simple existence. He showed the bitterness and the melancholy that had entered the soul of the poor folk, and with an understanding, born of suffering, he was able to show the world the struggle of these dreamers and saints, in all their profiles. Thus it was evident that the Irish dwelt on two planes simultaneously, one of a wistful past — heavy, nostalgic, and the other where strands of bitter realisation couldn't be lost sight of.

Thus, through the pageant of his plays pass and repass characters who have struck the imagination of the reading public; they have reached dimensions which are universal and epic in their appeal. Thus, we have Deirdre of the Sorrows rising from the hoary past, a figure that compels our admiration and pity, and bears itself with dignity and courage. Old Maurya typifies the universal mother, standing four square, unyielding and victorious in the moment of her direct tribulation and grief, though fates

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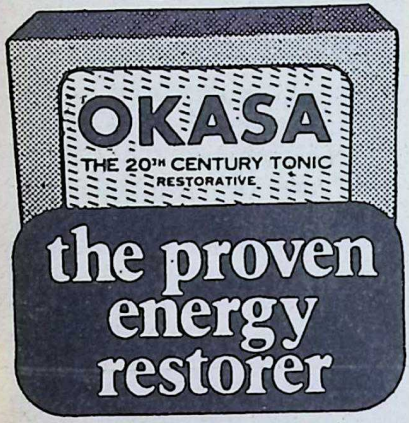

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have been unkind to her life. We have Christopher Mahon representing the Irish **penchant** for exaggeration (the universal human failing); we have Michael Byrne typifying the average tinker's life and its vexations.

In "The Well of the Saints" we have the blind regaining eyesight and after having done so, praying that they be returned to their happy ignorance and darkness, as what they have seen of life has taken away from them, the happiness that had been theirs in their innocence of the world.

Thus has Synge covered within the apparently narrow range of six plays a plot of ground that can be said to be universal in its application and influence; he has touched it with the magic of his poetry and transmuted it with the beauty of his vision.

Though frail and weak physically, his mind and heart were always on the wing and bodied forth from them characters who still live to inspire as also to keep alive the spirit, the heritage and the culture of the past, which but for him and his associates would have remained buried under the dust of ages. This man with the heart of a poet and the soul of a tramp lived a short life of 38 years (1871-1909) but a meaningful one, with fulfilment and success crowning it towards the very end. □□□

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GABRIEL OKARA AND CYPRIAN EKWENSI

Two more writers from Africa are introduced in this article by the author whose series is attracting wide attention.

V. SIVARAMAKRISHNAN

NO two writers can be as different as Gabriel Okara and Cyprian Ekwensi though both are Nigerians and were born in the same year, 1921. Okara is essentially a poet, with only one novel to his credit and that, a **tour de force.** Ekwensi is mainly a short story writer, with five novels published so far, all except one dealing with the seamy side of the gay, urban life. Okara is like the ocean, deep and profound. Ekwensi is like a limpid stream, with light and shadow playing on its surface. The one disturbs and provokes; the other entertains and soothes.

Gabriel Okara's 'The Voice' (1964) has been variously described — 'a poetic novel'; 'an interesting and imaginative piece of writing with the simplicity of a parable and the poignancy of an epitaph'; and 'an unusual document.'

The story is a simple one but as Arthur Ravenscroft would have it, 'it is a kind of simplicity that isn't simple at all.' Fresh from school, after completing his formal education, Okolo (which means 'the voice') starts on a quest — the search for 'it' in everyone. The meaning of 'it' becomes clear towards the end of the novel: "So Okolo for three days and three nights sitting with his knees drawn up to his chin, talked to his inside that everybody has or to have a purpose apart from bearing children and

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the sweetness of one's inside in questions. Questions will take the world is in the fulfilment of you nowhere. I keep telling you that purpose. The only hard these teaching words'."
thing, rather one of the two hard
things, is knowing your purpose
in the world. The other, which
is harder, is not to corrupt it
after knowing what your purpose
is. As for him, his purpose he
knows. He will keep it clean
as a virgin sheet of white paper.
And to keep it so clean, he will
keep his inside as clean as the
sky." (Note the peculiarities of
syntax and the use of words like
'inside').

As it happens, Okolo finds that in his town of Amatu few had any purpose in life and, if any, they were corrupted to the core. The political boss held sway and the people followed him like dumb-driven cattle. Fear was their dominant emotion. 'You are men with strong chests. Why do you fear Chief Izongo? He is a man like you and me. I know you are doing this not because you like this but because you are walking with fear behind you pushing you as you pushed me yesterday. Why do you allow fear to so own you?'

Okolo's Socratic questioning only infuriates the political boss, Chief Izongo. "Hear him," Izongo said with his lips on the edge of the jug. He took a sip of palm wine. 'Hear him,' he repeated after swallowing the palm wine. 'Always asking

Okolo, the gadfly, the thorn in the flesh of the political chief, is arranged before the Council of Elders. One of the henchmen of the chief declares: "What could you have been without our leader ..... We must support our most honourable leader." Okolo refuses to be one of the dumb followers and is asked to leave the town. One of the elders — the typical, worldly-wise, apathetic, mindless mass-man — advises him: "This thing you are doing is too heavy for you. I went to school only a little but I have killed many more years in the world than you have. You cannot get anything in this world if you do things like this. These happenings make my inside bitter, perhaps more bitter than yours. But there is nothing I alone or you and I can do to change their insides. It is the bad spirit that is entering everybody and if you do not allow it to get you, they say it is you that has it. So I just sit down and look. If they say anything, I agree. If they do anything, I agree, since they do not take yam out of my mouth. The teaching thing I want to say is that: Change and do as others are doing."

When Okolo retorts that he cannot change his inside 'like you change a loin cloth,' the

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elder continues: "You must see the fact of the new time. Everybody's inside is now filled with money, cars and concrete houses and money is being scattered all around. If any falls at my feet, I stoop and pick it up. If I don't pick it away, I will be called a know-nothing man, and I will be kicked away." The stubborn Okolo finds himself put on a canoe and sent away to the city of Sologa.

The people of the city are no better. They live in dread of the Big One. They go about their different ways without trying to find out the 'it' — the meaning or purpose of life. "Okolo stood turning his eyes this way and that in the street. Thus he stood with the crowd passing him by: cars honking, people shouting, people dying, women delivering, beggars begging for alms, people feasting, people crying, people laughing, politicians with grins that do not reach their insides begging for votes, priests building houses, people doubting, people marrying, people divorcing, priests turning away from worshippers, people hoping, hopes breaking platelike on cement floors."

Okolo is not left in peace. He is confused, 'his inside like a room with chairs, cushions, papers scattered all over the floor by thieves.' At the eating house Okolo reads: "Even the Whiteman's Jesus failed to make the world fine. So let the spoilt world spoil."

The owner of the eating house tells him: "Do not think any more, my man. The people who have the sweetest insides are the think-nothing people and we here try to be like them. Like logs in the river we float and go whither the current commands and nothing enters our insides to turn the sweetness into bitterness. So, my man, here stay and be one of us." But Okolo again shook only his head, thanked him and left with everybody at him staring.

Meanwhile Okolo is hauled up before an assembly to testify that he had done nothing immoral in giving shelter to a bride-to-be under his rain coat while going to Sologa in the boat. He decides to return to his own town of Amatu despite the order of externment.

Here is a paragraph in which Arthur Ravenscroft finds much literary excellence. The para reads:

"The canoe was full with men and women and children going home. Every available space was occupied, not even a space to stretch his legs. So Okolo sat with his knees drawn up to his chin trying not to touch another body. This little he had now learned. He smiled in his inside. But is it possible for your body not to touch another body, for your inside not to

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touch another inside for good or bad?"

Now for Ravenscroft's exegesis:

"The passage begins by describing the crowded condition of the boat. With so little space available Okolo sits with his body drawn together so as not to touch anyone else. Then comes the sentence: 'This little he had now learned.' It refers to his experience during the river journey in the opposite direction when his kindness in sheltering the bride under his raincoat during the storm was interpreted by her mother-in-law as a piece of immorality. Now he is wiser. He will not make a similar mistake. But immediately we are told: 'He smiled in his inside.'

What follows in the next sentence shows that he isn't smiling smugly about his new-learned wisdom, but amusedly at his own folly in thinking even for a moment that any human being can escape trouble by having nothing to do with other people ... The last sentence in the passage begins Okolo's musing about relationships between human beings and the effect that one man's words and actions can have on the lives of everyone who has known him. He realizes afresh for himself what the English poet Jonne Donne expressed in the words: 'No man is an island.' It is this connection about the interdependence of human beings upon one another that is central to Okolo's quest for **it** in the story, and to his willing sacrifice for the sake of truth and integrity."

Okolo returns to Amatu when it is celebrating the seventh day of his departure to Sologo. He is bound to a canoe back to back with Tuere, the girl who stands by him, and is set afloat down the river. "Down they floated from one bank of the river to the other like debris, carried by the current. Then the canoe was drawn into a whirpool. It spun round and round and was slowly drawn into the core and finally disappeared. And the water rolled over the top and the river flowed smoothly over it as if nothing had happened." And so the voice of dissent was stifled, the voice of reason muted.

The story (if you call it one) is shot through and through with symbolism. It is an allegory reflecting the Nigerian political situation before the army coup of 1966. But as the situation is common in any country where freedom is suppressed and the people are apathetic, the story has a timeless appeal and a lasting literary value.

As 'The Voice' is an experimental novel in linguistics, a review of it will not be complete without a reference to the language in which it is expressed. Opinion on the use of Ijaw (a tribal language of Nigeria) synta-

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and idiom has varied from downright condemnation to high praise. A.A. Rascoe, in 'Standpoints on African Literature', points out some instances where the writer succeeds in his experiment in some measure. The following is cited as an example where the main verbs placed at the end of the sentence gives the prose a sense of cadence:

"It was the day's ending and Okolo by a window stood, looking at the sun behind the tree tops falling. The river was flowing, reflecting the finishing sun, like a dying-away memory. It was like an idol's face, no one knowing what is behind. Okolo at the palm trees looked. They were like women with hair hanging down, dancing possessed. Egrets, like white flower petals strung slackly across the river, swaying up and down, were returning home. And, on the river, canoes were crawling home with bent backs and tired hands, paddling. A girl with only a cloth tied round her waist and half-ripe mango breasts, paddled, driving her paddle into the river with a sweet inside."

The word 'inside' used by Okara roughly means spirit or soul without its rich emotional or religious association. A man's inner life, whether it affects his heart, mind or soul, is said to be lived in his inside'. In Ijaw usage a person aged forty has killed forty years. Words are repeated for effect: 'black, black', 'slowly, slowly', lightly, lightly'. Okara handles language in his own way with new and novel imagery.

'Shame, like rain, fell on him and touched his bones'.

'The words fell like gravel from a tipper.'

'They carried him in silence like the silence of ants carrying a crumb of yam or fish-bone.'

'His voice was as strong as stone.'

'His inside began to stink with anger.'

'Silence, she was, itself. No, she was silent more than silence.'

'This is rain's time, but the eye of the day (the sun) is cleaner than cleanliness.'

'The law looks at this big man's face.'

'He sat quiet like cold water.'

'Spoken words are living things like cocoa-beans packed with life. And like the cocoa-beans they grow and give life.'

Izogo lost in the fog guides those who are also lost in the fog' (compare with the Upanishadic saying 'like the blind leading the blind').

'The drums, the singers and the dancers were lifeless like soup without pepper.'

Okara is a phenomenon, perhaps a portent, unique without a peer. He is the Desani of Africa — of All About Hatter fame.

II

To turn to Cyprian Ekwensi

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from Gabriel Okara is like turning from a roaring cataract to a limpid stream. In 'People of the City' (1954) Ekwensi portrays the life of a journalist, who is also, the leader of a band at a night-club, getting entangled with the lives of women of easy virtue. Sango, the crime reporter of **West African Sensation,** after all his wanderings through the valley of sin, finds solace in the arms of a simple, unspoilt girl. 'Burning Grass' is like a tale from the Arabian Nights, recounting the adventures of a Fulani Herdsman on the Niger Delta.

Ekwensi has been described as the Poe of Africa. He is at his best as a short story writer and writer of tales of mystery and imagination. His Christmas stories are reminiscent of the 'Gift of the Magi'. In 'Christmas Gold' Ma Bimbo, affluent and showy, realises that she must 'seek the happiness in her own heart', when she finds another woman telling her, "I have my children, my husband, and my home. We are all together as one; no one is ill, we are all strong, and we look to the future with hope. To me, that matters more at Christmas than ... that gold." ❑❑❑

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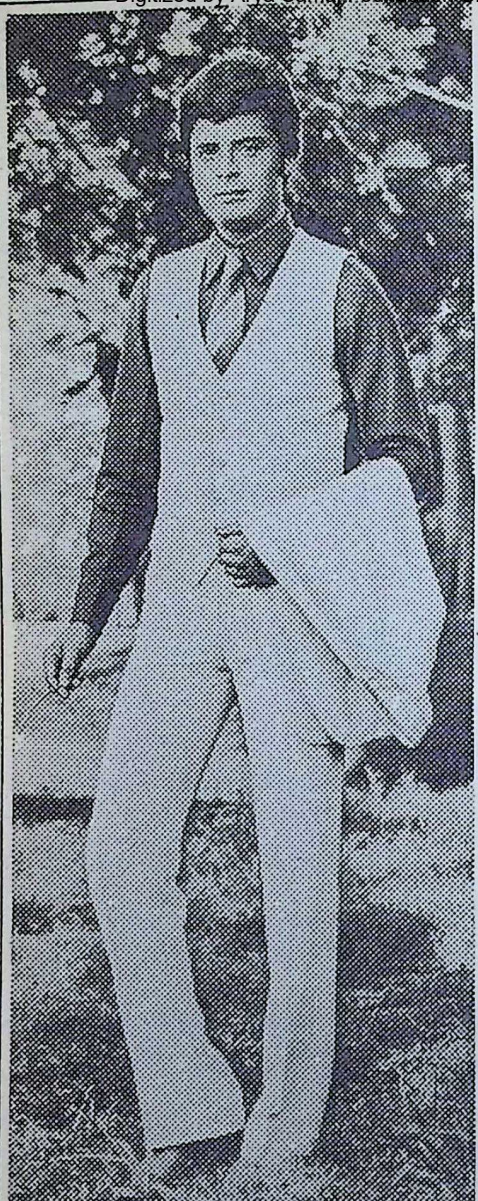

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DOWN THE MEMORY LANE

THE IRREPRESSIBLE POETESS

POTHAN JOSEPH

Pothan Joseph is one of the immortals of Indian journalism. Prolific was his output and trenchant his style. Always readable and often quotable, Joseph has left behind many memorable writings.

The Bible and the works of Shakespeare were profound influences on his style which often had a touch of poetry, unintentional though.

Here we present what he wrote about an unusual poetess who, under the compulsion to woo politics, had often to stifle her creative talents.

In the days of yore there was a Bombay paper called the "Indian National Editor" with Sarojini Naidu heading the Board of Directors and Pothan Joseph as Editor.

Both Sarojini Naidu and Pothan Joseph are not alive today and this only adds to the flavour of the article by lending it a touch of pathos.

"MEMBERS of the Students' Brotherhood, and of that greater brotherhood that embraces all mankind!" Those were the first words I heard from the lips of Mrs. Sarojini Naidu who, on her political debut in Bombay in 1915, addressed a meeting of the Students' Brotherhood at the Excelsior Theatre. Sunder Kabadi, chief dubash of the Bombay Students' Brotherhood (and later President of the Indian Journalists' Association, London) was busy at the door grappling with entrants innocent of the queue system. We had read Sarojini Naidu's poems, we had heard

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of her accomplishments; but to see her in the flesh and listen to her was to the youth of Bombay a memorable experience. The subject she chose was "The Message of Life," and when she stepped on the platform, we had before us a frail figure exquisitely draped in a gold-tissue sari.

Not a minute was taken by the Chairman to introduce her, and when she began, the entire audience fell almost into a trance. We had heard Mrs. Besant in her time, but it was her wont to begin in a low tone and then gradually to raise her voice towards the middle of the theme, but here was Mrs. Naidu trilling from the start and captivating the audience not only by her mellifluous cadences but by subdued gestures of the hand and a few imperceptible movements of the steps that wrought her into a vision that might any moment vanish and leave us desolate. She spoke with Pentecostal fervency about the message of life.

Many think in writing about a poet, one must be poetical, but any such effort would amount to a meretricious description of Sarojini Naidu when she faced her first audience in Bombay.

She was, so to speak, in her teens and throughout her life, vivacious, spritely, and there was no flagging of energy in the most wearisome of moments. She told us of the message of life which meant the resolve to be daring and to redeem the honour of her country then in subjection.

The following day there was another meeting of students addressed by Professor Mazumdar of the Sydenham College on the future of India but he, having heard of the sublime exposition of Mrs. Naidu about the duty of Indian youth, struck a materialistic note and delivered an appeal for the industrialisation of the country concluding it with the cry: "This is the Message of Life."

The audience dispersed, and soon thronged towards the Wilson College Hall where Mrs. Naidu was again scheduled to speak, with the venerable old Dr. Mackichan in the chair. I remember Mrs. Naidu beginning with the whimsical complaint that while people in Bombay greeted her as a poet, there was not a single copy of her publications available in the book-shops; whereupon Dr. Mackichan interrupted her after rising to his feet in courtly dignity saying, "Madam, the truth must be that the people of Bombay on hearing of your arrival ransacked all the book-shops for your poems and walked away with them leaving not even a single copy to meet a chance enquiry by the author."

Inspired by the chivalrous jest, the young lady who had already become the sweetheart of Bom-

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bay's student-world gave another lecture which in the flow of words and rhythmical fluctuations of voice was indistinguishable from a feast of music.

A Dazzling Institution

After her first week in Bombay Mrs. Naidu stood established as a dazzling institution. Her "Hero as Politician" was Gopal Krishna Gokhale, and it is remarkable that in her lifetime she could prove herself a profound influence on the lives of three such amazing and incalculable personalities such as Gokhale, Jinnah and Gandhi. In spite of her strenuous role as a politician Mrs. Naidu was a woman to her finger tips without a trace of the soldierly combativeness of the suffragette as she saw it as a girl in England during the pioneer days of the Pankhursts.

She believed in the rights of her sex, but she didn't like the affectations of women in slacks. She was a prodigy with the gift of poetry and music in every live cell of her being. Her three small volumes of verse stand as permanent proof of her powers of vivid imagery, musical lilt, intuition for apposite ideas and the aesthetics of haunting melody along with a mingling of archaic conceptions and modern forms.

When she was in England her gifts were perceived by two

Pothan Joseph (second from right) with the great editors of the pre-independence days when they met during the Simla Conference. Others in the picture include Tushar Kanti Ghosh, J. N. Sahni, Syed Abdulla Brelvi, B. Shiva Rao and A. S. Iyengar.

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superb critics, Edmund Gosse and Arthur Symonds, names that will probably be remembered for their discovery of Sarojini's genius in spite of its exotic colouring.

Live-wire of Politics

Mrs. Naidu in a sense introduced Indian youth to Indian politics, at least as far as I can recollect the live-wire characters that galvanized the Bombay Front of the Home Rule Movement. Jinnah himself was a young man compared with Gokhale, but authority in Bombay was associated with elders like Dadabhai Navroji, Pherozeshah Mehta, Gokuldas Parekh and Dr. Bhalachandra Krishna. Jinnah represented the debonair set and a new generation was trooping in on the scene where those of senatorial wisdom had sat long in council.

Round Mrs. Naidu rose a renascent cult of politics and culture. I once asked her whether she was not missing the pleasure of writing poetry. After reflecting for a moment she said that it did not seem her "destiny"; that life was more than literature. As I could not hold with intangible words, I asked her for a clearer explanation when she impatiently said: "Truth is that I am so busy that the sense of the fire and rhythm does not come into my head."

A Memorable Sonnet

Bombay is India's cosmopolitan city and Sarojini's role was fitted to her surroundings as supreme hostess right at the Gateway of India. Mrs. Besant was the high priestess. Despite the coarsening preoccupations of politics she could steep herself in moments of contemplation when she could be awakened by the Muse. For instance, on a Moharrum day I dropped in at Taj when she looked intensely preoccupied. She asked me for a sheet of paper and pen. Within 20 minutes she wrote out a sonnet of bewitching grace about the message of the Muslim anniversary, the last line being "The enduring loveliness of Allah's name." There was not a correction or a smudge on the paper. She went out, and I who annexed the manuscript had, I fear, mislaid it in due course, though I had reason to suspect the fidelity of a colleague in the **Bombay Chronicle** office.

Intensely Human

Mrs. Naidu had retained in herself tremendous potentials of the art of poetry and drama even in the roughest days of her political career. Pandit Nehru's memorial speech said that if Mahatma Gandhi gave moral grandeur to the freedom movement, Mrs. Naidu lent artistic charm to the struggle. She had no objection to

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anyone cultivating the simple life but she could not bear dowdy deportment. She had no use for the squalor of the saints and her wit had the virtue of Ithuriel's spear as it touched crude hangers-on in ashramite politics, the underbred and the over-fed. In conversation what struck her at the moment was as good as any profound thought delivered by learned politicians. So intensely human was she that personal problems and romantic diversions among friends far and near interested her and though her wit was sharp there was no sting left after the laugh.

Her Oratory

As a speaker, her command of vocabulary, her lyrical faculties and her emotional richness kept the audience at high tension. Mrs. Annie Besant, a born orator, had reduced her speech as a Congress President into a brochure and adhered to it, but in the case of Mrs. Naidu her flair for extemporaneous speech stalled every chance of press reporters having the President's address in advance at the Cawnpore Congress.

She had a way of standing almost on her toes like Anna Pavlova at the climax of a performance. At Cawnpore, Sarojini flew straight from a high level and enraptured the audience without a scrap of paper to assist her course. Rectorial speeches before Universities by poets like Kipling and Barrie were keyed to the tune of the prosaic as if they were anxious not to exhale poetry, but in the case of Mrs. Naidu on the platform there was no hesitation as to the disclosure of her identity as a fountainhead of gorgeous diction. For example, I give the very first sentence of Mrs. Naidu's speech as President of the Indian National Congress:

> **"You having elected me in a grave hour of the nation's history have done something that throughout centuries may serve to redeem for one moment the shame and degradation of your fallen manhood, in giving to a woman, a mere woman, who for years and years rocked the cradle and sang lullaby, that national standard which is the emblem of your own regeneration; you have gone back to that earliest inspiration that built your civilisation and admitted the woman as a co-sharer and a comrade in the secular and spiritual evolution of a people."**

And then followed words in torrent as free as the description of the water that flowed in Southey's "Cataract of Lodore."

Genial Humour

In everything she had a sense of the abundance of life and hers was not the philosophy of the ascetic. Loudly she would jest

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with Mahatma Gandhi who was so amused over her quips that he himself enjoyed the description "this mickey-mouse of a man." Again the elaborate manner in which the Bhangi colony was maintained and guarded at New Delhi when Mahatmaji insisted on living as a Bhangi prompted her to cry as she was muscling her way through dense crowds: "I wonder if the Little Man knows how much it really costs for this business of living like a Bhangi!"

Governor-General C. R., on assumption of office took her round and showed her the spacious rooms of the Government House. He pointed to a huge, luxurious bed and wondered aloud what use it could be to one so simple and 'umble as himsel Mrs. Naidu laughed, and reto ed: "Now Rajaji, you know I' helped you over many difficultie but you mustn't expect any a from one in solving your pr blem of loneliness here!"

Kindly Grace

Very little do we remember the utterances of spontaneous w when we try to reconstruct th careers of those who illumine o lives in the days of their associa tion with us on earth, but th fragrance of personality remai as records of anecdotes fade the memory of contemporaries

Wherever Sarojini Devi wa she seemed marching as the ce tral figure in a pageant. Her zes for life was immense, and writes who think they have paid a tri bute to Sarojini Naidu by calling her "a modern flower of ancie Indian womanhood" and harpi on Sita and Savitri as earli models, indulge in mere clap trap, because she had a differe stride.

She was not the one to s moping in any Asoka Vana, b there was kindly grace in all sh did in conformity with the rule of the truly great. "I shall pas through this world but once. A good that I can do, or any kin ness that I can shew to any h man being, let me do it now. L me not defer it or neglect it, f I shall not pass this way again."

□□□

MY FAITH

What should I ask?
Why should I even ask?
You know, my Lord
Better than myself
What is beneficial to me;
And when
Everything is handled
By you
Where is scarcity
And where is sorrow?

—Laxminarayan M. Pandya

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DIARRHOEA

Perhaps the commonest disease in our country is diarrhoea of which there are varieties and varieties. Dehydration is the chief danger of diarrhoea. The article details the various types, symptoms and line of treatment.

DR. K. NARAYANAN

KNOWN commonly as "loose motion," diarrhoea is characterised by frequent passage of liquid or semi-solid stools more often than the normal once or twice a day. Sometimes it can be accompanied by abdominal pain. Abdominal pain is particularly present when blood and mucus, due to infection or inflammation of the intestines, are present in the stools. However, the condition is then known not so much as diarrhoea but **dysentery**. Unlike many other ailments from which man suffers, diarrhoea hits directly at his aestheticism. It gives him a sense of bashfulness and helplessness. For unlike other diseases, it attacks his privacy, and separate arrangements have to be made for the stenching problem.

Diarrhoea is a warning signal that something has gone wrong with the lower half of the **alimentary canal** which deals with digestion. And once the report is monitored it behoves the individual to respect the signal by immediately switching over to a policy of discretion about diet.

The "manufacturing plant", ie, the alimentary canal, may go out of order for various reasons. The list can be infinite but the few common causes are:

* **Gluttony** at a banquet or a dinner party. The once-in-a-life-time approach to the dishes and gulping large quantities of bulky vegetables, fruits and other "wonders" as if they'd be preserved forever in the body, will not be tolerated by the

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digestive tract to which such greediness is an anathema. The same applies to over-indulgence in alcoholic beverages.

* **Food allergy:** Most of the people know that certain dishes are offending to their digestive system, but they would not care. The "who cares" attitude is often inspired by the temptation of the palate so much so that some walk into the feast virtually carrying antidotes (anti-diarrhoeal drugs) in their pockets!
* The digestive tract of children has a heavy task to perform during the fruit season (in summer). No amount of warning by making them rush to the toilet or punishment from the parents can ever make them abandon their enchanting annual ritual of standing sentry below the fruit trees or ravaging the branches.
* **Food poisoning** due to toxins secreted by staphylococci and streptococci.
* Travellers' diarrhoea due to mild salmonellar infections.
* **Hypersensitivity** to drugs (like tetracycline colchicine, iron containing tonics, laxatives, and so on).
* Ingestion of poisonous chemicals and overdoses of drugs.
* Due to other infections organic diseases like ch lera, diabetes, enteric fev gastritis, gastro-enteritis, cerative colitis, diverticuli (inflammation of diver culum, pouch arising fr the bowel wall) malabso tion, pellagra (A vitam especially nicotinic ac deficiency disease) tub culosis, etc.
* Emotional strain or stre This can take place in number of ways. For ample:
  (i) The appearance of insurmountable in or external obsta against the fulfilm of an obligation. T obligation can be o of physical, moral monetary nature.
  (ii) When one is frustra in one's ambition achieve someth which demands c centration and det mination.
  (iii) Failure in one's und taking.
  (iv) Fear (say, of comi examination).
  (v) Anxiety (about ma age, results, etc.).

(In short the **psychogenic** arrhoea is experienced by c tain people just as others

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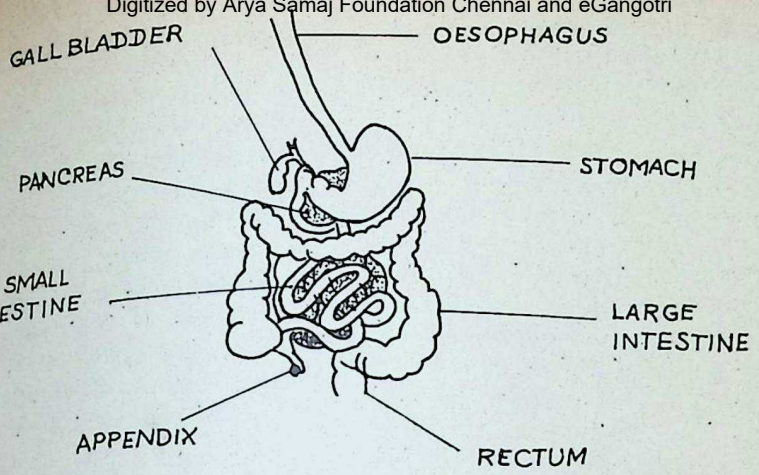

THE DIGESTIVE SYSTEM

ected by headache or constipa-
n for the same reasons).

Home treatment can be tried
or sudden attacks of diarrhoea
hat are **mild** provided the follow-
ng factors are taken into consi-
leration.

* That the obvious cause for the trouble is known.
* That the fluid loss is not great.
* That the patient does not show symptoms of weakness or loss of vitality.
* That the diarrhoea is not accompanied by persistent vomiting or fever.
* That the sufferer is not at the extremes of life, i.e., a child or an old person or a victim of other chronic disease (of say, heart or diabetes).

For mild attacks of diarrhoea in which the patient does not experience abdominal pain or lassitude, the best treatment is to take a dose of opening medicine such as a tablespoonful of castor oil (less in children), to help the bowel to get rid of the infection. This should be followed by a light diet for at least 24 hours. After each movement, a **hot** drink, to compensate the fluid loss, should be taken. Though one may experience a craving for cold beverages, one should opt for hot tea or milk. As soon as possible, **frequent** feeding of **soft cooked** foods like rice, poached eggs, custard, bread pudding, etc. can be added to the diet. How-

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ever, medical advice should be sought if the remission never occurs within a day or two, even if the patient feels no great distress.

The impact of diarrhoea on the individual can be varying. Sometimes a single motion fairly of small quantity can be so exhausting that the patient may even pass out. But other times even a dozen or more movements can still make no great strain on the individual. Psychology plays a great deal in some cases. Sensitive parents become more than necessarily upset even when their children are suffering from simple diarrhoea. Sometimes the showing of a few drops of blood in their stool can make people restlessly rush to the doctors, though the blood can be the result of a simple fissure at the anus. (By their next visit to the toilet it would have disappeared!) What is most important during diarrhoea is to see the physical stamina.

For, the most dangerous thing that diarrhoea (especially when it is accompanied by vomiting) brings in its wake is **dehydration** or the loss of fluids and salts from the body.

Unchecked it can be even fatal. Infants, children and elderly debilitated people are more susceptible to this problem of dehydration. In such severe cases, vigorous medical attention is necessary. Besides powerful drugs, fluid and electrol balance should be corrected avoid dehydrati is characterised by hot, dry sk over the abdomen, dry tong and lips, sunken eyes and sho The fluids, since the digesti system will have lost its power absorption, will have to be fused through intravenously.

Drugs are of two types: no specific and specific. The fir (e.g. Kaolin + Pectin) provid symptomatic relief by reduci the frequency of stools a change the consistency fr liquid to semisolid. Specific dru (like sulfaguanidine) are tho used for overcoming diarrho due to infection. Both the grou of drugs are available in th countless brand names in t pharmaceutical market.

As in the case of fever, chi dren, especially infants, oft suffer from diarrhoea. It poses special problem for the paren It can be partly due to bad sa tation and unhygienic condition But in the case of infants it c also be due to diets. This is par cularly so at the time of weanin Infants usually pass stool wi greater frequency, sometimes u to eight to ten times a day. Bu one cannot consider a case diarrhoea in infants just becau of the increased number of stoo As long as the child looks acti sucks well and is gaining weig the frequency of voiding can ignored. But once true diarrho

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suspected, first attention should be directed to feeding habits than jumping directly into medicine, unless otherwise it is proved that the diarrhoea is the result of bacterial infection. General sanitation like boiling the water, and cleaning the other utensils before feeding can often reduce the chances of infection.

Teething of children is often associated with diarrhoea. This need not always be true. There are many other things which occur simultaneously at the time of teething and these factors can contribute more to digestive troubles than teething. For instance, it is around the teething time that the mothers usually give up breast feeding and start giving them bottlefeeds or even solids. It is around this time that the child is at the crossroads of developing his own resistance. Moreover, as a toddler, he starts putting into his mouth whatever he gets hold of. All these can lead to the diarrhoea and may need some kind of treatment, especially if the distress persists and the child starts losing weight.

What is most important is to notice, as already noted above, about dehydration. The earlier the treatment for dehydration, the better the result. At home, one should encourage the child to have a lot of liquids. Fruit juices, tea, buttermilk and diluted milk can be given (during the attack). A home-made sugar salt solution (by adding half a teaspoon of salt and five teaspoons of sugar to a litre — about six cups — of water) can be given in small quantities at frequent intervals. (However various rehydration powders like glucose and Electral are available in the market. These can be dissolved in boiled water and given at frequent intervals).

If vomiting is present, it has to be stopped first. If not the child may vomit the liquid making him more miserable. If some anti-emetics were to be given to stop the vomiting, the liquids should be given about half to one hour after giving the anti-emetic. The liquid should preferably be ice cold. □□□

We know too much, and are convinced of too little. Our literature is a substitute for religion, and so is our religion.

—T. S. Eliot

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RECALLING A GOOD DEED...

THE piteous wail of a woman rent the air as a train was about to chug off from the Samalkot Station on the South Central Railway in Andhra Pradesh.

An alert Station Master immediately rushed to the compartment from where the wail arose to discover a lone woman passenger with a nearly dead child in her arms.

The child had developed fits en route and had turned stiff. With none coming to her aid, the bewildered woman had let out the piteous cry.

The lanky Station Master Shri D. K. S. Prakasha Rao at once detained the train and took the child into his owns arms. Shaken, the child passed motion on his spotless uniform. But to Prakasha Rao, that was a good sign that it was alive. He at once summoned a doctor who was close by and the latter gave an injection to the child, reassured the mother and also gave her medicines for the way.

D.K.S. Prakasha Rao

The train was then flagged off by the Station Master who did not think his duty was over. Going straight to his office room, he alerted the railway doctor at Tuni, the next major station, who was ready to attend on the ailing child as soon as it reached there. The child is still living, a testimony to Prakasha Rao's good deed.

Here is another instance of a good deed done by Shri Prakasa Rao. Once it so happened that three passengers who got down

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at Samalkot a meals station. found themselves left behind. They were very much worried about their luggage which included vital records, a tidy sum of cash and costly articles.

The quick-witted Station Master lost no time in sending the three stranded passengers by car, timing everything in such a way that they could catch the same train at the third station ahead. And they did.

Himself a model of sobriety and duty consciousness, Shri Prakash Rao, by sheer force of his character, once enabled a pointsman to give up his addiction to drink, thereby bringing new light to the blighted lives of his wife and children.

I was his assistant and I shall cherish for ever the memory of this ideal Station Master.

□□□

M. N. Satyanarayanan
Senior Rest Giver,
South Central Railway,
Guntur, A. P.

Your greatness is measured by your kindness; your education and intellect by your modesty; your ignorance is betrayed by your suspicions and prejudices; your calibre is measured by the consideration and tolerance you have for others.

RED TAPE UNLEASHED
By JOHN SAVANT
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(Printed on superior paper, size D.C. 16, pp. 320, with an artistic cover.)

This extraordinary book may be described as a satiriical novel on the Governmental administrative machinery. It depicts in a most interesting way the vagaries of Government officers, their temperamental play-safe procedures, their deadly inaction and rampant corruption and the evils of time-old codes and rules. True to its title the proverbial red tape is unleashed here.

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"When I survey the life of India during the last 3,000 years and bear in mind her literature, traditions and ideals, the searchings of her philosophers, and the work of her artists, the music of her sons and daughters, and the nobility of the religion they have evolved, and when from these elements I form in my mind a picture of an ideal India and an ideal earthly life, I confess it is difficult for me to imagine a more powerful source of inspiration, a deeper well of truth to draw upon."

—Ananda Coomaraswamy

INDIA QUIZ-7

A. V. Ashok

Questions: Of Kings and Kingdoms

1. Who observed: "All men are my children, and just as I desire for my children that they should obtain welfare and happiness, both in this world and in the next, so do I desire (the same) for all men"?
2. Name the king who issued coins depicting himself playing on the Veena.
3. How is the year A.D. 643 important in the reign of Haroha?
4. Why is Mamallapuram so called?
5. Arrange in chronological order: the Chalukyas, the Cholas, the Pallavas, the Chalukyas of Kalyani, the Rashtrakutas.
6. Name the medieval Kingdoms of which Dorasamudra, Warangal and Devagiri were respectively the Capitals.
7. Whose reign spanned the years A.D. 815 to 877?
8. How was Chand Bibi related to Hussain Nizam Shah and Ali Adil Shah?
9. In what manner was the Ibadat-Khana associated with Akbar?
10. What were the administrative and revenue divisions of the Mughal Empire?
11. Name the Mughal Emperors of the 18th Century subsequent to Aurangazeb.
12. "Two pearls have been dissolved, twenty two gold mohurs have been lost, and of the silver and copper the total cannot be cast up." Identify.

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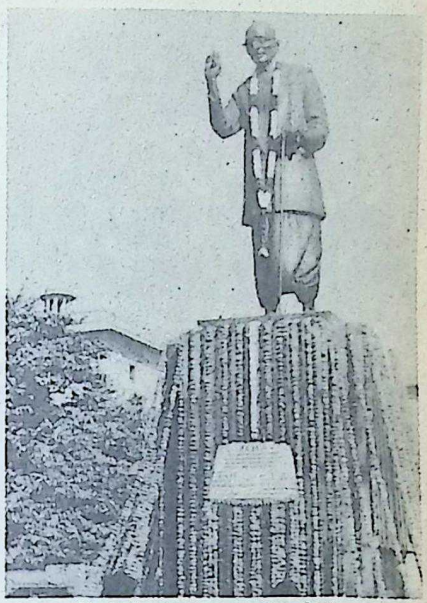
RAJAJI'S BIRTH ANNIVERSARY OBSERVED

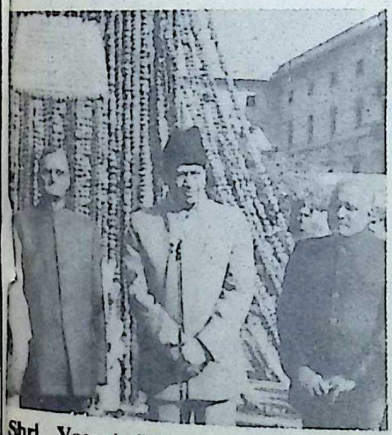
THE 103rd birth anniversary of Rajaji was observed at a solemn function held in New Delhi on December 10, 1981 at the Rajaji statue located behind the South Block of the Central Secretariat. The statue and the environment were tastefully decorated by the New Delhi Municipal Committee.

The function commenced with Sarva Dharma Prayers by the children of Bhavan's Mehta Vidyalaya, New Delhi. Thereafter, floral offerings to Rajaji were made by Shri Vasant Sathe, Union Minister of Information and Broadcasting, Shri J. L. Hathi, former Governor of Punjab, and Vice President of Bharatiya Vidya Bhavan, and others.

Paying tributes to Rajaji, Shri Sathe referred to Rajaji's courage of conviction which guided his life throughout. Despite his great regard for Gandhiji, he did not hesitate to differ from him when his conviction so warranted. Thus he resigned from the Congress, in order not to embarrass Bapu or the Congress, in furtherance of his conviction on the Quit India Movement. Rajaji was a great humanitarian. At the ripe old age of 83, he visited the United States to plead with President Kennedy to halt the nuclear arms race.



Rajaji statue garlanded



Shri Vasant Sathe paying tributes to Rajaji

Speaking on the occasion Shri J. L. Hathi referred to Rajaji as a founding father of the Bharatiya Vidya Bhavan and added that after the passing away of Kulapati Dr. K. M. Munshi, he used to get advice and guidance from Rajaji. Rajaji was noted for his scrupulous adherence to moral and spiritual values without which no real progress would be possible.

The function concluded with a vote of thanks by Shri A. L. Venkateswaran of the Bhavan who thanked

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Shri Sathe and Shri Hathi particularly for focussing attention on Rajaji's qualities of courage of conviction and adherence to moral and spiritual values which are very relevant at a time in our society even when the very feasibility of putting such qualities into practice is being questioned seriously by young and old.

LIBRARY OF THE BHAVAN AT AHMEDABAD

THE Library of the Bhavan managed by the Ahmedabad Kendra at Ahmedabad was named after Smt. Padmamalti C. Bhachech and Smt. Mahendraba K. Bhachach at an impressive ceremony on November 27, 1981.

Shri Rohit Mehta, the dynamic Chairman of the Kendra, welcoming the guests outlined the strategic importance and high utility of a library which is inevitable for the furtherance of knowledge. He evaluated the role of a well-equipped library as a workshop of learning, vision and higher intellectual pursuits. Shri Mehta also appreciated the magnanimous gesture of Shri Dilharbhai Bhachech, the donor from Bombay at whose instance the ceremony was organized.

Shri Dilharbhai Bhachech, a prominent advocate and close associate of the late Shri Munshiji, recall the warmth, guidance and inspirati he received from Shri Munshiji. H also expressed full contentment donating the proceeds of his ance tral property worth rupees one la for the furtherance of the nob causes and ideals nourished by Bhar tiya Vidya Bhavan. Shri Bhache felt happy on this occasion of fu ment of his long-cherished desi to pay respect to the late Sh Munshiji and Bharatiya Vidya Bh van, which continues to carry with vigour the constructive wor initiated by Shri Munshiji.

Shri Arvindbhai Narottam, a lea ing industrialist and the President FICCI, graced the ceremony Chief Guest. He stressed the i portance of English language in quiring modern advanced knowled of technology. He lauded the r of Bharatiya Vidya Bhavan in p serving the noble values of ancie India through its multifaceted ac vities. He exhorted the students avail of the facilities provided b the library in enlarging their acada mic horizon.

Shri Bipinbhai S. Parikh, the Vi Chairman of the Kendra, proposed vote of thanks.

ANIMAL WELFARE FORTNIGH

THE Animal Welfare Fortnight being observed on January 14 eve year by the Animal Welfare Org nisations all over the country arouse animal welfare consciousnes in the minds of the people.

The observance of the Anima Welfare Fortnight is sponsored b the Animal Welfare Board. Mer Stamps, posters and calendars ha been issued every year during t Animal Welfare Fortnight. Rad talks over the All India Radio a Doordarshan Kendras by distinguis ed humanitarians and eminent m

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are included in the programmes of the Fortnight. Public meetings at important places presided over by eminent people will also form part of the celebrations.

The Societies for the Prevention of Cruelty to Animals and other organisations devoted to animal welfare work will be holding on-the-spot painting competitions and also elocution and essay competitions for school children stressing the need for showing kindness to animals.

The SPCAS are requested by the Board to arrange meetings in schools and colleges during the celebrations. Interesting and educative short films on animal life and welfar e will be screened in schools and colleges, clubs and community centres during the Animal Welfare Fortnight.

ALL INDIA SHORT PLAY COMPETITION

Shri Ram Avtar Sharma, Acting President of the Natya Sangh, informs that the 15th All India Short Play Competition and Theatre Seminar will be held from February 23 to March 6, 1982.

This is the only Multilingual Drama Competition of its type in the whole of India. The competition is open to all and the plays can be staged in any of the dialects or regional languages of India. Free lodging and subsidized board will be provided to all outstation teams besides usual railway concessions.

Silver Gold, Silver and Bronze running trophies, along with cash prizes of Rs. 1001/=, Rs. 501/— and Rs. 301/= are awarded to the First, Second and Third best plays. Various other Silver and Bronze trophies for Best, Second Best and Third Best male and female artists, script writers and directors and several other prizes will also be awarded.

For further details Shri Virendra Sharma, General Secretary, Allahabad Natya Sangh, 22 Mahatma Gandhi Marg, Allahabad-122 001 is to be contacted.

SEMINAR ON 'AGAMA AND SILPA'

A well-attended seminar on 'Agama and Silpa' was conducted by the Ananthacharya Indological Research Institute on December 19 and 20, 1981 at the premises of the G. D. Somani school.

The Seminar was inaugurated on the morning of December 19, with a 'Pandita Parisad' when two films on 'Abhiseka' and 'Masi Makha' were shown. Traditional scholars and traditional stapathies like Rajetti Appalacharya, Dr. N. R. Bhatt and Shri H. N. Rao explained the significance of the rituals. The talk was followed by lively questions and answers.

In the afternoon, Dr. Daniel Smith of Syracuse University, New York gave his presidential address which was on Pratistha. Dr. Smt. Kapila Vatsyayan, Jt. Educational Adviser to the Government of India, Ministry of Education, released the proceedings of the Seminar on 'Symbolism in Temple Art and Architecture' and presented her paper, Dr. N. R. Bhatt read a paper on 'Saiva-Agamas'.

On December 20, the morning session started with the presentation of a paper by Dr. Guy Welbon on 'Mahasamproksana—1981', Agama and actualities in a contemporary temple renovation. The reading of the paper was followed by a slide show. It was well received and followed by questions and answers.

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Dr. Prabhakar Apte is collaboration with Shri S. R. G. Supekar presented their peapers on 'Vastupurusa Mandala.' Shri S. M. Ganapathy Sthapathy of Hyderabad was represented by his deputy Shri N. Nageswara Rao and he presented the paper of Shri Ganapathy Sthapathy on 'Pratima Laksana and Prasada Laksana.'

The afternoon session started with Dr. R. Nagaswamy's paper on 'Uttara—Merur and Marici—Samhita.' He used a lot of slides to show how this temple follows the samhita in its architecture. Dr. Ramanbhai Shah presented his paper on 'Jaina—Agamas.' Smt. Komala Varadhan who presented her paper on 'Bharata Natyam and Silpa took the opportunity to impress upon the audience how silpa is associated with Bharata Natyam with her demonstration.

Keeping up the tradition of the previous seminars of the Institute discussions were purely on academic basis and were free from personal remarks. The enthusiasm with which the seminar was received by the delegates was indeed heartening. The seminar was covered by some of the prestigious papers of Bombay like 'The Times of India.'

SHRI KAMAKSHI VEDA SAMRAKSHANA TRUST: APPEAL

THE above Trust has been conducting a part-time Pathashala at Sri Kamakshi Sametha Ekambareshwar Temple, Mint Street, Madras for the last two years with 28 pupils on the rolls.

It is now proposed to convert it into a full-time institution, teaching Rig, Yajur and Sama Vedas.

To conduct the Pathashala effectively, the Trust seeks moral and material support from generous donors.

Donations to the Trust, exempt under Section 80-G of the Indian Income Tax Act, may be sent to 4 Harrington Road, Madras 600 631.

SILVER KAVACHA FOR DURGA: APPEAL TO WOMEN DEVOTEES

SRI DURGA MATA, installed at Ganeshji Mandir, Irwin Road, New Delhi 110 001, is to have a silver "Kavacham," at an estimated cost of Rs. 12,000/-.

The "Kavacham" is proposed to be ready before the forthcoming Navaratri festival.

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BOOK REVIEW

SARDAR'S LETTERS --Mostly Unknown, Post-Centenary Volume I. Edited by G. M. Nandurkar, published by Vallabhbhai Patel Smarak Bhavan, Ahmedabad, 1980, pp. 293, Rs. 30/-.

SARDAR PATEL was a man of few words. His reticences were often more intimidating than even his warnings. When he wrote or spoke, he was frank and even blunt but was never unfair or rude. The volume under review vividly portrays this remarkable trait in him. Arthur Henderson, a leading British politician and friend of India, wrote to the Sardar expressing the hope that the Kashmir and Hyderabad problems would be settled satisfactorily. He also desired that India and the newly-created Pakistan should live as good neighbours.

The Sardar's reply was typical. On the first issue, he declared that the Indian government was "throughout guided by the advice of Lord Mountbatten" and that "its approach is, contrary to what others misinterpret, entirey democratic." He added: "Unfortunately, it is my experience that the attitude of an average Englishman is instinctively against us. There are some honourable exceptions, but those exceptions are rare." This indeed was the view of many other leading Indian statesmen of those days. In his letter to the Sardar dated October 29, 1948, C. Rajagopalachari, who was then the Governor-General of India, spoke of "hostile international public opinion" about this country. That hostility was the outcome of British propaganda.

The Sardar was probably the closest associate of Mahatma Gandhi and had evidently made it a rule to follow his leader implicitly till India came into her own. It is not that he had mortgaged his independent judgment, but considerations of discipline had prompted him to adopt such a course. But the changed situation in free India and his own responsibilities as a government leader called for a fundamental modification in his attitude to some of the Mahatma's basic tenets. Both he and Prime Minister Nehru could not see eye to eye with their leader on the issue of paying Rs. 55 crores to Pakistan in terms of the financial settlement of December 1947. They merely wished to postpone the payment as a deterrent to Pakistan's warlike preparations on the Kashmir question. The Mahatma's fast on January 12, 1948 forced their surrender.

On the question of minorities also the Sardar could not go all the way with the Mahatma who wanted the Hindus to immolate their lives on the altar of communal harmony in their millions. There is conclusive evidence to prove that the Sardar was the true friend of Muslims, but he was an implacable foe of religious intolerance. Among others, the late Shri K. Santhanam wrote convincingly about the catholicity of the Sardar's mind. The pragmatism in him viewed the Mahatma's vision of a non-violent state as a goal for an unspecified future. Writing to Syed Abdulla Brelvi, Editor of **The Bombay Chronicle**, on January 20, 1948, he observed: "I cannot say how far he (the Mahatma) himself would have gone if he had the responsibility of office." Nevertheless, his loyalty to his leader was absolute. In the same letter he wrote that the

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Mahatma could "look much farther than we can."

Being clear-sighted, the Sardar could correctly anticipate the shape of things to come. He knew that Assam, claimed by the Muslim League as part of Pakistan, would become a problem province unless firm steps were taken to prevent the intrusion of outsiders into the state. Few months before the advent of national freedom, on April 11, 1947, he wrote to Gopinath Bardoloi, who headed the Assam government then, asking him to be vigilant. "Not an inch of land," he wrote, "should be surrendered to the illegal immigrants and you must stand solidly and firm on the policy which you are implementing." Perhaps, Assam's intractable "foreigners" problem could have been avoided if the great statesman's exhortation had been acted upon with firmness.

The Sardar's stern exterior concealed a tender heart. The volume abounds in instances to show that he was congenitally incapable of nursing a grudge against his opponents. He invariably replied to their correspondence with exemplary courtesy. He was most affectionate to those who were close to him. On July 1, 1948 he wrote to Dr. Sushila Nayyar thus: "Who can ever forget your most devoted service of three months and a half? You have no reason to seek my apology. Indeed it is likely that I may have hurt your feelings. So I should in fact express my apology to you." Such was the Sardar, the Iron Man of India.

Miss Manibehn, the Sardar's daughter, is doing inestimable service to contemporary Indian history by sponsoring the publication of such volumes concerning her illustrious father.

—V. B. Kulkarni.

YASHVANT TRIVEDI: Selected Poems. Introduced by Amrit Upadhyay, translated by Arun Adalja (Jaico Publishing House, Bombay. Price: Rs. 30).

BORN in 1934, Yashvant Trivedi's career as a Gujarati poet began almost 25 years ago. He has since published several volumes of verse, won many prizes and awards in recognition of his work, and he is evidently a widely-known teacher and critic of literature.

In the present volume, about 70 of his poems have been rendered into English either by himself or Arun Adalja. It is our experiential faith that linguistic pluralism in the Indian subcontinent does not affect the deeper cultural and spiritual unity of our national literature which, since the time of the Vedas, the Ramayana and the Mahabharata, has had a distinctive power and personality of its own. Many voices, but the same heart speaks through them all, and the same spirit is ensouled in them all. But this experience of unity can be stimulated to some extent by sensitive translations, and it is in this context that the present publication deserves to be warmly welcomed.

In his Introduction, Amrit Upadhyay describes Trivedi as "a leading poet of post-independence Gujarati literature" noted for his "rich poetic images, fine literary and artistic sensibility and deep commitment to the contemporary human situation". His childhood and boyhood experiences in Mahua have been the secret Swiss account on which Trivedi has been drawing perennially for sustaining his poetic inspiration in his adult years. "My mother and my mother land have made me a poet", Trivedi has candidly acknowledged, and they have made him no mean poet either.

Growing up in the Indian country-

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side—be it Gujarat, Tamil Nadu, Orissa or Assam—one has links with the roots; and then the past, the present and the future can be splendorously viewed as a tantalising seamless web of evolutionary oneness. Trivedi knows the use of the touchstones that are the myths—both indigenous and 'alien'—and so Seeta and Desdemona, Mumtaz and Erica, Paramita and Mita and several others claim coexistential citizenship in the world of his poetry.

The selections from 'Paridevana', a sequence in memory of his friend Priyakant Maniar, are hauntingly elegiac. Actually this note is heard in other poems too, for example in 'Seeta' and 'The Twentieth Century'.

"The lamenting female crane separated from her beloved" . . . Seeta in the Asoka Grove, and later in Valmiki's Ashram . . . and the twentieth century pregnant woman desperately seeking shelter: in this Indra's net of pearls, each can reflect all the ! Seeta tells the hapless Rama as e clings to her hair (now turned grass) after she has found refuge in he bosom of her mother, the earth:

'I was all the women of the world and at the same time I was the expiation of the apprehension regarding all women.'

Not frailty, but angelic sufferance, is woman's name and nature, and neither man nor the earth deserves er sacrifice!

Poetry is the desperate attempt to plore the filiations between sound nd sense, the inner and the outer worlds, the ideal and the actual, and also to forge harmonies and symphonies out of them all. Trivedi's is the authentic voice of poetry, and he is contemporary without ceasing to be timeless.

—**K. R. Srinivasa Iyengar.**

CONFLICT IN INDIAN SOCIETY: A HISTORICAL SURVEY. By V. B. Kulkarni, Pub. Bharatiya Vidya Bhavan, pp. 376, Price: Rs. 70/-.

SHRI V. B. KULKARNI has given in this book a dispassionate, scholarly and critical survey of social conflicts and tensions in the ancient, medieval and modern times in India. Certain conflicts became in course of time chronic infirmities in Indian society for which no government could administer effective remedies. Under British rule in modern times, some of the tensions, particularly rabid communal tensions, assumed frankenstein proportions. During the national movement directed by great men like Mahatma Gandhi, it was fervently hoped that with the end of British rule the prevailing social conflicts and tensions would be automatically dissolved.

However, all this proved to be mere wishful thinking. The dawn of freedom and the commencement of the republican constitution with parliamentary democracy brought no relief, and the challenging social conflicts and problems continued unabated. The hopes and aspirations of the vast masses of people were belied in the post-independence era owing to the wrong lead given by those in power, and the calamitous and unpardonable errors committed by the tallest national leaders.

The passion for power and pelf, the use of governmental machinery as an instrument for self-aggrandizement, the desire to win elections by hook, crook or foul, and the failure to study the problems of the people and take correct decisions aggravated the numerous social conflicts and tensions.

More than three decades of freedom brought nothing but greater social conflicts, general unrest and

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intolerable sufferings to the honest citizens and tax-payers. While prices are spiralling, production is declining, crime is rising, corruption is eating into the vitals of the country, and social and moral values are getting eroded, the Neros in power are fiddling, as if the awful drift is all in the normal course of things.

The conflicts between politicians and bureaucrats, one community and another, caste Hindus and Scheduled Castes, employers and workers, public sector and private sector, university authorities and students, and the government and the people have rudely shaken Indian society and disrupted social harmony making any progress or development difficult, if not impossible.

Making an objective and pathological study of Indian society through the ages and justifying every statement and comment by incontrovertible proofs and documentary evidence, Shri Kulkarni has successfully realised his objective "to present a historical account of the growth of tensions in Indian society."

The book makes pleasant and purposeful reading. Every page or paragraph is meaningful and significant, for the author has the knack of presenting facts and criticism with the touch of a serious historian, an honest humanist and constructive philosopher. The book also places before the discerning reader invaluable information on political, constitutional, economic and educational matters. Hence the book should find a place in every good library.

—**B. K. Gokhale.**

LEGENDS AND PARABLES By Nalini Kanta Gupta. Published by Srinvantu, 63, College Street, Calcutta. First Edition 1980, Pages 82, Price Rs. 8/-.

OF the eleven titles in the book one is a translation of the Rig Veda hymn X-108 by Sri Aurobindo and the others are done by the author. These, two are translations of Rig Veda hymn on the seven riv (X-75) and the Atharva Veda hy on the Pillar (X-7). The others studies on the Rig Veda Parables Agni (X-51) and Brahmagaya (X-1(on the puranic stories of the s Gadhi, King Padma and Queen I and Vritra the demon and on story of Dr. Faustus, the parable the Sea-gulls and Dante's **Div Comedy.**

The translations are done well though here and there they dif from Sayana's commentary. In studies the author has brought the metaphysical symbolism of stories and parables. This is a v difficult task because the Ve language admits different interpre tions. It appears that the author followed Sri Aurobindo's versi He has for instance explained h Agni symbolises the energy of c sciousness, how Pillar symbolises t Brahman, and how the Supre Reality and Vritra symbolise cove ing over of the light of knowledge

It is also shown how the story Gandhi illustrates the occult c sciousness, how Dr. Faustus illustra the soul's struggle against the d forces of illusion and how, in autobiographical poem Dante d cribes his journey through the th worlds of Christian theology. In dentally, the author has noticed t similarity in some of the Easte and Western philosophical concepts.

Books like the present that ope up the hidden treasures of ou scriptures and give us the wisdom the West deserve warm welcome a serious study. Introductory notes **Dr. Faustus** and **Divine Com** would have been helpful to the or nary reader. Similarly, a discussi on the symbolism of the transla hymns would have enhanced the va of the book.

—**V. K. Moothat**

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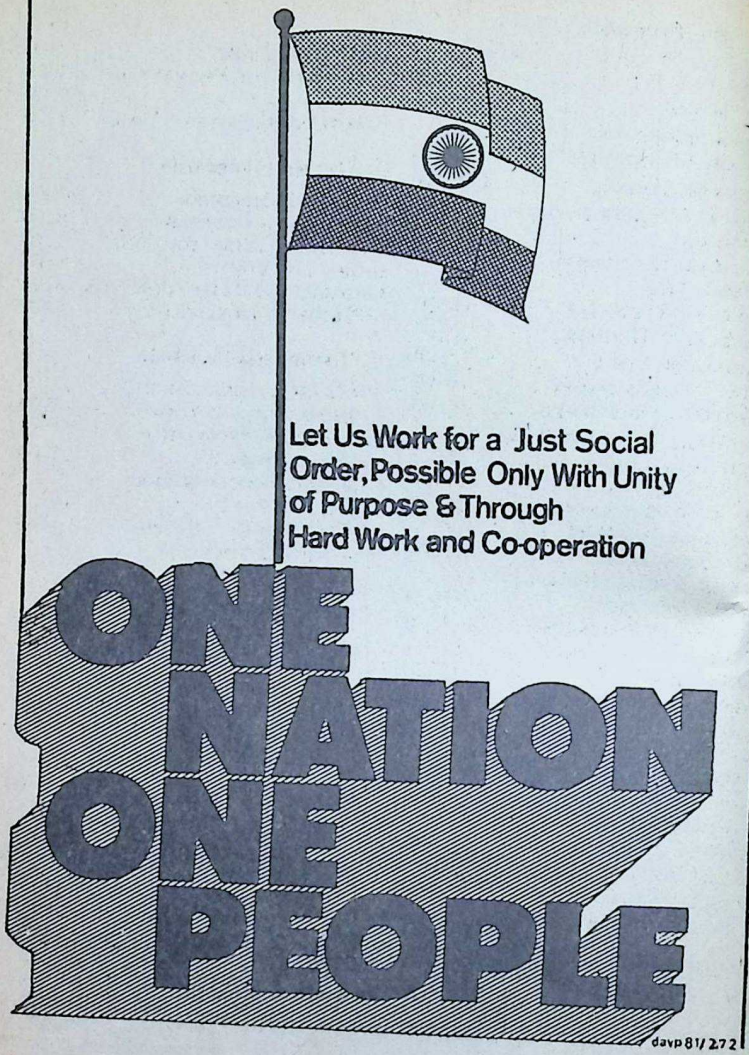

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BHAVAN'S JOURNAL

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Front Cover

Aspiration

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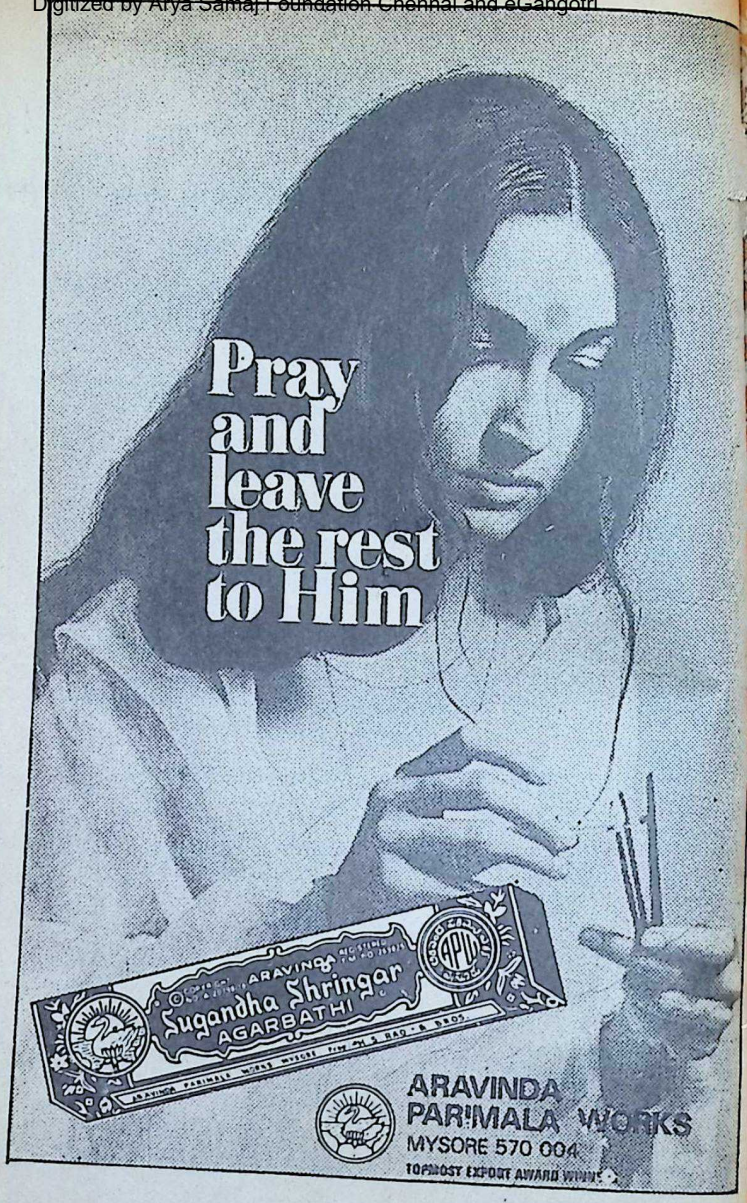

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आ नो भद्राः क्रतवो यन्तु विश्वतः

Let noble thoughts come to us from every side

Rigveda I-89-i

PRAYER FOR BLISS

ब्रह्ममेतु माम् । मधुमेतु माम् ।
ब्रह्मैव मधुमेतु माम् ॥

May Brahman be realised by us. May the highest bliss be realised by us. May Brahman, who is the highest bliss, be realised by us.

—*Taittiriya Aranyaka*, X, 38.

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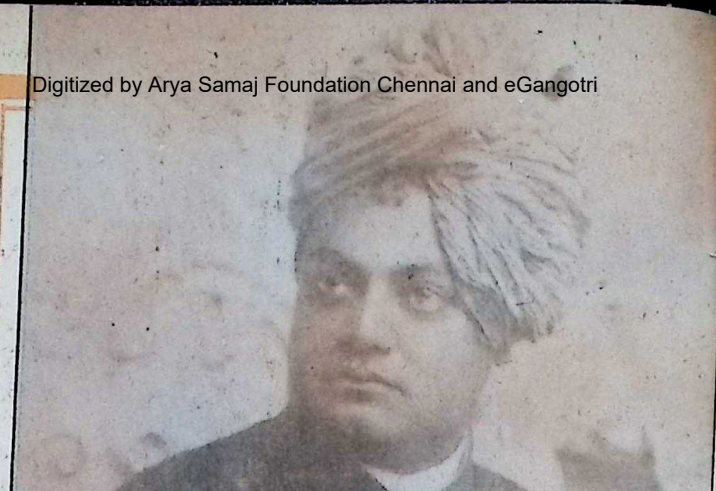

The 120th birthday of Swami Vivekananda, "but for whom," says Rajaji, "we would have lost our religion and would not have gained our freedom," falls on January 16, 1982.

Instead of publishing some routine tribute on the occasion, we take you to his very living presence, as he was in the 1890s, "young with an ageless youth, and yet withal old with the wisdom of ancient times."

The one who leads us to his liberating presence is Sister Christine, one of the earliest of his American disciples.

A questing soul, she first heard him in 1894 in Detroit, and then there was no stopping her.

Along with her friend, Mrs. Mary Funke, she met him on July 6, 1895 at a house, atop a small hill at Thousand Island Park, where, with a group of some 10 disciples, he was living and teaching.

It was a momentous meeting at the end of a weary search, on a dark and rainy night, when, tired and drenched and frightened at their own temerity, the two finally found the one who transformed their lives.

What follows is a slightly condensed account of that meeting which has come down to posterity, thanks to the Vedanta Society of Southern California.

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HOW SWAMI VIVEKANANDA CAME INTO MY LIFE

SISTER CHRISTINE

THERE are times when life flows on in a steady, deadly stream of monotony. Eating, sleeping, talking — the same weary round. Commonplace thoughts, stereotyped ideas, the eternal treadmill. Tragedy comes. For a moment it shocks us into stillness. But we cannot keep still. The merry-go-round stops neither for our sorrow nor for our happiness. Surely, this is not all there is to life. This is not what we are here for. Restlessness comes. What are we waiting for?

Then one day it happens, the stupendous thing for which we have been waiting — that which dispels the deadly monotony, which turns the whole of life into a new channel. Our restlessness is forever stilled.

Little did I think when I reluctantly set out one cold February night in 1894 to attend a lecture at the Unitarian church in Detroit that I was doing something which would change the whole course of my life and be of such stupendous import that it could not be measured by previous standards I had known.

Attending lectures had been part of the deadly monotony. How seldom did one hear anything new or uplifting! The lecturers who had come to Detroit that winter had been unusually dull. So I went very unwillingly to this particular lecture to hear one "Vivekananda, a monk from India," and only in response to the pleading of a friend. Surely never in our countless births had we taken a step so momentous! For before we had listened five minutes, we knew that we had found the touchstone for which we had searched so long. In one breath, we exclaimed: "If we had missed this . . .!"

To those who have heard much of the personal appearance of Swami Vivekananda, it may seem strange that it was not this which made the first outstanding impression. The forceful, virile figure which stepped upon the platform was unlike the emaciated, ascetic type which is gene-

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rally associated with spirituality in the west. A sickly saint everyone understands, but who ever heard of a powerful saint? The power that emanated from this mysterious being was so great that one all but shrank from it. It was overwhelming. It threatened to sweep everything before it. This, one sensed even in those first unforgettable moments.

Later we were to see this power at work. It was the mind that made the first great appeal, that amazing mind! What can one say that will give even a faint idea of its majesty, its glory, its splendour? It was a mind so far transcending other minds, even of those who rank as geniuses that it seemed different in its very nature, its ideas were so clear, so powerful, so transcendental that it seemed incredible that they could have emanated from the intellect of a limited human being. Yet marvellous as the ideas were and wonderful as was that intangible something that flowed out from the mind, it was strangely familiar. I found myself saying, "I have known that mind before."

Vivekananda burst upon us in a blaze of reddish gold, which seemed to have caught and concentrated the sun's rays. He was barely 30, this preacher from far-away India. **Young with an ageless youth, and yet withal old with the wisdom of ancient times.** For the first time, heard the age-old message India, teaching of the Atm the true Self.

The audience listened spe bound while he wove a fabric a glowing and full of colour as beautiful Kashmir shawl. No a thread of humour, now one tragedy, many of serious thoug many of aspiration, of lofty ide lism, of wisdom.

Through it all ran the wo of India's most sacred teachin the divinity of man, his innat and eternal perfection; that th perfection is not a growth nor gradual attainment, but a pre sent reality. That thou ar You are That now. There is nothing to do but realize it. The realization may come now in the twinkling of an eye, or in a million years, but "all will reach the sunlit heights." This message has well been called "the wondrous evangel of the Self." We are not the helpless limited beings which we think ourselves to be, but birthless, deathless, glorious children of immortal bliss.

Like the teachers of old, Vivekananda too spoke in parables. The theme was always the same — man's real nature. Not what we seem to be, but what we are. We are like men walking over a gold mine, thinking we are poor. We are like the lion who was born in a sheepfold and thought he was a sheep. When the wol

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came he bleated with fear, quite unaware of his true nature. Then one day a lion came, and seeing him bleating among the sheep called out to him, "You are not a sheep. You are a lion. You have no fear." The lion at once became conscious of his nature and let out a mighty roar.

Vivekananda stood on the platform of the Unitarian church pouring forth glorious truths in a voice **unlike** any voice one had ever heard before, a voice full of cadences, expressing every emotion, now with a pathos that stirred hitherto unknown deeps of tragedy, and then just as the pain was becoming unbearable, that same voice would move one to mirth only to check it in mid-course with the thunder of an earnestness so intense that it left one awed, a trumpet call to awake. One felt that one never knew what music was until one heard that marvellous voice.

Which of us who heard Vivekananda then can ever forget what soul memories were stirred within us when we heard the ancient message of India: "Hear ye, children of immortal bliss, even ye who dwell in higher spheres, I have found the Ancient One, knowing whom alone ye shall be saved from death ever again."

Was it possible to hear and feel this and ever be the same again?

All one's values were changed.

The greatness of Swami Vivekananda was not only due to his great intellectual power and direction but also his burning passion to do something not only to the whole of India but to the entire world.

I think his greatness was that he sought to release our ancient wisdom, to find a sense of individual purpose and to promote social well-being and collective progress. His special intellectual gift was that he was keenly aware of the forces at work in the modern world. And it was remarkable how he could address himself to the modern world knowing fully well the trends at work even in modern days.... We have many words of wisdom and guidance from Swami Vivekananda and other great spiritual leaders. But if there is a lacuna in the thinking of modern man, it is as regards action.

I had the special privilege of being introduced to the writings, sayings, and life of Swami Vivekananda and the Ramakrishna Mission. That was when I was very small. In fact, both my parents and specially my mother had very close connections with the Mission. And I can truly say that the words of Swami Vivekananda inspired the whole of my family, in our political work as well as in our daily lives.

Smt. Indira Gandhi

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The seed of spirituality was planted to grow and grow throughout the years until it inevitably reached fruition. True, this sublime teaching is hoary with age. It may even be true that every Hindu man and woman knows it, many may be able to formulate it clearly, but **Vivekananda spoke with authority.**

To him it was not speculative philosophy but the living truth. All else might be false; this alone was true. He had realized it. After his own great realization, life held out but one purpose — to give the message with which he was entrusted, to point out the path and to help others on the road to the same supreme goal. "Arise, awake and stop not until the goal is reached."

All of this one sensed more or less dimly in that first unforgettable hour while our minds were lifted into his own radiant atmosphere. Later, slowly and sometimes painfully, after much effort and devotion, some of us found that our very minds were transformed. Great is the Guru!

Those who came to the first lecture at the Unitarian church came to the second and to the third, bringing others with them. "Come," they said, "hear this wonderful man. He is like no one we have ever heard"; and they came until there was no place to hold them. They filled the room, stood in the aisles, peered in at the windows. And again he gave his message now in this form, now in that, now illustrated with stories from the **Ramayana,** and the **Mahabharata,** now from the Puranas and folklore. From the Upanishads he quoted constantly, first chanting in the original Sanskrit, then giving a free poetic translation. Great as was the impression which his spoken word made, the chanting produced an even greater effect. Unplumbed deeps were stirred and as the rhythm fell upon the ear, the audience sat rapt and breathless. And so began a new life, a life of study, of meditation. The centre of interest was shifted.

Vivekananda had a work to do, a message to give. It was a sacred message. How was he to give it? By the time he reached Detroit, he knew that a lecture tour was not the way, and not an hour longer would he waste his time on what did not lead toward his object. For six weeks he remained in Detroit, his mind intent upon his purpose, and he would give an occasional lecture. We missed no opportunity of hearing him. We knew we had found our teacher. The word Guru we did not know then. Nor did we meet him personally, but what matter? It would take years to assimilate what we had already learned. And then the master would

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somehow, somewhere, teach us again!

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The Meeting!

It happened sooner than we expected; for in a little more than a year, we found ourselves at Thousand Island Park in the very house with him. It must have been on the July 6, 1895, that we had the temerity to seek him out. We heard he was living with a group of students. We thought there would be some public teaching which we might attend. We dared not hope for

Rooted in the past and full of pride in India's heritage, Vivekananda was yet modern in his approach to life's problems and was a kind of bridge between the past of India and her present.... He was a fine figure of a man, imposing, full of poise and dignity, sure of himself and his mission, and at the same time, full of a dynamic and fiery energy and a passion to push India forward.

Vivekananda came as a tonic to the depressed and demoralised Hindu mind and gave it self-reliance and some roots in the past. He started new movements of thought. While he drank from the rich streams of English literature, his mind was full of ancient sages and heroes of India, his thoughts and deeds and the myths and traditions which he had imbibed from his childhood....

He gave us something which brings us, if I may use the word, a certain pride in our inheritance. He did not spare us. He talked of our weaknesses and our failings too. He did not wish to hide anything. Indeed, he should not. Because we have to correct those failings, he deals with those failings also. Sometimes he strikes hard at us, but sometimes points out the great thing for which India stood and which even in the days of India's downfall, made her, in some measure, continue to be great.

So what Swamiji has written and said is of interest to us and is likely to influence us for a long time to come.... **He was, I think, one of the great founders — if you like, you may use any other word — of the national modern movement of India, and a great number of people who took more or less an active part in that movement in a later date drew their inspiration from Swami Vivekananda. Directly, or indirectly, he has powerfully influenced the India of today. And I think that our younger generation will take advantage of this fountain of wisdom, of spirit and fire that flows through Swami Vivekananda.**

—Jawaharlal Nehru

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more.

Of the wonderful weeks that followed, it is difficult to write. Only if one's mind were lifted to that high state of consciousness in which we lived for the time, could one hope to recapture the experience. We were filled with joy.

We did not know at that time that we were living in the man's radiance. On the wings of inspiration, he carried us to the height which was his natural abode. He himself speaking of it later, said that he was at his best at Thousand Islands.

Then he felt that he had found the channel through which his message might be spread, the way to fulfill his mission, for the Guru had found his own disciples. Swamiji's first overwhelming desire was to show us the path to **mukti,** to set us free. "Ah," he said touching pathos, "if I could only set you free with a touch!" His second object, not so apparent perhaps, but always in the undercurrent, was to train this group to carry on the work in America. "**This message must be preached by Indians in India, and by Americans in America,**" he said.

On his own little veranda, overlooking the treetops and the beautiful St. Lawrence, he often called upon us to make speeches. His object was, as he said, to teach us to think upon our feet. Did he know that if we could conquer our self-consciousness in his presence, could speak before him who was considered one of the great orators of the world no audience anywhere would dismay us? It was a trying ordeal. Each in turn was called upon to make an attempt. There was no escape. Perhaps that was why certain of our group failed to make an appearance at these intimate evening gatherings, although they knew that often he soared to the greatest heights as the night advanced! What if it was two o'clock in the morning? What if we had watched the moon rise and set? Time and space had vanished for us.

There was nothing set or formal about these nights on the upper veranda. He sat in his large chair at the end, near his door. Sometimes he went into a deep meditation. At such times we too meditated or sat in profound silence. Often it lasted for hours and one after the other slipped away. For we knew that after this he would not feel inclined to speak. Or again the meditation would be short and he would encourage us to ask questions afterward, often calling on one of us to answer. **No matter how far wrong these answers were, he let us flounder about until we were near the truth and then in a few words, he would clear up the difficulty. This was his invariable method**

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He knew how to in teaching, stimulate the mind of the learner and make it do its own thinking. Did we go to him for confirmation of a new idea or point of view and begin, "I see it thus and so," his "Yes?" with an upper inflection always sent us back for further thought. Again we would come with a more clarified understanding and again the "Yes?" stimulated us to further thought. Perhaps after the third time when the capacity for further thought along that particular line was reached, he would point out the error — an error usually due to something in our western mode of thought.

And so he trained us with such patience, such benignity. It was like a benediction. Later, after his return to India he hoped to have a place in the Himalayas for further training of Eastern and Western disciplies together.

But it was not all Vedanta and deep, serious thought. Sometimes after the classes were over, it was pure fun, such gaiety as we had never seen elsewhere. We had thought of religious men as grave all the time, but gradually we came to see that the power to throw off the burden of the world at will and live for a time in a state of childlike joy, is a certain sign of detachment and comes only to those who have seen the great reality. For the time being, we were all light-hearted together.

Swamiji had a stock of funny stories, some of which he told again and again.

Swamiji would tell us about the woman who asked "Swami,

I was a law student living in Castle Kernan on the Madras Beach, when Swami Vivekananda arrived back from Chicago in 1896, after becoming world famous by then. He stayed for about a month in Castle Kernan then, and I look back to those days with pride and joy. "Prabuddha Bharata" was started then and Madras was thrilled by Swamiji's lectures. Hinduism arose from the grave as Jesus did.

Swami Vivekananda saved Hinduism in India and that was why he was born in the nineteenth century and shaped by Bhagavan Sri Ramakrishna.

But for him we would have lost our religion and would not have gained our freedom. We therefore owe everything to Swami Vivekananda. May his faith, his courage and his wisdom ever inspire us so that we may keep safe the treasure we have received from him.

—C. Rajagopalachari

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are you a Buddhist?" (pronounced like "bud") and he would say wickedly but with a grave face, "No Madam, I am a florist."

Again, he would tell of the young woman, cooking in the common kitchen of the New York lodging house in which he had lived with the disciple Leon Lansberg. She had frequent disputes with her husband, who was a spiritualistic medium, and gave public seances. Often she would turn to Swamiji for sympathy after one of these differences. "Is it fair for him to treat me like this," she would say, "when I make all the ghosts?"

II

After leaving Detroit, Swamiji had gone to New York, hoping that there, in the cultural metropolis of America, he might find an opening to begin the work he felt destined to do. He was soon taken up by a group of wealthy friends who loved and admired him and were attracted by his personality, but cared nothing for his message. He found himself in danger of becoming a social lion. He was fed, clothed, and housed in luxury. Again there came the cry for freedom: "Not this! Not this! I can never do my work under these conditions."

Then he thought the way might be found by living alone and teaching in classes, open to all. He asked Lansberg to find inexpensive rooms for both of them. The place which was found (54 West 33rd Street) was in a most undesirable locality, and it was hinted that the right sort of people especially ladies, would not come to such a place, but they came — all sorts and conditions of men and women — to these squalid rooms. They sat on chairs, and when chairs were filled, anywhere — on tables, on washstands, on the stairs. **Millionaires were glad to sit on the floor, literally at his feet. No charge was made for the teaching and often there was no money to pay the rent.** Then Swamiji would give a secular

WHAT IS RELIGION

"This My maya is divine, made up of qualities, and very difficult to cross. Yet, those that come unto Me cross the river of life." (Gita)

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest." (Bible)

This is the voice that is leading us forward. Man has heard it and is hearing it all through the ages. This voice comes to man when everything seems to be lost, and hope has fled, when man's dependence on his own strength has been crushed down, and everything seems to melt away between his fingers, and life is a hopeless ruin. Then he hears it. This is called religion.

—Swami Vivekananda

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lecture for which he felt he could accept a fee. All that winter, he worked as he could. Often the last penny was spent. It was a precarious way of carrying on the work and sometimes it seemed as if it would come to an end. After this, a few earnest students took the financial responsibility for the work and there was no further difficulty.

All that winter the work went on and when the season came to an end, early in the summer, this devoted group was not willing to have the teaching discontinued. One of them owned a house in Thousand Island Park on the St. Lawrence River, and a proposal was made to the teacher that they all spend the summer there. He consented,

A striking figure, clad in yellow and orange, shining like the sun of India in the midst of the heavy atmosphere of Chicago, a lion head, piercing eyes, mobile lips, movements swift and fast — such was my first impression of Swami Vivekananda, as I met him in one of the rooms set apart for the use of the delegates to the Parliament of Religions.

Monk they called him, not unwarrantably, but warrior-monk was he, and the first impression was of the warrior rather than of the monk, for he was off the platform and his figure was instinct with pride of country, pride of race — the representative of the oldest of living religions, surrounded by curious gazers of nearly the youngest and by no means inclined to give step, as though the hoary faith he embodied was in aught inferior to the noblest there. India was not to be shamed before the hurrying arrogant West by this her envoy and her son. He brought her message, he spoke in her name and the herald remembered the dignity of the royal land whence he came. Purposeful, virile, strong, he stood out, a man among men, able to hold his own.

On the platform another side came out. The dignity and the inborn sense of worth and power still were there, but all was subdued to the exquisite beauty of the spiritual message which he had brought to the sublimity of the matchless evangel of East which is the heart, the life of India, the wondrous teaching of the Self. Enraptured, the huge multitude hung upon his words; not a syllable must be lost, not a cadence missed!

"That man a heathen!" said one, as he came out of the great hall, "and we send missionaries to his people! It would be more fitting that they should send missionaries to us."

—**Annie Besant**

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much touched by their earnestness. He wrote to one of his friends that he wanted to manufacture a few "yogis" out of the materials of the classes. He felt that his work was now really started and that those who joined him at Thousand Islands were really disciples.

Early in June three or four were gathered at Thousand Island Park with Swamiji and the teaching began without delay. He came on Saturday, July 6, 1895, and had planned to initiate several of those already there on Monday. "I don't know you well enough yet to feel sure that you are ready for initiation," he said on Sunday afternoon. Then he added rather shyly, "I have a power which I seldom use — the power of reading the mind. If you will permit me, I should like to read your mind, as I wish to initiate you with the others tomorrow." We assented joyfully. Evidently, he was satisfied with the result of the reading for the next day, together with several others, he gave us **mantram** and made us his disciples.

Afterwards, questioned as to what he saw while he was reading our minds he told us a little. He saw that we should be faithful and that we should make progress in our spiritual life. In this reading the quality of the personality was revealed; the mettle, the capacity, the character. Having passed this test there can be no self-depreciation, no lack of faith in oneself. Every momentary doubt is replaced by a serene assurance. **Has the personality not received the stamp of approval from the one being in the world...?**

The original plan was that we should live as a community, without servants, each doing a share of the work. Nearly all of us were unaccustomed to housework. After several unhappy experiences in community housekeeping, an outsider was engaged for help, one or two of the more capable ones undertook certain responsibilities and we had peace.

But once the necessary work was over and we had gathered in the classroom, the atmosphere was changed.

Swamiji once told us the story of the beautiful garden and of one who went to look over the wall and found it so alluring that he jumped over and never returned. And after him another and another. **But we had the unique fortune of having for a teacher one who had looked over and found it no less entrancing, but out of his great compassion he returned to tell the story to those left behind and to help them over the wall.**

So it went on from morning until midnight. When he saw how deep the impression was which he had made, he would

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say with a smile: "The cobra has bitten you. You cannot escape." Or sometimes, "I have caught you in my net. You can never get out."

And so the process of education went on. It was not difficult if one's devotion to the Guru was great enough, for then, like the snake, one dropped the old and put on the new. But where the old prejudices and conventions were stronger than one's faith, it was a terrifying, almost a devastating process.

We all attended our class lectures. To a Hindu the teaching itself might have been familiar, **but it was given with a fire, an authority, a realization which made it sound like something entirely new. He too "spake like one having authority."**

To us of the West to whom it was all new it was as if a being from some radiant sphere had

I cannot write about Vivekananda without going into raptures. Few, indeed, could comprehend or fathom — even among those who had the privilege of becoming intimate with him. His personality was rich, profound and complex, and it was this personality — as distinct from his teachings and writings — which accounts for the wonderful influence he has exerted on his countrymen; Swami Vivekananda, reckless in his sacrifice, unceasing in his activities, boundless in his love and wisdom, exuberant in his emotions, merciless in his attacks but yet simple as a child — he was a rare personality in this world of ours.

Swamiji was a full-blooded masculine personality — and a fighter to the core of his being. He was consequently a worshipper of Sakti and gave a practical interpretation to the Vedanta for the uplift of his countrymen. Strength, strength is what the Upanishads say — that was a frequent cry of his. He laid the greatest stress on character building.

I can go on for hours and yet fail to do the slightest justice to that great man. He was so great, so profound, so complex. A yogi of the highest spiritual level in direct communion with the Truth, who had, for the time being, consecrated his whole life to the moral and spiritual uplift of his nation and of humanity, that is how I would describe him. **If he had been alive, I would have been at his feet. Modern India is his creation — if I err not.**

—Subhas Chandra Bose

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come down with a gospel of hope, of joy, of life.

Religion is not a matter of belief but of experience. One may read about a country, but until one has seen it there can be no true ideas. All is within. The divinity which we are seeking in heaven, in teachers, in temples is within us. If we see it outside, it is because we have it within. What is the means by which we come to realize this, by which we see God? Concentration is the lamp which lights the darkness.

Reason, Reason

There are different methods for different states of evolutions. All paths lead to God. The Guru will put you on the path suited to your development. **With what sense of release did we hear that we not only may, but must follow reason. Before that it had seemed that reason and intuition are generally opposed to each other. Now we were told that we must hold to reason until we reach something higher — and this something higher must never contradict reason.**

The first morning we learned that there is a state of consciousness higher than the surface consciousness — which is called Samadhi. Instead of the two divisions to which we are accustomed, the conscious and the unconscious, it would be more accurate to make the classification as the **subconscious, the conscious** and the **superconscious.**

This is where confusion arises in the Western way of thinking, which divides consciousness into the **subconscious** or **unconscious** and the **conscious.** The West cognizes only the normal state of mind, forgetting that there is a state beyond consciousness — a superconscious state, inspiration.

How can we know that this is a higher state? To quote Swami literally, **"In the one case a man goes in and comes out as a fool. In the other case he goes in a man and comes out a God."** And he always said, **"Remember, the superconscious never contradicts reason. It transcends it, but contradicts it never. Faith is not belief, it is the grasp on the ultimate, an illumination."**

Truth is for all, for the good of all. Not secret but sacred. The steps are: hear, then reason about it, "let the flood of reason flow over it, then meditate upon it." Accumulate power in silence and become a dynamo of spirituality. What can a beggar give? Only a king can give, and he only when he wants nothing himself.

Swamiji told us that God was real, a reality which could be experienced just as tangibly as any other reality; that there were methods by which these experi-

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ences could be had which were as exact as laboratory methods of experiment.

The mind is the instrument. ages, yogis, and saints from rehistoric times have made dis- veries in this science of the elf. They have left their know- ledge as a precious legacy not only to their immediate disciples but to seekers of truth in future times.

This knowledge is in the first instance passed on from master to disciple, but in a way very different from the method used by an ordinary teacher.

The method of religious teach- ing to which we of the West have become accustomed is that we are told the results of the expe- riments, much as if a child were given a problem in arithmetic and were told its answer but given no instructions as to how the result was reached. We have been told the results reached by the greatest spiritual geniuses known to humanity, the Buddha, the Christ, Zoroaster, Lao-tse, and we have been told to accept and believe the result of their great experiments.

If we are sufficiently reverent and devotional, and if we have reached that stage of evolution where we know that there must be some reality transcending reason, we may be able to ac- cept and believe blindly, but even then it has but little power to change us. It does not make a god of man. Now we are told that there is a method by which the results may be obtained, a **method never lost in India,** passed on from Guru to disciple.

For the first time we under- stood why all religions begin with ethics. For without **truth, non-injury, continence, non- stealing, cleanliness, austerity,** there can be no spirituality. The ideal must be truth in thought, word, and deed. If this can be practised for 12 years, then every word that is said becomes true.

If one perfect in this way says, "Be thou healed," healing comes instantaneously. Be blessed, he is blessed. Be freed, he is re- leased. Stories were told of those who had this power, and who could not recall the word once spoken. To the father of Sri Ramakrishna this power had come. Would that explain why such a son was born to him? Then there was the life of Sri Ramakrishna himself. "Come again Monday," he once said to a young man. "I cannot come on Monday, I have some work to do; may I come on Tuesday?" "No," answered the Master, "these lips have said Monday; they cannot say anything else now."

Non-injury in word, thought, and deed. Before one has at- tained perfection in non-injury he has lost the power to injure. "From me no danger be to aught

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that lives" becomes true for him, a living truth, reality. **Before such a one the lion and the lamb lie down together.** Pity and compassion have fulfilled the law and transcended it.

Continence — chastity. This subject always stirred Swamiji deeply. Walking up and down the room, getting more and more excited, he would stop before someone, as if there were no one else in the room.

"Don't you see," he would say eagerly, "there is a reason why chastity is insisted on in all monastic orders? Spiritual giants are produced only where the vow of chastity is observed. Don't you see there must be a reason? The Roman Catholic Church has produced great saints: St. Francis of Assisi, Ignatius Loyola, St. Teresa of Avila, the two Catherines, and many others. There is a connection between great spirituality and chastity. The explanation is that these men and women have through prayer and meditation transmuted the most powerful force in the body into spiritual energy. In India this is well understood and yogis do it consciously. The force so transmuted is called 'ojas' and is stored up in the brain. It has been lifted from the lowest centre of the 'Kundalini' to the highest." To us who listened the words came to our remembrance: "And I, if I be lifted up, will draw all men unto me."

In the same eager way he went on to explain that wherever there was any manifestation of power or genius it was because a little of this power had escaped up the **Sushumna.** And did he say it? Or did we come to see for ourselves the reason why the Avatars and even lesser ones could inspire a love so great that it made the fishermen of Galilee leave their nets and follow the young Carpenter, made the princes of the clan of Sakya give up their robes, their jewels, their princely estates? It was this divine drawing. It was the lure of divinity.

Austerity. Why have the saints in all religions been given to fasting and self-denial, to mortification of the body? True there have been those who regarded the body as an enemy which must be conquered and have used these methods to accomplish their end. The real purpose, however, is disciplining the will. No ordinary will power will carry us through the target work before us. We must have nerves of steel and a will of iron, a will which is consciously disciplined and trained. **Each act of restraint helps to strengthen the will.** It is called 'tapas' in India and means literally, to heat; the inner or the higher nature gets heated.

How is it done? There are various practices of a voluntary

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nature; a vow of silence is kept for months, fasting for a number of days, or eating only once a day. With children it is often the denial of some favourite article of food. The conditions seem to be that the vow must be taken voluntarily for a specific time. If the vow is not kept it does more harm than good. If it is kept it becomes a great factor in building up the character so necessary for the higher practices.

Beyond a few directions in meditation there was very little set instruction, yet in the course of these few days our ideas were revolutionized, our outlook enormously enlarged, our values changed.

It was a re-education. We learned to think clearly and fearlessly. Our conception of spirituality was not only clarified but transcended. Spirituality brings life, power, joy, fire, glow, enthusiasm — all the beautiful and positive things, never inertia, dullness, weakness.

To hear Swami say, "This indecent clinging to life!" drew aside the curtain for us into the region beyond, life and death, and planted in our hearts the desire for that glorious freedom. We felt a soul struggling to escape the meshes of Maya, one to whom the body was an intolerable bondage, not only a limitation, but a degrading humiliation. "Azad, azad, the free," he cried, pacing up and down like a caged lion. Yes, like the lion in the cage who found the bars not of iron but of bamboo.

"Let us not be caught this time," would be his refrain another day. "So many times Maya has caught us, so many times have we exchanged our freedom for sugar dolls which melted when the water touched them. Let us not be caught this time." **So in us was planted the great desire for freedom.** Two of the three requisites we already had — **a human body** and a **Guru,** and now he was giving us the third, **the desire to be free.**

"Don't be deceived. Maya is a great cheat. Get out. Do not let her catch you this time," and so on and so on. "Do not sell your priceless heritage for such delusions. Arise, awake, stop not till the goal is reached." Then he would rush up to one of us with blazing eyes and finger pointing and would exclaim, **"Remember, God is the only reality."** Like a madman, but he was mad for God. For it was at this time that he wrote the "Song of the Sannyasin." We have not only lost our divinity, we have forgotten that we ever had it. Up and down, over and over again. "Don't let yourself be tempted by dolls. They are dolls of sugar or dolls of salt and they will melt and become nothing. Be a king and know you own the world. This never

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comes until you give it up and it ceases to bind. Give up, give up."

The training Swamiji gave was individualistic and unique. Unless the desire for discipleship was definitely expressed, and unless he was convinced that the aspirant was ready for the step, he left the personal life of those around him untouched. To some he gave absolute freedom and in that freedom they were caught. When speaking of some of those whom we did not know, he was careful to explain, "He is not a disciple; he is **friend.**" It was an altogether different relation. Friends might have obvious faults and prejudices. Friends might have a narrow outlook, might be quite conventional, but it was not for him to interfere. It seemed as if even an opinion, where it touched the lives of others, was an unpardonable intrusion upon their privacy.

But once one accepted him as a Guru, all that was changed. He felt responsible. He deliberately attacked foibles, prejudices, valuations — in fact everything that went to make up the personal self. Did you in your immature enthusiasm see the world as beautiful and believe in the reality of good and the unreality of evil? He was not long in destroying all your fine illusions. If good is real, so is evil. Both are different aspects of the same thing. Both good and evil are maya. Do not hide your head in the sand and say, "All is good, there is no evil." Worship the terrible even as now you worship the good. Then go beyond both. Say, "God is the only reality." Shall we have the courage to say that the world is beautiful when disaster comes upon us? Are not others the prey of disaster now? Is not the world full of sorrow? Are not thousands of lives overshadowed by tragedy? Are not disease, old age and death rampant upon the earth? In the face of all this anyone who lightly says, "The world is beautiful," is either ignorant or indifferent to the sorrows of others or self-centred.

Terrible in its sternness was this teaching. But soon there came glimpses of something beyond, an unchanging reality. Beyond birth and death is immortality; beyond pleasure and pain is that 'Ananda' which is man's true nature; beyond the vicissitudes of life is the changeless. The Self of man remains serene in its own glory.

As these great ideas became part of our consciousness, we "saw a new heaven and a new earth." "For him, to whom the Self has become all things, what sorrow, what pain can there be, once he has beheld that unity?" Without once saying, "Be sincere, be true, be single-minded," he created in us the most intense desire to attain these qualities.

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How did he do it? Was it his own sincerity, his own truth, his own straightness which one sensed?

"This world is a mud puddle!" was received with shocked protest, doubt and a tinge of resentment. Years after, driving along the Dum-Dum Road in a suburb of Calcutta one glorious Sunday morning, I saw some buffaloes wallowing in a pool of mire. The first reaction was a feeling of disgust. It seemed that even buffaloes should find delight in something more beautiful than mire. But no, they felt physical pleasure in it. Then suddenly came a memory. "This world is a mud puddle." We are no better than these buffaloes. We wallow in the mire of this mud puddle of the world and we too find pleasure in it. We, who are meant for something better, the heirs of immortal glory.

Swami refused to solve our problems for us. Principles he laid down, but we ourselves must find the application. He encouraged no spineless dependence upon him in any form, no bid for sympathy. "Stand upon your own feet. You have the power within you!" he thundered. His whole purpose was not to make things easy for us but to teach us how to develop our innate strength. "Strength! Strength!" he cried. "I preach nothing but strength. That is why I preach the Upanishads." From men he demanded manliness and from women the corresponding quality for which there is no word. Whatever it is, it is the opposite of self-pity, the enemy of weakness and indulgence. This attitude had the effect of a tonic. Something long dormant was aroused and with it came strength and freedom.

His method was different with each disciple. With some, it was an incessant hammering. The severest asceticism was imposed with regard to diet, habits, even clothing and conversation. With others his method was not so easy to understand, for the habit of asceticism was not encouraged. Was it because in this case there was spiritual vanity to be overcome and because good had become a bondage? With one the method was ridicule, loving ridicule, with another it was sternness.

We watched the transformation of those who put themselves into line with the discipline. Nor were we ourselves spared. Our pet foibles were gently smiled out of existence. Our conventional ideas underwent a process of education. We were taught to think things through, to reject the false and hold to the true fearlessly, no matter what the cost.

Far from trying to win us by expediency and by fitting into our conceptions of what the at-

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titude of a religious teacher toward his disciples should be, every woman to him Swamiji seemed bent upon offending our sensibilities and even shocking us.

Chivalry is only sex

We, women, are allowed to climb up and slide down the rocks without an extended arm to help us.

When he sensed our feeling he answered, as he so often did, our unspoken thought, "If you were old or weak or helpless, I should help you. But you are quite able to jump across this brook or climb this path without help. You are as able as I am. Why should I help you? Because you are a woman? That is chivalry, and don't you see that chivalry is only sex? Don't you see what is behind all these attentions from men to women?"

Strange as it may seem, with these words came a new idea of what true reverence for womanhood means. And yet, he it was, who wishing to get the blessing of the one who is called the Holy Mother, the wife and disciple of Sri Ramakrishna, sprinkled Ganges water all the way so that he might be purified when he appeared in her presence. She was the only one to whom he revealed his intention. Without her blessing, he did not wish to go to the West. Never did he approach her without falling prostrate at her feet. Did he not worship God as Mother? Was no a manifestation in one form or another of the Divine Mother? Yes, even those who bartered their divinity for gold! Did he not see this divinity in the nautch girl of Kshetri, whereupon she, sensing his realization of her true nature, gave up her profession, lived a life of holiness, and herself came into the great realization. Knowing the criticism that awaited him in India, he still dared in America to initiate into Sannyas a woman, for he saw in her only the sexless Self.

Sannyasin and beggar though he was, never did Swamiji forget to be regal. He was generous to a fault, but never uncontrolled in his generosity. Needless to say, there was never a trace of display in any act which he did. If he was with those who had abundance of this world's goods, he accepted what was offered gladly and without protest, even with an alacrity which at times approached glee. But from those who had little, he would accept nothing.

Swami Vivekananda's compassion for the poor and downtrodden, the defeated, was a passion. To this day his birthday is celebrated by feeding of the poor. The downtrodden, the outcastes are on this day served by Brahmins and Kayasthas, young men of the highest castes. To those in the West it is impossible to convey the significance of such ser-

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vice. Caste and outcastes but a Vivekananda could bring about this relationship so unobtrusively? No arguments regarding caste and the depressed classes. Nothing but heart and devotion. So even in small things while he was still in America. Thus, when asked why he was taking French lessons, he said in confusion: "This is the only way M.L. can keep from starving." Thrusting a ten dollar bill into the hand of another he said, "Give this to S.; do not say it is from me." When one of the group, a weak brother, was accused of juggling the Vedanta Society's money, he said, "I will make good any deficiency." Then the matter was dropped but he said to one of the others, "I do not know where I could have found the money to make up the loss, but I could not let poor N suffer."

Even after he left America Swamiji still had great concern for those he left behind, who found life a great struggle. Especially did he feel for "women with men's responsibilities." Asked whether he endorsed a certain woman who was going about the country as a religious teacher and using his name and reputation to get a following, he said: "Poor thing! She has a husband to support and she must get a certain amount every month." "But Swami," someone said, "she claims to be authorized by you to prepare students for your teaching. She says if we go through her two preliminary classes, then we will be ready to be taught by you. It is so absurd and unscrupulous. To the first class she gives a few gymnastic exercises and to the second she dictates some quotations or gems which she has gathered from various books on occultism. Should she be allowed to mislead people, take their money and use your name?"

All that he said was, "Poor thing! Poor thing! Shiva! Shiva!" With this "Shiva! Shiva!" he put the matter out of his mind.

We had noticed that when something disturbed him, after allowing himself to be troubled by it for a few minutes, his "Shiva! Shiva!" seemed to end it. We knew that he had reminded himself of his true nature, in which everything of a disquieting nature was dissolved.

Walking along Fifth Avenue one day, with two elderly forlorn devoted creatures walking in front, he said, "Don't you see, life has conquered them!" The pity, the compassion for the defeated in his tone! Yes, and something else — for then and there, the one who heard, prayed and vowed that never should life conquer her, not even when age, illness, and poverty should come. And so it has been. His silent blessing was fraught with power. □□□

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Ramana Maharshi's voice choked, tears gushed out of his eyes and his body perspired profusely. The Maharshi closed the book and said: "No, I can't read any further."

This is the first of the three vignettes of Ramana Maharshi whose tenderness as a devotee has escaped the ken of many who mistake him for a dry-as-a-sawdust Jnani.

In the second, we see the Maharshi healing the crack of an egg shell, and bursting forth into ecstatic joy at the emergence of a chick from that very egg which had developed a crack by an inadvertent act of the Maharshi.

In the third scene we see the Maharshi teaching by his eloquent silence.

All these excerpts are from the book, "At the Feet of the Bhagwan" by T. K. Sundaresa Iyer. The 100-page book, edited by Duncan Greenlees and published by Ramanashram, Tiruvannamalai, is priced only Rs. 5/-.

DEVOTEES of Bhagavan Sri Ramana know well that the one book which radically influenced his inner life while he was still at school was the **Periapuranam** in Tamil, written by the poet-saint Sekkilar.

This book contains the lives of the 63 saints of Tamil Nadu who, by their acts of supreme devotion or merit, won Siva's grace and came to the state whence one never again returns to worldliness.

Bhagavan never made any distinction between **bhakti** (devotion) or **jnana** (knowledge); what really mattered was the attainment of Self-realisation. "In that state, **bhakti** is no other than **jnana**, and **jnana** nothing else but **bhakti**." This is what Bhagavan has said of his experience of them both.

In his perpetual silence, Sri Ramana was looked upon as Sri Dakshinamurti, and his teachings always emphasised the **Karya-Karana** (cause and effect) aspect. The emphasis on this aspect was so great that there seemed to be no room in his teaching for anything but pure reason. People even used to feel that it was all cold and heartless logic.

But those who have lived with Bhagavan know only too well that Bhagavan's heart was full of warm feeling for the suffering humanity.

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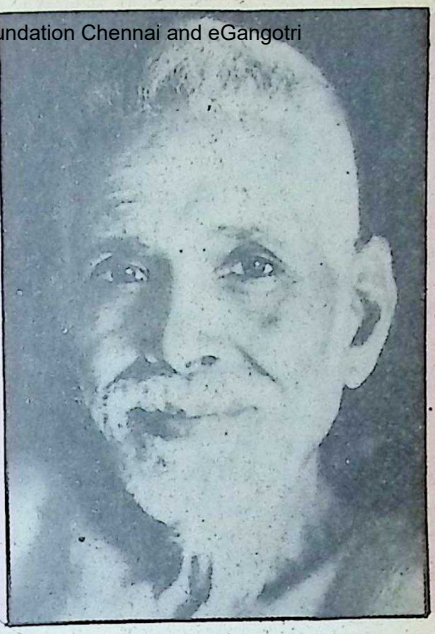
RAMANA THE TENDER-HEARTED JNANI



His great disciple, Sri Kavyakantha Ganapati Muni, used to say that Bhagavan had the light of Sri Adi Sankara, the heart of Sri Ramanujacharya and the great analytical powers of Sri Madhvacharya. Be that as it may, on several occasions Bhagavan revealed in his life the aspect of true **Bhakti.**

Once, on the night after the Karthikai Deepam, the deities Arunachala and Apithakunchambal were in procession round the Hill. When the procession came in front of our Ashram, we offered flower garlands, coconut and camphor, and after being waved before the deities, the burning camphor was taken to Bhagavan seated in the Old Hall. The devotees took this camphor, along with the **vibhuti** of Arunachaleswar, and began to wave it before Bhagavan. But He exclaimed, "Why all this? The Son is included in the Father!"

Once someone placed the **Periapuranam** in Tamil prose in Bhagavan's hands, and he began reading out of it. Now Bhagavan was a pastmaster in story-telling and he used to tell stories in hundreds. His solo-acting was ever the admiration of his devotees. His modulation of voice for different characters, suiting gestures and postures for each incident, was wonderfully effective.

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His devotees never missed the chance of being in the Hall on such occasions so as to enjoy and benefit by the recitals.

Bhagavan began to read the life of Kannappar, the great devotee-saint. He went on reading incidents in his early life, and how he went to the forest and found Kudumi Thevar, the **Sivalinga,** his Lord, up the Kalahasti Hill in Andhra Pradesh.

Then he told how Kannappar worshipped the Sivalinga with water carried in his own mouth, flowers taken from his own hair, and the well-cooked and tasted beef prepared for his own meal — knowing no better and having no better to offer his beloved Lord.

The way in which the priest, Siva Gochariar, resented the intruding defiler of the sacred Sivalinga was so characteristically brought out by Bhagavan, that it enriched the recital greatly to the benefit and admiration of the devotees.

Then came the scene of scenes, when the Lord in that Sivalinga tested Kannappar and incidentally revealed to Siva Gochariar the intensity of the forest hunter's love. Lord had directed him to witness Kannappar's worship from a place of hiding. He saw the unexpected trickling of blood from one of the eyes of that Sivalinga; he saw Kannapar running to and fro for herbs, and them. Then he saw how, finding them all useless, Kannappar plucked out one of his own eyes and applied it to that in the Sivalinga; then, seeing the treatment was effective, he ran into ecstasies of joyful dance.

When Bhagavan came to that part of the story of how Kannappar was about to gouge his second eye too for the sake of the Lord, and of how the Sivalinga extended a hand to stop him from saying "Stop, Kannappar!" Bhagavan's voice choked and his body perspired profusely. His hairs stood on end, tears gushed out from his eyes; he could hardly utter a word, and there was silence, pin-drop silence in the Hall.

All there were dumbfounded that this great Jnani could be so much overpowered by emotion and ecstasy at the great hunter-saint's devotion. After a while Sri Bhagavan quietly closed the book, dried the tears in his eyes with the ends of his towel, and laid aside the book, saying, "No. I can't go on any further."

Then we could realise the import of his words in the **Aksharamanamalai**: "Having become silent, if one remains like a stone, can that be called real silence?" His blossomed Heart had in it the perfect warmth of devotion, no less than the supreme light of Knowledge.

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CAN A CRACKED EGG BE HATCHED?

It was the early hours of the morning in the Hall of Sri Bhagavan. He had had his bath, and now went to the farther end of the Hall to take his towel that hung from a horizontally suspended bamboo, at one end of which a sparrow had built her nest and laid therein three or four eggs.

In the process of taking his towel Sri Bhagavan's hand came against the nest, which shook violently, so that one of the eggs dropped down. In this way the egg was cracked. Sri Bhagavan was taken aback, aghast.

He cried out to Madhavan, the personal attendant, "Look, look what I have done today!" So saying, he took the cracked egg in his hand, looked at it with his tender eyes, and exclaimed: "Oh, the poor mother will be so sorrow-stricken, perhaps angry with me also, for my causing the destruction of her expected little one! Can the cracked egg shell be pieced together again? Let us try."

So saying, he took a piece of cloth, wetted it, wrapped it around the broken egg, and put back in the mother's nest. Every three hours he would take out the cracked egg, remove the cloth, place the egg on his roseate palm, and gaze at it with his tender eyes for minutes together.

What was he really doing at this time? How can we say? Was he sending with those wonderful looks of gentle Grace, life-giving beams into the cracked egg, putting ever newer warmth and life into it? That is a mystery none can solve. Yet he kept on saying: "Let the crack be healed! Cannot this be hatched even now? Let the little one come from this broken egg!"

This anxious concern and tenderness of Sri Maharshi continued from day to day for about a week. So the fortunate egg lay in the nest with its wet bandage cloth, only to be fondled by Sri Maharshi with divine touch and benign look.

On the seventh day, he took out the egg, and with the astonishment of a schoolboy announced: "Look! what a wonder! The crack has closed, and so the mother will be happy and will hatch her egg after all! My God has freed me from the sin of causing the loss of a life. Let us wait patiently for the blessed young one to come out!"

A few more days passed, and at length one fine morning Bhagavan found the egg had been hatched and the little bird had come out. With a gleeful smiling face, radiant with the usual light, he took the tiny chick in his hand, kissed it, stroked it with his soft hand, and passed it on for all the bystanders to admire. He received it back at last into

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his own hands, and was so happy that it had survived the mishap.

Ah, what a concern for even the smallest of creation! Verily he had the compassionate heart of a Buddha!

3

ELOQUENT SILENCE

It was a Sivaratri Day. The evening worships at the Mother's Shrine were over. The devotees had their dinner with Sri Bhagavan, who was now on His seat, the devotees at His feet sitting around Him.

At 8 p.m. one of the **Sadhus** stood up, did **pranam** and with folded hands prayed: "Today is the Sivaratri Day; we should be highly blessed by Sri Bhagavan expounding to us the meaning of the Hymn to Dakshinamurti."

"Yes, sit down," said Bhagavan graciously.

The Sadhu sat, and all eagerly looked at Sri Bhagavan and Sri Bhagavan looked at them. Sri Bhagavan sat and sat in His usual pose, no, poise. No words, no movement, and all was stillness! He sat still, and all sat still, waiting. The clock went on striking, nine, ten, eleven, twelve, one two and three! Sri Bhagavan sat and they sat. Stillness, calmness, motionlessness — not conscious of the body, of space or time.

Thus eight hours were passed in Peace, in Silence, in Being, as it is. Thus was the Divine Reality taught through the speech of Silence by Bhagavan Sri Ramana, Dakshinamurti.

At the stroke of 4 a.m. Sri Bhagavan quietly said, "And now have you known the essence of the **Dakshinamurti Hymn?** All the devotees stood and made **pranam** to the holy form of the Guru in the ecstasy of their Being. □□□

It is forbidden not only to destroy life but to hinder it, to stifle it, to make it wretched and to impair its quality. This precept is infringed daily by parents whose egoism, ignorance and laziness deprive their children of moral and physiological education; by husbands who ill treat or abandon their wives or who exhaust them by too frequent pregnancies; by wives whose bad temper, slovenliness and disorderliness make their husbands' daily life intolerable. It is also infringed by pedagogues who overload the young with a sterile and wearisome curriculum; by children who torture their parents by their ingratitude and spitefulness. All these acts are embryonic forms of murder.

There are many other ways of doing violence to people's lives. Incessant mockery and back-biting, sly slandering, hate, contempt—all these deeply wound their victims, destroy their peace of mind and often permanently lessen the value of life for them. Though modern society underestimates the gravity of such offences they are just as odious as stabbing one's brother in the back.

—Dr. Alexis Carrel, "Reflections on Life."

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Indira Devi is the daughter-disciple of Dilip Kumar Roy, who gave up his body in Bombay on January 6, 1980.

The present article is the text of an informal talk she gave on her guru's 80th birthday celebrations in Calcutta on January 22, 1976.

REMEMBERING DILIP KUMAR ROY

SMT. INDIRA DEVI

SHRI AUROBINDO once wrote to Dadaji (Dilip Kumar Roy) that "The ultimate measure of a man is to be judged not by what he says, not even by what he does but by what he becomes."

We hear so much about excellence in various fields such as science, technology, medicine but we seldom talk about the excellence in man himself. The world is progressing in all directions but what about human nature? Is human nature progressing? Or underneath all sophistication, breeding, education, learning most of us are still barbarians at heart, petty, selfish, cruel, callous and egoistic, only that our methods have changed? Is that why on very rare occasions when we do see this excellence in man we bow our heads

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to these few who are the 'salt of the earth'?

I have often asked myself what is the most precious quality in Dadaji? What is it that drew me to him, and the answer has always been: **His transparent sincerity.**

How many times has he not said to me with tears in his eyes: "You say that every morning when you get up you pray to your Guru—

'Let me not take you for granted. Let me never forget that to have seen you, known you and loved you is a sign of Divine Grace, and grace involves responsibility. Let me live today as if it were my last day on earth.'

"Do you know what my prayer is every morning?"

First, Lord, let there be no self-deception in me; If I have not got you, let me know that I have not got you;

Second, let me not judge others; and

Third, let my surrender be complete."

Dadaji is a genius of many moods. People come to him from all walks of life drawn by different facets of his personality — some, because he is a poet, others because he is a litterateur, many, because of his music and some, because he is a conversationalist, a spiritual man. But it is his transparent sincerity and power of love that drew me to him. Complete sincerity, of course, is not an easy thing to achieve; one grows in sincerity as one grows in life. But very few people really grow after a certain age. As long as one grows, one lives, after that one just exists. I have seen him grow day after day, month after month, and year after year. I have not met the like of him.

It was in 1949 that I first realised what utter regard Dadaji has for Truth. "Most people are not deliberate liars, but resort to half-truths when cornered. We must never do that," Dadaji said. Wimbledon Tennis was being played and I made a statement that was wrong about Ghaus Mohammad's performance at Wimbledon. Dadaji contradicted me, and when I insisted he showed me the **Encyclopaedia Britannica** and I saw that I was wrong.

It was a very insignificant thing but Dadaji was most upset. "Why did you say you were sure? Unless you are certain you must have the humility to say 'I think so' and not 'It is so.' Spiritual life is not for you if you are not ruthless with yourself and have utter regard for Truth. I do not claim to be a saint nor even a Sadhu but I do claim that I am a truth seeker."

A few months later while we were in Delhi I entered Dadaji's room one evening and found him

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looking very sad. "What is the matter, Dada?" I asked.

"I am not my father's son, Indira. He always said: 'Dilip, Truth is the only God I know, I worship. There is nothing greater than truth'."

"But what has happened to make you so unhappy?" I asked.

"The young girl who came to sing to me sang atrociously but why did I smile and say: 'Good, very good.' My father would never have done that. Once a self-acclaimed dramatist wrote a drama and brought it to my father who read a few pages and said: 'My friend, your drama is no good, whatever else it may be; it is certainly not a drama, but all is not lost, you are a rich landlord — try farming. It will give better results'."

A few days later while we were still in Delhi, another young lady came and sang. When her song was over Dada smiled sweetly and remarked: "What a sweet face she has!"

I have marvelled at his child-like simplicity. Aldous Huxley paid Dadaji a beautiful compliment in 1953 when we met him day after day in Los Angeles. He said: 'When I read the **Gospel of Ramakrishna** to write the forward to it, I wondered how a man who talked of the profoundest spiritual truths could be so utterly child-like in nature. After meeting Mr. Roy I know it is possible.'

It is true that a great man should be judged by his greatest moments, but it is also true that greatness in little things is equally important. I have seen the great pains Dadaji takes to perform the smallest act — write letters, correct proofs, revise a poem — I have seen him get up at 2 A.M. in the night and say "I am going up... I don't think the punctuation in the third line in my hymn to Gurudev is quite correct ... the semicolon should be replaced by a comma."

"Why don't you do it in the morning, Dadaji?"

"You and your eternal doctrine of postponement. No, I must do it now. I believe in perfection in detail. Whatever is worth doing is worth doing well. No work is so small or so insignificant that you may do it negligently. Whatever I am doing is for the present the most important work in the world for me, whether it is sharpening a pencil or writing a poem."

I have also looked with wonder at his power of sacrifice.

Dadaji often says to me: "Those who have not known the joy of sacrificing everything the world holds dear for an ideal, those who have not known the feeling of absolute security one gets when one relies only on the Lord and the Guru surrendering

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all one has and is at the altar of Love, do not know what they miss in life. To love and not count the cost, to give and know the blessedness of giving is a wonderful experience."

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I shall end by saying a few words about his tolerance, understanding and power of forgiveness. There is a well-known poet from Bengal and I hope he is not here. But if he is, he will forgive me because what I say is the truth. He had been writing in a journal some very bitter criticism against Dadaji, his music, his literature, his spiritual aspiration. After a year or so the same man wrote to Dadaji that he had applied for a job in Delhi and requested Dadaji to recommend him, as a word from him would do the trick. I was surprised.

"How can he ask you to recommend him after having written all that he has about you?" Dadaji was quiet for a minute and then said: "He does not like me, he has the right not to like me; he does not like my writings and he has the right not to like my writings but the fact stands that he is the right man for this job and deserves a helping hand. I shall certainly recommend him for the job and his personal feelings for me have nothing to do with it."

The poet got the job. □□□

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AFRICAN LITERATURE—5

MONGO BETI AND ELECHI AMADI

V. SIVARAMAKRISHNAN

If Mongo Beti's style can be compared to R. K. Narayan's, Elechi Amadi patterns his style after Chinua Achebe—"grave without being dull, simple without being trite."

WHEN Mongo Beti's **Mission to Kala** appeared first in its French original in 1957 as **Mission Terminee,** his publisher is said to have remarked: "Here at last is an African novel which has no political motive." He could as well have added: "A humorous one, too.".

Mongo Beti is nothing if not a first rate humorist. Like R. K. Narayan, Mongo Beti has an eye for the ludicrous and the whimsical in individuals and situations and turn them to advantage. As you read him, you smile within yourself and as a pleasant feeling sweeps over you, you are borne far, far away from this 'vale of tears.' But unlike Narayan and quite characteristic of most African writers, Mongo Beti is inclined to ribaldry. Both wine and women have a central place in his **Mission to Kala.** But his humour is not sex-centred; it derives from the very nature of the characters and the odd situations in which they find themselves.

Now in his early fifties, Mongo Beti was born in the Cameroon Republic. He studied at the Universities of Aix-en-Provence and the Sorbonne. He has written many short stories and five novels, all of which have been translated into English from French by competent translators.

An aggressive anti-colonialist, Mongo Beti's first novel — **The Poor Christ of Bomba** (1956) is

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Splendour in Sculptures: 4

SRIRANGAM

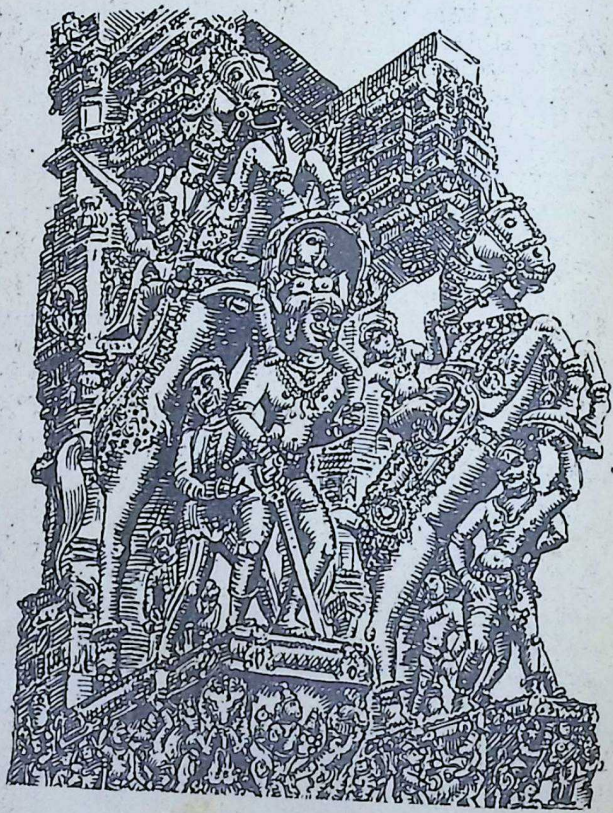
Among the Vishnu Temples, Srirangam is pre-eminent. The huge temple, with seven corridors, houses countless exquisite sculptures.

Ten great Savants (Alwars) have rendered poems in praise of Srirangam. Ramanujacharya, also known as Emperumanar, loved the temple and place.

The deity, Lord Vishnu, is in a reclining posture. Many Kings—Cholas, Pandyas, Pallavas, Hoysalas, Nayakkars—have worshipped and contributed to the art in this temple.

These sculptures have made this temple a treasure house of sculptures. The wonderful sculptured pillars in the Halls are magnificent masterpieces.

Look at the brave soldiers controlling the horses! Behold the beauty of the maiden looking into the mirror and decorating herself with 'tilak'! Witness the ornaments adorning



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Tilakavathy's waist! The Iyal Sattai Idaicheri and Chathangaimanikkovai have been chiselled realistically with intricate skill. The smiling girl next to her is seen strumming a string instrument.

Such art is a holy legacy to us and our posterity. And it is our duty to protect these with reverence.

Classical devotional sculpture is a hymn to human faith. For, faith inspires goodness, human regard, confidence, effort, success, happiness and all-round fairplay.

And faith is the warp & weft of the rich fabric of our tradition.

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a stinging lampoon against Christian missionaries. The Reverend Father Superior Drumont confesses to his having failed in his ministry spread over 20 years. His cook gives him the reason:

"Here is the real reason, Father. It's like this. Those who first rushed to receive your religion came expecting a revelation. Yes, that's it! A form of revelation, a school from which they would have the explanation of your secret, the secret of your force and the force of your aeroplanes, the railways and the rest, the key to your mystery really. Instead of that, you started telling them about God, the soul, eternal life etc. Do you really think they did not know of all this before, long before your arrival? Indeed, they had the impression that you were hiding things from them. Later on, they noticed that money could provide them with a lot of things like record players, cars, and perhaps one day, aeroplanes. And there you are — they abandon religion. They hurry elsewhere, that is, towards money and more money."

Mongo Beti sheds his anti clerical and anti-colonial stance in his second novel 'Mission to Kala', a hilarious fantasy that pokes fun at the countryfolk of Kala, those quintessential caricatures of the 'colonized' Africa. If Mongo Beti aimed at something more serious than mere fun — and some writers of the Negritude school do find hidden meanings — it escapes the ordinary reader. Indeed, he would like it to be so. For him, it is all fun, pure and simple, though there are mature reflections on city and village life, the educational system and the generation gap. Are **Robinson Crusoe** and **Gulliver's Travels** read for the political overtones today?

The main story is a simple one enlivened by Mongo Beti's gift for chiaroscuro. Jean-Marie Medza, failing the oral in his **baccalaureat** exams, is on his way back to his village to spend his vacation usefully; he intends to revise his lessons so that he can appear again. His bus breaks down and that forces him to stay with his bicycling widowed aunt at Vimili, the main town of his district. "When I say 'the main town' I exaggerate a little. There was little in Vimili except a market and a few primitive shops where the countryfolk would occasionally stock up with provisions. Ah yes:: I nearly forgot to mention the government offices, the police headquarters and the jail — civic benefits which, in this country, are quite enough to raise a place to the dignity of 'main town' status."

A day after his arrival Niam, a cousin, calls on him and pleads with him to fetch his (Niams) wife home from the village of Kala, to which she had run away.

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Medza is disinclined to go to Kala having decided to sleep off his little set-back'. 'Not the sleep of the just perhaps, but the sleep of a failed exam candidate, which is almost as well deserved.'

But Niam is adamant and will not take a 'no' for an answer. Niam used to boast: 'I am the earth she rests on. By herself she is nothing but a dead leaf that has broken loose from the tree. For all her flutterings and gyrations, in the end she cannot prevent herself falling to the ground.' It had happened earlier that she had left him only to return later. But this time there was no sign of her return even after six months).

Niam makes it out that his wife is as good as Medza's wife, the wife of the tribe. 'It isn't just my personal affair any longer. It's a tribal matter. My wife doesn't belong to me exclusively, if you follow me; she's tribal property. So the present situation affects all of us. If your father were here, he would be the first to make you go and interview these people').

Niam works through Bikokolo, a venerable old patriarch and the village Solomon, who clinches the issue. He tells Medza that he is the fittest to go on the 'mission' as he has a 'special thunder.' 'Shall I tell you what your special thunder is? Your certificates, your learning, your knowledge of the whiteman's secrets? Have you any idea what these upcountry bushmen will quite seriously believe about you? That you only have to write a letter in French or speak French to the nearest District Officer, to have anyone you like imprisoned or get any personal favour you want. That's the kind of idiocy you will find waiting for you.'

Medza sets out on his mission on a bicycle — Kala is 27 miles away, 15 miles by road and 12 more along a forest track. The old man's words come true. Medza is lionised, feasted and fed by the villagers, whose curiosity is endless and who assail him with questions on all and sundry. 'I had become a kind of universal pet or mascot for the whole of Kala: not only a strange animal but an animal that they liked to examine at close quarters, and hear it roar, or howl, or bray, or whatever. The women used to turn up in droves, too, and look me over with that up-and-down stripping expression common to women the world over. Never in my life have I been examined so minutely or with so little shame.'

Medza is invited by one family after another every evening and loaded with food and drink and chewing gum. A typical evening session (in his own words) goes as follows:—

"Scarcely was dinner over

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when my hostess began to fire a whole fusillade of questions at me. She sat next to me and went on absolutely ruthlessly, dragging detailed explanations out of me, and going back over muddled parts with a needle-sharp clarity. She obviously was aware of all my weaknesses and shortcomings; she was equipped to give me the most humiliating oral I had ever been through in my life. To think that there are people like me whose job is passing exams all their life."

'And what **do** the whites teach you'? My hostess was still inquiring mercilessly.

'Oh, heaps of things—'

'Come on, then: tell us them.'

'Would you understand if I did? I snapped. The remark was greeted with a murmur of disappointment.

God, what a clanger, I thought. If I am going to stay—and I must —I have got to behave myself. (Niam's wife has gone away with some man, deliberately perhaps. And Medza has to wait till she shows up).

'Listen to me, my boy', said an old man, getting to his feet and interpersing his remarks with placatory gestures, as though he were soothing a baby. 'Listen: it doesn't matter if we don't understand. Tell us all the same .... If you refuse, we've probably lost our only chance of ever being able to learn the whiteman's wisdom. Tell us,

He has a point there, I thought. These people were all so damnably persuasive.

'All right, then,' I said. 'Th... teach us — let's see — we... geography —'

'Geography!' exclaimed some one, fumbling over the unfamiliar syllables. 'What is that?'

I gave them what must have been the most feeble, certainly the most arguable definition of geography every presented to an audience .... Then to make my ideas more intelligible, I decided to illustrate them with an example. I found myself (somewhat to my surprise) telling these simple people about New York — an inconceivable city to them ..... It was child's play to describe New York, probably because my only knowledge of it derived from the cinema. There was no longer any question of my drying up. I warmed up to the theme, losing myself in an intoxicated sea of details ....

(Finding the audience 'stone-cold' indifferent to America, Medza switches over to Russia. Incidentally, he has a dig at some of the African countries inclined towards Russia).

'Russia?' they asked. 'Where's that?'

'In the east, where the sun rises,' I said. I knew perfectly well that as my knowledge of real Russian life was very vague

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nd sketchy my only chance of coming out of this ordeal unscathed was to invent my own version.

The illusory nature of college learning could hardly have been better illustrated, as I learnt for myself that night .... I had already discovered vast gaps in the frontiers of my tiny kingdom. Now I was desperately trying to plug these gaps, and straining my imagination to the uttermost in the process. Yet if I had had to talk about Russia in my oral, I should have come out of it with flying colours — my oral, that is, not Russia.

Everything finally has to come to an end, and at last the party broke up.

My hostess thanked me for the evening's entertainment and her husband promised to deliver a little present for me the following morning at my uncle's home.

As we walked back by ourselves my uncle said: 'They'll talk about you here for ages, boy.'

This uncle is Medza's host and both he and his son take great care of his creature comforts, each for his own reason. The father's acquisitive instinct is as strong as is the son's appetite for wine and women. The uncle is all for the 'little presents' consisting of sheep and fowl. His son derives a vicarious pleasure in associating himself with Medza who, according to him, 'has been a school ever since he was a child and has never gone anywhere else and even the white professors themselves are scratching their heads over what sort of diploma they can give him next.'

Medza's amatory adventures with the active (if unsolicited) assistance of his cousin Zambo and drinking bouts with Zambo and party are humorous episodes woven into the narrative and adding spice to it.

Finally, Medza's mission comes to nothing, Niam's wife setting her face sternly against all his pleas for re-joining her husband. (At any rate, if she eventually returned to her husband at all, as Mongo Beti says in an epilogue, it was not certainly due to Medza's mission). But the mission is not wholly fruitless — his uncle becomes prosperous with a large flock of sheep and a bursting poultry-yard; Medza himself gets married to a girl, a marriage that is sprung upon him as a surprise parting gift by the chief of the village (of course, he really loved the girl and the marriage was an agreeable surprise).

Back home, Medza confronts an angry father who is upset by the boy's failure in the exam. It begins as a war of nerves and then comes the explosion. Medza asserts himself — 'I am not going to college any more,' 'I

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don't want to take any more exams. Anyone who thinks it's easy ought to go and have a shot at it instead of me!' — and quits the scene, leaving behind even his girl — wife. The girl finds comfort and joy in the arms of Medza's elder brother, a rake whom his father had disowned long ago.

Mission to Kala, with its overemphasis on sex cut out, is reminiscent of R. K. Narayan's **The Guide.** The young men in both become heroes through a peculiar concatenation of circumstances. (Mongo Beti's **King Lazarus, The Perpetua and the Habit of Unhappiness** and **Remember Reuben** will be noticed separately.)

II

Elechi Amadi follows the literary tradition set by Chinua Achebe. His world is the tribal village with its faith in gods and belief in the divinations of the priests. Might is always right in it but not without that faith and belief.

If style is the man, Amadi's is grave without being dull, simple without being trite. Conveying emotions that run deep in a language that is refined and restrained Amadi touches excellence at various levels. He handles individual emotions and collective passions with a sobriety that detracts little from effectiveness.

Amadi was born in 1934 ne husband
Port Harcourt in Eastern Nig assaulted
ria in 1934. A student of scienc and lan
he served in the Nigerian ar the assa
and later became a teacher. Be lations
sides his three novels, 'The Con cucumb
cubine' (1966), 'The Great ck-ch
Ponds' (1969) and 'The Slave molest
(1978) Amadi has written blind th
verse-play 'Isiburu' and an aut and eve
biographical piece 'Sunset i The
Biafra.'

'The Concubine' is a misleading title of the story of a woman gentle, chaste and noble. The gods had decreed that whoever loved her and crossed the Platonic limit would meet with certain death. The secret of her fatal charm is revealed by a dibia towards the close of the novel. 'Listen,' the dibia began. Ihuoma belongs to the sea. When she was in the spirit world she was the wife of the Sea-King, the ruling spirit of the sea. Against the advice of her husband she sought the company of human beings and was incarnated. The sea-king was very angry but because he loved her best of all his wives he did not destroy her immediately she was born. He decided to humour her and let her live out her normal earthly span and come back to him. However, because of his great love for her he is terribly jealous and tries to destroy any man who makes love to her.'

The novel opens with a scene in the forest in which Ihuoma's

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husband, Emenike, is brutally assaulted by Madume, a lecher and land-grabber. He survives the assault thanks to the ministrations of his devoted wife but succumbs not long afterwards to 'sick-chest.' Madume seeks to molest Ihuoma but becomes blind through a spitting cobra and eventually hangs himself.

The rest of the story is taken up by the longing of a young gametrapper for the hand of Ihuoma. She doesn't actually reject him but puts him off for one reason or the other, for his own good. At last, when she relents, if only to cure him of his mental derangement under pressure from his parents, she finds Ekwueme dead, struck by a poisoned arrow.

It is a pathetic love story, beautiful and moving, set in the village of Omokachi which is noted for its 'tradition, propriety and decorum.' Omokachi has nothing of the trappings of modern civilisation. Its people are poor but never nasty and brutish. In man-woman relationship they go by a code which is all for restraint, orderliness and harmony.

'The Great Ponds' has a longer canvas and pictures the prolonged and ruinous feud between the people of two villages, Chiolu and Aliakoro, over the rights of fishing in the Pond of Wagaba. It is essentially the personal conflict between Olumba, a giant of a man, mighty in battle but humble before God, and Wago, equally matched in courage and love of his village.

Olumba, who is a greater strategist and more honest, wins over his formidable rival in the end. It turns out to be pyrrhic. The Pond remains a Dead Sea fruit because no fishing could be done after Wago had dragged himself to his death in it. Amadi makes the Great Influenza of 1918 that swept through the world a circumstance to show the blind beliefs of simple yet spirited villagers.

'The Great Ponds' is the tribal version of the modern wars fought between countries which stake their rival claims to a patch or two of territory. The only difference is that in the tribal conflict only physical strength and courage count, moral principles are adhered to and divine guidance sought for. The story provokes the reflection: 'Is man condemned to live with his instinct for agression till Doomsday?'

In summing up the merits of the novel, one cannot do better than quote 'The Spectator' **a propos** 'The Great Ponds.'

'Mr. Amadi is exact at many levels ..... he can animate a whole tribe and its way of life but he does not do it at the expense of his story. He is as exact in his **selection** of detail as in its rendering. Above all

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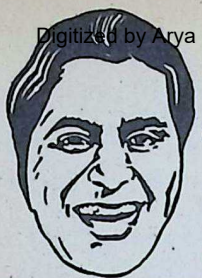

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037

He has chosen a story which depends for its effect on the expression of fleeting shades of feeling, exhilaration, anger, triumph and despair .... If there is something of Homer and Virgil (or, may add, of Vyasa) in the physical descriptions of battles and parleys .... there is still more in the powerful sense of what it is like to be ruled by supernatural forces.'

Here are few striking tribal sayings:

When a man is chewing his food awkwardly you can be sure there is sand in it.

He who pursues an innocent chicken often stumbles.

Time obscures many things, but time also establishes many things.

Do not strike with the axe someone who has only scratched you with his nails.

The mind is like a bag, only the owner knows its contents all the time.

A goat may sweat but its fur always hides the fact.

When two cocks are tired of fighting a mosquito flying between them is enough to stop them.

When a man has some yams in the fire his attention is not easily distracted.

The triplets — hope, doubt and fear. □□□

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The Cardinal Principles of Hinduism

SWAMI MUKHYANANDA

An Acharya at the Probationers' (monastic) Training Centre of the Ramakrishna Order at Belur Math, 61-year-old Swami Mukhyananda recounts here, in capsule form, the fundamental tenets of Hinduism. A Solution to the burning problem of untouchability is also offered by the Swami.

HINDUISM covers the whole gamut of religious life, provides sustenance to one and all and aims at lifting them up to the Highest Truth from where they are.

Some of the social diseases, like untouchability, that have afflicted Hindu society during the course of its long and chequered career of over 5000 years, amidst various calamitous vicissitudes of history and social circumstances, are no integral part of Hinduism. A great genius should not be judged by a physical disease that has afflicted his body, but by his achievements.

It is a great injustice to point the accusing finger only at the hoary Hindu society, whereas the other religious societies (as well as other systems), though still comparatively young, have their own numerous diseases and drawbacks, not only social, but

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credal and dogmatic as well.

The worst diseases are bigotry (man) that can be and fanaticism and **Religious Untouchability** practised by them with regard to religions other than their own.

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Principles

The God of Hinduism is not an extra-cosmic Being, but the Inner-self (**Pratyak-Atman**) of all beings and entities. It is quite wrong to judge several of its accommodating, variegated, beautiful and significant religious practices by the narrow, limited standards of alien presuppositions and dogmas.

Some ten of its cardinal principles, its framework, which account for the breadth of vision, profundity, and comprehensiveness of Hinduism and its inner vitality and eternality are given below in a connected manner for easy comprehension:

1. Something cannot come out of nothing; hence there is an absolute reality, as the source of the universe.

The ever-changing universe of experience in all planes of consciousness, including all human, supra-human, and infra-human beings, is the manifestation/projection — not creation — of Infinite Absolute Reality **(Sat).** Another Sanskrit word for it is **Brahman.** The highest and most approximate description of this Infinite Absolute Reality (Br made phe menally is **sat-chit-ananda** (A solute Existence-Consciousne Bliss.) It is **Spiritual** and is des nated **Isvara** (Godhead), the Lo and Ruler of the Universe a its beings in all planes. Being l finite and formless Isvara can addressed as HE or SHE, a can be conceived in any conv nient, or traditionally come do **Spiritual form and name** as **Deity** for purposes of adoratio and worship. Each one can hav a Deity of his/her own choic **(Ishta-devata)** for approachin **Isvara** through loving devotio and worship.

2. Time-space-causation are aspects of and applicable to the phenomena only.

They do not apply to Brahman/Isvara which is the **Ground and Support** of all phenomena. So the cause of the phenomena itself, or when it began, is indeterminable from within phenomena; hence it is an inadmissible question. However, the universe of experience has always been there **in time;** only it gets involved and again evolves, like the seed and the tree, in the course of immensely vast periods of time, running into millions of millions of years.

The Relativistic, Imponderable Power of the Absolute Reality by which the universe and its beings are projected without

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affecting **It, Itself** supporting the universe as its unchanging ground like the screen in a cinema show, is called **Maya.** It may also be illustrated by the fact that fire is felt as hot by others while the fire itself is unaffected by it.

3. Brahman is the imperishable reality (akshara), the inherent great truth and universal law (ritam brihat) which upholds the universe.

This Great Truth and Law manifests as the **Law of Causation** and **Cosmic and Moral Order.** It is applicable in space and time to all levels of phenomena — physical, mental, psychical, etc. and to all aspects of life and existence. On the plane of **Cosmic Order,** it is termed **Rita;** on the plane of **Social and Individual Order,** it is called **Dharma** and on the plane of **Action and Moral Order** it is designated **Karma.**

The **Macrocosm (samashti)** and the **Microcosm (Vyashti),** i.e. the **Universe** and the **Individual,** are built on the same plan — the individual is a miniature representation of the whole universe.

4. The universe is divine, holy, and one integral whole.

Being the manifestation of **Sat-Chit-Ananda,** the universe is divine and holy. It is the **Glory of Isvara (vibhuti).** It is the reflection of **Truth (satya).** Hence it is possible to realize Isvara and Truth through it. **All Life,** human and non-human, and **All Knowledge,** spiritual or secular, are sacred. All entities in the universe are interconnected and interdependent. There is no hiatus anywhere in the universe, nor is anything haphazard, or by chance, or miraculous. It is amenable to rational understanding, study and analysis from within, for it is the manifestation of Reality, that is **Truth,** and reason is one of its constituents. Within the phenomena, **the Principle of Evolution (satkarya)** is applicable to all aspects of its manifestation — physical, mental, psychical, etc. — for one thing evolves into another in permutation and combination, and nothing that was not inherent is created. All exclusive divisions are artificial and are harmful. On the human plane **The Whole World is One Family (Vasudhaiva Kutumbakam).**

5. The Jivas (souls) are divine.

The Jivas are not corporeal beings, nor are they created. They inhabit the various types of bodies, high and low, in the entire universe of many planes. In themselves, they are beyond all distinctions like animal, angel, man, etc. and are unaffect-

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ed by caste, creed, sex, race, religion, etc. which are based on the body. They are, like sparks of fire, of the same nature as the infinite Divine Reality, i.e. **Sat-Chit-Ananda,** and are integral parts of **Brahman/Isvara;** only their nature is veiled by the body, just as the nature of Brahman/Isvara is veiled to us by the universe. Brahman/Isvara as the **Ground and Essence** of all Beings is known as **Paramatman** and of each individual as **Atman (Self),** and is intuitively perceived by all at all times through the consciousness of 'I', though they remain unaware of the fact due to the externalization of the mind and the senses and the identification of the 'I' with the body. Thus **Brahman/Isvara,** as the **Self** and **Ground** of all entities and beings, is both **Immanent** in and **Transcendent** to the Universe, untouched by time-space-causation.

Avatara (Incarnation of Divinity):

However, to uphold **Dharma** and to bring about re-adjustment in society, when necessary, and to show new paths of life according to the need of the times, as well as to satisfy the cravings of the devotee-Jivas during embodiment for His intimate vision and contact, **Isvara** incarnates in a specifically elevated human form, from time to time, taking recourse to **His Maya Power,** so much so, though **He** plays the human role, **He** is always aware of **His Divinity. He** may also incarnate in other forms to fulfil some cosmic purpose.

6. The Jivas when embodied are subject to the law of Karma.

Under this Law all beings must reap the consequences of their actions, good or bad. As they sow, so they reap. They will be free from the Law, when they realize their divine, non-phenomenal nature as **Atman** and become free from embodiment and find their integration in the Divine Reality. Life is not limited to the present body. All worldly and heavenly or other-worldly achievements, and experiences of happiness and avoidance of misery, are possible during embodiment in this or other different bodies through proper self-effort.

7. The Jivas have unlimited opportunities for perfection.

The Jivas have innumerable lives, under the Law of Rebirth (as a corollary to the Law of Karma) which conserves the moral and psychical energy of actions and determines moral retribution which impels the Jivas to take fresh bodies, to realize their divine nature progressively and attain freedom from embodiment **(Mukti),** by taking recourse to different appropriate

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bodies according to the Law of Karma, and attaining wisdom and **Truth.** It is like our intelligence manifesting more and more with the development of the brain and by training; again, just as, say, an aeroplane helps us to cross the ocean, but we leave it after we reach the destination, the appropriate body helps the Jiva to cross over to the Divinity after which it is left behind.

8. The goal of life is the attainment of spiritual freedom or mukti, and not heaven.

By striving to manifest its innate Divinity in life, through controlling nature, internal and external, and by living in harmony with the universal Law of Cause and Effect on the planes of **Rita-Dharma-Karma,** the embodied Jiva advances towards the Spiritual Goal. There is full scope for Divine Grace also in the process. Heaven cannot be the ultimate ideal because the Jiva remains in embodiment even there, which hides and limits its innate divine Perfection and blissful nature.

9. There are numerous paths to reach the spiritual goal, and to each one one's own path.

For the purpose of manifesting the innate divinity and attaining Spiritual Freedom by reintegrating the Jiva to the Divine Reality, besides the above-mentioned disciplines, there are as supplements many spiritual paths. They all can be classified under four principal specialized **Great Paths (Margas),** i.e. methods of **Spiritual Practice (Sadhana)** for the **Union (Yoga)** of the Jiva with Brahman/Isvara. The word **Yoga** is also used to denote the technique or method to attain **Yoga.** The **Four Principal Yogic Paths** are the well-tested and attested detailed scientific techniques suited to different types of mind.

(i) **Karma-yoga** for those of **Active Temperament,** through dedicated unselfish service to **Isvara** in and through the other embodied Jivas, or through elimination of the ego through detached unselfish service to beings.

(ii) **Bhakti-Yoga** for those of **Devotional Temperament,** through love and worship of **Isvara** and devoted service to all beings.

(iii) **Raja-Yoga / Dhyana-Yoga** for those of an introvert **Meditative Temperament,** through control of mind and making it still in concentration on the **Atman Self,** and seeing the same **(Self),** in all, working for their good.

(iv) **Jnana-Yoga** for those with a keen **Intellectual** or **Rational Temperament** through the rational discriminative analysis of the **Real** and the **Unreal** or the **Self** and the **Not-Self (At-**

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man and Au-Atman) for realizing the identity of **Atman** and **Brahman** and the Spiritual Oneness of all Existence. They too do good to all beings seeing them as their own Self.

Guru: Everyone is free to choose any of the spiritual paths that suits his/her temperament, either severally or in permutation and combination with other methods. The paths and methods of practice being numerous, generally one has to take the help of a suitable advanced Guide (Guru) for proper selection and guidance, just as one goes to a doctor for proper diagnosis and treatment of his ailment. Thus Guru has an important place in Hinduism, where everyone has the freedom to choose his/her own path out of many. Guru is also necessary because Spiritual Life is self-purification and a journey within by the individual to realize the divinity of the Self and not mere external conformity to certain norms of community religious life. The inward journey presents many obstacles and subtle difficulties from the sub-conscious mind.

Auxiliary Help: To become fit for the practice of **Yoga (Yoga-Sadhana),** there are some secondary external aids and practices, such as books (Scripture), doctrines, dogmas, rituals, rites, pilgrimages, holy baths, fasts and vows, temples, and worship or adoration of the vine through images, relics, s bols, forms, myths and lege songs and hymns, etc. wh help us to purify the mind cultivate detachment to worl objects, and to fix the mind the Divine Reality. A pers may adopt one or more of the and make use of them as his/her needs, only to the ext they are helpful. None of th is compulsory, for we are transcend them. Observance these externals is not the goal life but **Spiritual Freedom, Mu ti** or **Moksha,** by realizing t innate Infinite Divinity. **Religi is Realization** and **not mere B lief in Doctrines and Dogmas.**

10. Every Soul being Pote tially Divine Everyone will Saved Ultimately and no o will be Left Out.

All persons, men or wome without any type of distinctio following Hinduism or any oth religion in the world, of the pas present, or a future one, if the give up all evil tendencies an purifying themselves, becom true lovers of God or the Divin Reality, and looking upon al beings as the children of God o His Creation, or their own Self serve them with love, giving up all distinctions, will realize their divine nature, will be liberated and find their unity in the Divine Even if they don't strive cons ciously now, in the course of

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many lives they will evolve gradually, take to the spiritual path and reach the GOAL.

DVIJIKARANA (Initiation of the Neglected Classes into Higher Life).

As we can see from the above ten cardinal principles, **Hinduism** is a **Grand Universal Spiritual Religion,** Rational and Scientific, which embraces all mankind in its scope, irrespective of their faiths and beliefs and religious affiliations. It has a great message of all-round harmony to humanity as has been recognized by eminent thinkers from all over the world. Hindu society is the means to accomplish this noble task with the help of others.

Hence it is very essential to cleanse Hindu Society of all accretions and render it dynamic. Necessary changes must be introduced in it to suit the present times, when the world has come together, to enable it to accomplish its mission.

The first step in this direction is the eradication of the long-standing disease of untouchability to make the society healthy. It is no integral part of Hinduism. Whatever be the circumstances in which it arose, there is no justification for its continuance any more in any form.

The **Vedas** are now printed and sound-recordings too are made and they are available for reading and hearing to all mankind, irrespective of caste, creed, race, religion, and other distinctions.

The **Gayatri,** the **Holiest Mantra** in the Vedas, is available for all. Then it follows that all those Hindus who have been deprived of it so far, for whatever reason it be, must be given the **Sacred Thread** (Yajna-Upavita or Dvija-sutra) and the **Gayatri Mantra** and assimilated to the higher **Varnas.** All the so-called 'untouchables' and others in the Hindu fold, as well as those who have gone out of its fold over the centuries — whether due to force, temptation, internal or external persecution, or other circumstances — and wish to come back to the fold of the **Mother Religion,** should be made into **Dvijas** (Reborn into Holy Life) by investing them with the **Sacred Thread, Dvija-sutra.** This must be done before the Sacred Fire by performing a Homa or small Yajna in the presence of a gathering of Savarna Hindus, and they must be initiated by a competent holy person with the **Gayatri Mantra** along with the sacred **Pranava (Om).** They must also be given the meaning of the Great Mantra which purifies all.

The initiates should take a simple vow to lead a clean life and repeat the **Mantra** every day after bath, at least 108 times. This investiture ceremony of the Sacred Thread must be followed

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by a **sama-pankti bhojana,** that is all gathered to take meals together without making distinction of caste, etc.

This **Dvijikarana** (making a person a Twice-born one as in the case of Savarna Hindus) process, assimilating all into higher Varna, must be started immediately without delay on a wide scale. **Swami Vivekananda** advocated it in 1897 itself. In his exhortation to the well-known patriot saint Aswini Kumar Datta to work for the regeneration of the country and the lower classes, Swamiji said:

> **"And go to the Untouchables, the cobbler, the sweepers and others of their kind, and tell them, "You are the soul of the nation. In you lies infinite energy, which can revolutionize the world. Stand up, shake off your shackles, and the whole world will wonder at you. Go and found schools among them, and invest them with the 'sacred thread'"** (Life of Vivekananda, Vol. II, p. 355; Advaita Ashrama).

All the important Hindu religious organizations and spiritual leaders must come forward, in keeping with the times, and willingly co-operate in this task of momentous importance and of great benefit to humanity in general and to the neglected millions in particular. This is real **dharma** in keeping with the **yugadharma** of Hinduism, which is **sanatana dharma (eternal religion).**

Among the many Hindu prayers daily repeated for the welfare of the individual, society and all beings, and the peace in the worlds, the following is repeated on all occasions:

Sarve bhavantu sukhinah,
sarve santu niramayah;

Sarve bhadrani pasyantu, ma
kaschit dukhabhak bhave

Durjanah sajjano bhuyat,
sajjanah santimapnuyat;

Santo muchyeta bandhebhyo
muktaschaanyan-vimochay

Sarvastaratu durgani, sarvo
bhadrani pasyatu;

Sarvah sad buddhim apnotu,
sarvah sarvatra nandatu.

May all beings be happy, may all be free from ailments,

May all perceive what is auspicious, may none be subject to misery.

May the wicked become good, may the good attain peace,

May the peaceful be free from bondage, may the free ones free others.

May all cross over difficulties, may all attain what is good,

May all have enlightened intellect, may all be joyful everywhere.

Om peace, peace, peace —

□□□

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Sardar Vallabhbhai Patel

SOME MEMORIES

H. V. KAMATH

Physically as well as mentally, the Sardar was well equipped to grapple with the harsh realities of life, but he was also a man of warm emotions, though rarely demonstrative.

AS a teenager in a Madras College in the twenties, I had read in the papers how, with rare tenacity and unflinching determination, he had led the poor, oppressed peasants of Bardoli to victory against the tyrannous minions of British imperialism. From then on, he was acclaimed as "Sardar Vallabhbhai Patel."

More than a decade elapsed before I met him and talked with him. I had joined the Indian Civil Service in October 1930, and resigned from it in April 1938 for political reasons — to actively participate in the freedom struggle. It was mainly the then Congress President Subhas Chandra Bose who had inspired me to take the plunge. Later, in October 1938 he founded the National Planning Committee at a Conference of the Ministers of Industries in the seven Congress-ruled provinces (under the Government of India Act 1935). I had attended that Conference as Personal Secretary to the Congress President.

At the time of the Conference, Pandit Jawaharlal Nehru was away in Europe. President Bose cabled to him his request and invitation to accept the Chairmanship of the Committee, which Panditji graciously did. After his return to India, I was telephonically summoned from Jabalpur to Bombay by Sardar Patel who,

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when I called on him one evening in November 1938 at his residence, received me warmly and in a humorous, jocular vein, told me how Jawaharlal had spoken to him about the need for securing the services of an I.C.S. officer from one of the Congress-governed provinces for the Secretaryship of the National Planning Committee, and how he (Sardar Patel) had reminded him about "an I.C.S. Officer in our midst," referring to me. I was somewhat taken aback, albeit pleasantly, because though I had, in 1937, sought Panditji's advice before resigning from the I.C.S. and had been rather discouraged by him, I had not consulted the Sardar at all. When the Sardar mentioned my name to Nehru, the latter requested him to get in touch with me as soon as possible. That was the genesis of Sardar's phone call to Jabalpur, in response to which I had gone to Bombay by the "very next train," as the Sardar had desired.

After telling me why he had summoned me so urgently, the Sardar telephoned to Panditji, then in Bombay, in my presence, and made an appointment for me with him the next morning. Thus it came about that at Sardar Vallabhbhai's instance, I became Secretary of the first-ever National Planning Committee, though the formal appointment was made by Pandit Jawaharlal Nehru. Contrary to popular belief, Netaji, not Panditji, was the practical pioneer of Planning in India.

The following years saw the stormy Tripura Session of the Congress, Subhas Bose's resignation from its Presidentship, the outbreak of World War II, the "Quit India" struggle launched by Mahatma Gandhi with its vivifying mantra of "Karo Ya Maro" (Do or Die), so powerfully reinforced by the campaign of Netaji Subhas Chandra Bose and his Azad Hind Fauj from outside India with its war-cry of "Chalo Delhi," the end of the War after the defeat of Germany and Japan and the disappearance of Netaji. Gandhiji, Panditji, the Sardar, Jayaprakashji and thousands of others including myself who had been arrested and detained in 1942 were released, some in 1944, others in 1945 and the rest in 1946.

It was Sardar Patel alone who, among the top leaders of the Congress Party, told me, shortly after I was released from prison in September 1945 and called on him in Bombay in October, that he would like to see me elected to the then Central Legislative Assembly, elections to which were due a few months later. I hadn't however the requisite 'qualifications' for such candidature, and so I was 'hors de combat.'

When I met hm again in New Delhi in May 1946, he asked me

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whether I would like to work as Secretary to the Constituent Assembly which was in the offing. A few weeks later, however, he wrote to a friend and former C.S. colleague of mine, Shri V.K. Patil (who had resigned from the Service in 1943 and was, in 1946, a Cabinet Minister of the then C.P. and Berar), to try and get me elected as a member of the Constituent Assembly from the C.P. and Berar Legislative Assembly: under the British Cabinet Mission Scheme there were to be no direct elections to the Constituent Assembly. So, in spite of the unfriendly attitude of Chief Minister Pandit Ravi Shanker Shukla and Home Minister Pandit Dwarka Prasad Mishra, I was elected by a decisive majority, topping the poll, at a meeting of all MLAs of the Congress Party of the province. I was at the time a member of the Forward Bloc (launched by Subhas Bose in 1939) as well as of the Congress.

During the four years from December 1946 till his death in December 1950, when I was a member of the Constituent Assembly and Provisional Parliament, I watched him at work from close quarters and my admiration for his capacity and calibre steadily grew. The Constituent Assembly was reconstituted after the partition of the country in August 1947, fresh elections being held from those provinces which had been split up.

The former Indian (princely) states were, in the subsequent months, gradually represented in the Assembly, as their integration with the rest of India proceeded apace. When I think of the integration of hundreds of those states, big and small, I inevitably link that great political consummation with the name of Sardar Vallabhbhai Patel. Though he did not often take part in the debates, yet the impact of his dogged and indomitable personality and of his clear patriotic vision was felt throughout the three years that the Assembly sat and deliberated. While Pandit Nehru provided the 'elan' and probably infused a world view into the atmosphere, it was Sardar Patel who, with his matter-of-fact practical realism kept the Assembly on terra firma, and its proceedings on an even keel.

On the vital issue of the setting up of the IAS and the IPS as all-India services in place of the former Imperial Services, ICS and IP, his letter dated April 27, 1948 to Nehru showed his insight and clarity of thought. He emphasized that "an efficient, disciplined and contented service assured of its prospects as a result of diligent and honest work is the sine qua non of a sound administration under a democratic regime even more than under authoritarian rule. The Service

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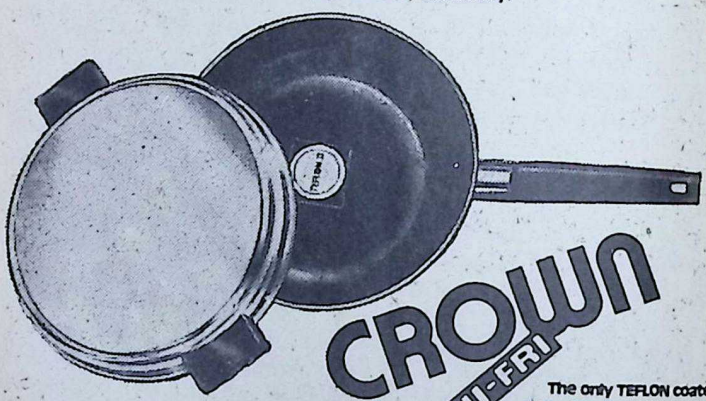

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must be above party and we should ensure that political considerations, either in its recruitment or in its discipline and control are reduced to the minimum if not eliminated altogether. . . ."

I am sure that without his firm grasp of realities, of Realpolitik, and his statesmanlike intervention on crucial occasions, even the pilot of the Constitution Bill, Dr. Bhim Rao Ambedkar, might have found it difficult to carry conviction to members of the Assembly. I am equally certain that in the Provisional Parliament, Prime Minister Jawaharlal Nehru too might have often found himself in a quandary without Deputy Prime Minister Vallabhbhai Patel by his side. The Constitution was promulgated on January 26, 1950, and in less than a year the Sardar passed away. It was indeed a tragic loss to the country, and it was almost universally felt that a Titan had fallen.

He was well past 70 when he assumed the reins of governmental power, and in a brief span of four years, he accomplished a great deal. The fearless man who in the late twenties had welded the kisans of Bardoli into a solid phalanx against the might of the British Raj, forged, two decades later, with the skilled hand of a master craftsman, the heterogeneous elements of Indian polity into a fair mosaic of national unity.

India had been divided by the British before quitting, but Sardar Patel consolidated what was left of India after its "fissured freedom," — to use the picturesque phrase of Mahayogi Sri Aurobindo. I have no hesitation in saying that without a man like him at the helm, during the early years of Independence, India's integration and the creation of the Indian Union would have become a protracted and perhaps a painful affair.

Sardar Patel once told me with a ring of sadness in his voice that "if Jawaharlal and Gopalaswami (Ayyangar) had not made Kashmir their close preserve, separating it from my portfolio of Home and States," he would have tackled the problem as purposefully as he had already done the Hyderabad issue. It is also a matter for regret that Nehru paid no heed to his warning on China, conveyed in his perspicacious letter to Panditji just a month before his fatal illness.

Sardar Vallabhbhai Patel's exterior very much resembled that of a rugged rock. Physically as well as mentally, he was well equipped to grapple with the harsh realities of life, but he was also a man of warm emotions, though rarely demonstrative. His supreme quality was a genius for organization, equalled, if not excelled, only by Netaji Subhas Chandra Bose. □□□

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HEADACHE

Very much like a traffic constable, headache tells us: STOP, THINK AND MODIFY.

If we are to modify our life style, we have to know the source of headache.

And this tracking down the source is where we can play the Sherlock Holmes, certainly with profit. And pleasure? — it depends.

HEADACHES are extremely common under modern conditions of living that man blames everything from common cold to astigmatism and worry to tours for it.

Yet he is not very much in the wrong. Practically it has been established that all chronic or recurrent headaches are traceable to either dilated blood vessels in the head or to the effect of muscle tension or to a combination of both.

This dilation of blood vessels and muscular tensions are, on the other hand, basically reactions to **stress,** which makes it obvious that most headaches are part of the response to emotional or physiological strain.

Emotional conditions are not innate and for this reason individuals can do much to obviate conditions such as are known to bring about tension and its concomitant headache.

The personality and physical make-up of individuals determine the ability to cope with stressful situation. Beyond a certain point they cannot withstand and if they persist, the strain triggers the headache. That point varies not only with each individual but also in the same individual at different occasions. Some suffer only occasional headaches of slight intensity and brief duration. Others like the migraine sufferers, may rarely go through a day or night without the pangs of headache of agonising severity.

Headache is not a disease. It is rather a symptom indicating an underlying disturbance arising from various sources: within the skull, within the body, in the personality, in the environment

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in a combination of any of these. Sometimes we are pretty sure of the cause of the headache and then we are in a vantage position to prevent recurrence. But often we are at a loss. Even our physicians may not be in a position to help.

The skull encases and protects not only the most important system in the body, the brain, but also the orbits of the eyes; the eye-balls; the nasal cavities; eight nasal accessory sinuses; the meninges (the membranes covering the brain); two dozen cranial nerves; cerebrospinal fluid that circulates between meninges and skull; cerebral arteries and cerebral veins (sinuses).

From this it is quite possible to understand how headaches can occur from any disturbance involving these complex organs within the skull. The causes can arise from injury, haemorrhage, infection and tumour; changes in the arterial, venous and cerebrospinal fluid pressures; changes in the composition of circulating blood such as low oxygen, high carbon dioxide and high urea; due to the presence of toxic substances such as alcohol and industrial fumes; and the changes in the electrical charges that occur during brain activity.

Despite such great potential for troubles, extensive investigation has established that only about one per cent of headaches are caused by tumours, infections, arterial hypertension and such other organic troubles and structural anomalies.

More than 90% of the headaches, on the other hand, is said to be caused by emotional stress — originating from either muscle contraction ("tension" headache) or from distention and dilation of the cranial blood vessels, as mentioned in the beginning.

Among the infinite causes of headaches, the most common are:

* **Headache on returning from work — perhaps due to noise, bright lights, excessive heat and the like.**
* **Headache on awakening in the morning — perhaps due to lack of sleep or poor ventilation of bedroom.**
* **Headache just before or during the menstrual period — perhaps due to change in glandular activity.**
* **Headache due to constipation, indigestion, catarrh, and coriza (common cold).**
* **Headache when travelling outdoors — perhaps due to glare of sun or odour of the fuel.**
* **Headache after meals — due perhaps to food allergies.**
* **Headache due to overindulgence in tobacco, alcoholic beverages, medicines including sedatives, sleeping pills and tranquillizers.**
* **Headache from hunger, fatigue, eye-strain, hang-**

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over and feelings of guilt.

* **Blood pressure.**
* **Anaemia in women.**

The greatest torment in the realm of headache is, of course, migraine. Here the pain rages on only one side of the head, usually radiating from the eye. The hammering is continuous lasting from several hours to days.

It is said to have a predilection for the educated, intelligent, sensitive, methodical and perfectionist people, usually with a family history of migraine.

Postural tension most often can trigger off this headache. Typists, students and bookkeepers who work for too long by bending over, and drivers who have to stare intently at the road during the long turn for example, may not be aware that their head and neck muscles become rigid and go into spasms. Sustained contraction leads to constriction of blood vessels and their network of nerves. Decreased blood circulation combined with the pain of the muscle spasms pave way for the torture.

From reading all these, it may be felt that solving the problem of headache is every bit a fascinating affair. In many respects it is not simple. It often calls for sustained effort and the investigative enthusiasm of a Sherlock Holmes.

The doctor's role mainly consists in helping the patient understand what he, the patient, can do to modify his adverse reaction to stress. Here prevention rather than treatment is aimed.

This can be done by writing down every single thing including anxieties and excitement that goes on in the little world in which one works, plays, sleeps and carries on any activity of any kind. At the end of a week or so, the record would reveal when one had the headache and when one had not. The precise cause for the trouble can often be reached at by a process of elimination.

If such elaborate and sincere efforts are unsuccessful and the torments persist without abatement, it calls for professional advice and extensive investigation which may include skull x-rays, lumbar puncture for the examination of cerebro-spinal fluid; nose, throat, sinus, ear and eye surveys, neurological examinations and tracing of brain waves (electro-encephalograms).

Treatment mainly consists of:

* **Prescribing eye glasses.**
* **Prescribing diuretics to reduce intra-ocular pressure (as in glaucoma — an eye disease), and relieve water retention and prevent menstrual headache.**
* **Opening and draining sinuses by operative or non-operative measures.**
* **Substituting a different drug for one that is producing headache as a side reaction.**

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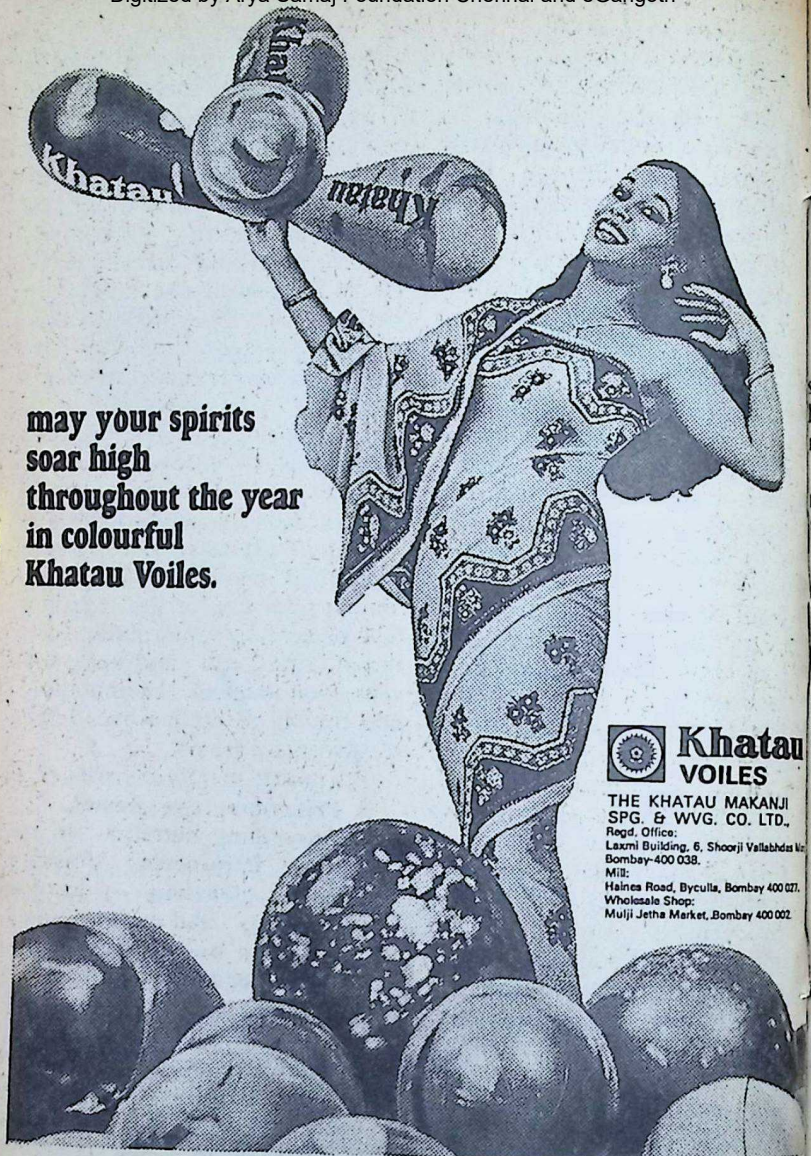

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* **Prescribing a drug containing ergotamine (like Cafergot) a potent vaso-constrictor that acts on the smooth muscles of the blood vessels.**
* **Removing a segment of artery in temporal arteritis.**
* **Surgical intervention for suspected organic disease of the skull, brain or blood vessels.**

All these, of course, fall under specialist treatment when the headache is chronic and recurrent.

There are, however, simple measures which the patient can try for reducing the frequency of attacks even while he is investigating to reach at the source of the trouble. Aspirin and related compounds, of course, are the most common in use. However excessive use of aspirin can cause gastro-intestinal irritation and indigestion. Two aspirins for an ordinary headache are usually useful. More than this at one time gives no more relief to the sufferer. Coffee, fresh air, mild exercises, heat lamps, hot packs, half-hour soaks in water just above body temperature, and deep rhythmic breathing are other suggested remedies to relieve headaches.

In general, headaches are a warning to desist from a particular way of life. It is something like: Stop, Think and Modify. Once one knows the cause, it automatically leads him to stop worrying and wasting energy — and money, too. Headaches are a warning to us that we should live sensibly; as it is, one has to learn to be less fussy about minor details in the day's work; to be less irritable; to be less resentful, anxious and fatigued by hard driving in life and, the most important, learn to live a life of relaxation, physically and psychologically. □□□

TREES

"Trees give shade for the benefit of others, and while they themselves stand in the sun and endure the scorching heat, they produce the fruit by which others profit. The character of good men is like that of trees. What is the use of this perishable body, if no use of it is made for the benefit of mankind? Sandalwood, the more it is rubbed, the more scent does it yield. Sugarcane, the more it is peeled and cut up into pieces, the more brightly does it shine. The men who are noble at heart do not lose their qualities even by losing their lives. What matters it whether we abide with them or not? What does it signify whether they die at this moment or whether their lives are prolonged? Happen what may, those who tread in the right path will not set foot in any other. To live for the sake of merely living one's life is to live the life of dogs or cows. Those who lay down their lives for the sake of others will assuredly dwell for ever in a world of bliss."

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NARAYANEEYAM DAY CELEBRATED

UNDER the auspices of Narayaneeya Parayana Satsangam, Manish Nagar, Andheri, this year's Narayaneeyam Day was celebrated at the Sardar Patel College of Engineering, Andheri West, on Sunday, December 13, 1981.

Swami Poornananda of Ramakrishna Ashramam, Khar, and Shri S. Ramakrishnan, Executive Secretary, Bharatiya Vidya Bhavan, Bombay, graced the occasion with their presence.

Swami Poornananda in his brief speech recalled the cream aspects of **Bhagavat Gita** and expressed the view that since Bhakti alone would give real peace to people, functions like these are necessary to inculcate Bhakti amongst the masses. He was very happy to see the devotees present in the function and blessed them for maintaining the Bhakti Cult so that they may carry on their day-to-day work more peacefully.

Shri S. Ramakrishnan also eulogised the activities of this Satsangam. He wished the organisation all success.

Shri Sureshwara Iyer welcomed Swamiji and Shri Ramakrishnan and thanked them for their advice which is sure to go a long way in fulfilling the ideals of the Satsangam.

Shri A. Parameswaran, the founder of the Satsangam thanked all devotees who had come to attend the function and requested them to join the Narayaneeyam classes being conducted at Andheri.

TEMPLE DEITIES

JAGADGURU Sankaracharya of Sringeri Sarada Peeth would instal on February 26 the deities in the renovated temple of Kalesweram on the confluence of Godavari and Pranihita, bordering Chandrapur district of Maharashtra.

The Andhra Pradesh Government had set up in 1976, a committee with Shri J. Chokka Rao, and

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Shri P. V. Narasimha Rao, Union External Affairs Minister as members of the temple complex renovation committee.

Shri Chokka Rao said recently that the renovation of the reputed ancient temple had so far cost Rs. 30 lakhs.

MAHAKAVI SUBRAMANIA BHARATI CENTENARY CELEBRATED

THE Calcutta University has named the Tamil Professorship Chair at the University after Poet Subramania Bharati at the instance of the Bharati Tamil Sangham, Calcutta.

The year-long Centenary Celebrations of Mahakavi Subramania Bharati under the auspices of the Sangham, with the co-operation and support of other sister institutions in Calcutta and elsewhere, began on December 11, 1981 when a grand procession among the important streets in South Calcutta to the accompaniment of Band, Nadaswaram and Kolattam. As a mark of respect to the Poet, people on the way garlanded the portrait of Bharati.

Following this, the celebrations were inaugurated by Shri B. D. Pande, Governor of West Bengal, at the Maharashtra Niwas, when Dr. Prabhakar Machwae, Director of Bharatiya Bhasha Parishad, unveiled the portrait of Lokmanya Bala Gangadhar Tilak. Shri S. K. Sengupta, Director of information and Cultural Affairs, Government of West Bengal, presented Bharati's portrait to Dr. Manindra Mohan Chakraborty, Vice-Chancellor of the Jadavpur University, on behalf of the Sangham.

From December 20 to 25 there were lectures on various aspects of Bharati and Tamil literature by Shri T. N. Ramachandran, Editor, 'Shivaji,' and Prof. Sabesan.

Shri B. D. Pande, Governor of West Bengal, inaugurating the Bharati Centenary function. Also in the picture are Shri Prasantha Sur, Minister for Local Self Government and Smt. Vimala Pande.

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SMT. TALEYARKHAN TO BE PRESIDENT OF SIKKIM U.N. ASSOCIATION

Smt. Thrity Taleyarkhan, wife of Shri H. J. Taleyarkhan, Governor of Sikkim, has been invited by the Indian Federation of United Nations Association to be the first President of the Sikkim United Nations Association. She has accepted the invitation and will be shortly announcing her committee.

A voluntary organisation, the Federation has similar associations functioning in 15 states of the country with the purpose of promoting the aims and objects of the United Nations and its agencies.

A ten-member delegation of the Federation recently attended the 28th Plenary Session of the World Federation of United Nations Association held at Geneva where the main theme was New International Economic Order. The leader of the Indian Delegation was unanimously elected as Hon. President of the World Federation.

The Government of India has also given to the Federation in Delhi suitable land close to Nehru University and the Federation is planning to construct a seven storey building to house a U.N. Club, a library, an auditorium, meeting rooms, etc.

Smt. Taleyarkhan who is the President of Maharashtra State Women's Council, Vice-President of the National Council of Women in India and Chairman of Shilpi Kendra, (an organisation inaugurated by Pandit Jawaharlal Nehru for promotion of welfare of craftsmen), is also the President of the Sikkim Women's Council. Within a few months this Council has organised ten integrated Health Camps in various villages in various parts of the State, undertaken family planning motivation programmes and sterilization operations, treated women and children and conducted condensed courses for school drop-outs.

Swami Ranganathanananda being garlanded by Shri P. B. Nair, Secretary of the Bhavan's Trichur Kendra on December 25 at a reception given to Swamiji at the Sahitya Academy Hall. Looking on are (right) Shri K.P.B. Nair, Kendra President and (left) Shri N. R. Srinivasa Iyer, retired I. G. of Police, Kerala.

Shri Babubhai Vakil (73) who passed away in Gujarat on October 21, 1981 was closely associated with the Bhavan since the inception of the Dakor Centre in 1961. A leading advocate of the Thasra taluka, Shri Babubhai was on the Managing Committee of the Dakor Centre and a life member of the Bhavan.

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INTRODUCTION TO SOUNDARYA LAHARI. By S. Viswanatha Pathar, 63-B, Kallar Street, Kallukuzhi, Tiruchirapalli 620 020. Price Rs. 4/-.

WORSHIP of Mother Shakti as the Paramount Power has touched its height in India. It involves Yantra, Tantra and Mantra which find their sublime utterance in the **Soundarya Lahari.** It is a secret and mysterious doctrine into which only competent persons get Deeksha or initiation. Many vital doubts and problems surround the **Lahari,** which while not affecting the main body of the teachings must continue to haunt it for all time and remain insoluble. Who is the real author of the work? Is it all of a piece or divisible into two parts?

Shri Pathar has collected the opinions on pages 86 onwards, but they are all beliefs and speculations only which will not serve to convince an impartial reader. Many years back I saw a note book with the secret figures and diagrams furnishing the key. We would suggest to Shri Pathar the enlargement of his work by giving the original text in Sanskrit with a translation into English along with the geometrical diagrams with the variants, if any. As it is, the book provides much valuable information. One of the headaches of reviewers is very careless proof reading. This book is riddled with spelling mistakes, but we hope that this will not vex us in the next edition.

—**T. R. Rajagopala Aiyar.**

VALMIKI'S RAMAYANAM AND VYASA'S MAHABHARATAM. A joint and comparative study. By A. K. Ganesan. Higginbothams Ltd., Mount Road, Madras, Price Rs. 20/-.

THIS meticulous and painstaking book is a comparative study of the two great epics of India styled as Itihasas—the 'Ramayana' composed by Valmiki and the 'Mahabharata' composed by Vyasa. The Kanchi Sankaracharya is never tired of impressing that every Indian should know the two great epics well and that he is no true Bharatiya, son of this glorious country, who does not know them intimately. It can be confidently asserted that this book is an authentic and invaluable help for such a purpose.

The lessons of the two wars are set forth tellingly on page 455, that wars settle no problem of man, but only exacerbate them. 'Man' means a thinking being and he should learn the lessons of experience and profit by them. Man should learn to live in amity with man. If he chooses to live wisely and well he can ensure the Ramarajya conceived in the Ramayana and by Gandhi. If on the other hand, people with Asura sampath get the upper hand, the world is faced by the danger of nuclear extinction.

The two epics stress the moral governance of the world and conclude that ultimately Dharma wins over Adharma. The author is a patriot and lover of India. Our country has been charged with the mission of propagating two great spiritual ideals, that of Brahmacharya or celibacy and continence for man and Pathivrathyam or chastity for women. What is the condition of India today? The Kali age of moral degradation bewailed of in our Puranas seems to have set in. One of the ways of fighting Kali is to revert to the lives of the heroes and heroines who are so well set forth in the pages of this book.

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The merit of this book is that it does not embark on any speculations of its own; it allows Valmiki and Vyasa to speak in and through its pages. What sumptuous fare it provides! What analysis, what fidelity even to minutae! The allegory so full of meaning is set forth on page 470 and even the similes and metaphors. The zeal for Dharma has absorbed and eaten up the author so much so that he ends involuntarily on the verses at the end benedictory of all the human race, Swasthi Prajabhyaha —let all men be happy.

This will move the heart of any reader and it has evidently touched the heart of Shri Justice V. R. Krishna Aiyar who has referred to it in his Foreword (page vii): "What deeply moved me, as I turned over the pages of the book, was the total human commitment of the author bedrocked on a divinised egalitarianism. Indeed, he hardly hides his soulful ambition because he has wound up with Appendix 3 which is an appeal to Mankind." This is the right approach to all great religious works; the author Shri A. K. Ganesan has made this approach in this book of his "Valmiki's Ramayanam and Vyasa's Mahabharatam" and his work will continue to make an appeal to all readers.

—T. R. Rajagopala Aiyar.

THE COSMIC WORSHIP By Kundan Singh Bhinder; published by Veekay Weekly, A-7, Giriraj Estate, Mahakali Road, Andheri (East), Bombay-93. Pages X plus 112. Price Rs. 10/-.

THERE are 159 poems in this collection. Almost all of them are the result of the impact made by the fascinating and inspiring soul of Bhai Sahib, Dr. Vir Singh, on a sensitive mind. The writer's religious bent of mind and his firm faith in Sikh ideals and true reverence for Sikh Gurus have generated a good many of these near-mystic poems.

The beauty of nature—of hill and vale, of river and rill, of the moon and stars, of flowers and fragrance, of sweet silence and majestic mountains—often holds the poet enthralled and impels him to burst into a song of praise. Like the poet of old he hears sermons in stones and finds books in the running brooks. Nature, after all, is the outward manifestation of the power and the glory of the All-Knowing Almighty. A sensitive soul like Shri Bhinder reacts to this manifestation in a reverent manner. In the title piece he says:

There for an ocean of light like a day!
In midnight silence of stars and full moon
What I see for beauty takes my breath away
O! to watch it come in the open and soon.

Though the attitude of the poet is praiseworthy and his sincerity unquestionable, the versification, metrical skill and knowledge of poetics in general are not so good. In the quatrain quoted above the use of **a day** in the first line and of **"full"** in the second is not quite happy. The last line is faulty and **"soon"** at the end of it makes it abrupt and is rather jarring.

Notwithstanding these lapses (and they are many) Shri Kundan Singh Bhinder's **The Cosmic Worship** deserves to be read by the "fit audience though few" of the lovers of nature poems and by the admirers of mysticism who can experience a sympathetic thrill.

The book is very well produced though the proof readers have not been alert all the while.

—N. Nanjunda Sastry

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The principle of preserving life discountenances suicide as much as murder. It condemns not only the brutal destruction of the self by the self, but all those thoughts, acts and habits which tend to lower our vitality, to disturb the balance of our nervous systems or our minds, to cause disease or to diminish the quality, and length of our lives. Pride and anger, for example, are harmful because they derange mental and nervous balance and falsify judgement. Egoism, avarice and envy contract the personality, obscure the moral sense and dwarf the intelligence. Sloth prevents the development of our inherited powers and brings ignorance, disorder and misery in its train. It is, together with intemperance, the principal enemy of modern man. Both are a form of protracted suicide. It is to these vices that the great nations partly owe their decline.

In the years before the War they were the greatest consumers of alcoholic drink in the world. Alcoholism, nicotine poisoning, sexual excesses, the drug habit, mental dissipation and low morals all constitute extremely dangerous breaches of the law of self-preservation. These vices weaken the individual and mark him with a special stamp.

—Dr. Alexis Carrel, "Reflections on Life."

ECSTASY: A Collection of Poems by Sanjeev Chopra. Published by G. P. Publishing House, 9, New Market, Adda Hoshiarpur, Jullundur City. Pages: LXXVII. Price: Rs. 10/-.

Shri Sanjeev Chopra's maiden attempt at English versification is not quite promising. The thirty pieces which he has included in this collection appear to be immature effusions of a school boy. They are just magazine stuff. He should gain more first-hand experience, should develop an ear for the right rhymes, should get to know English "feet" and know that "feet" consist of accented and unaccented syllables. Even good English prose follows a rhythmic pattern and Shri Sanjeev Chopra should familiarise himself with the best that is written in prose and poetry.

I quote one of his "poems" in full just to point out how replete Shri Chopra's pieces are with faults of every conceivable kind:

Man's Blunder

There, at the bus stop
On the bench, just next to me
Sat my old friend, Deepak.
He was smoking
I asked him.

"Why are you burning yourself?"
And he said, in a philosophical way,
"To complete the nature's process
To finish up this carcase."

Should I appreciate his philosophy?
Of man competing with Nature.....
Trying to assert his supermacy
Even by burning himself.....

In these three "stanzas" of varying length, rhyme (?) and metre (?) and all the accepted canons of poetics are thrown overboard. Every "Poem" (there are thirty of them!) is punctuated with faults, including those of spelling as in the last word of the penultimate line of the quotation above.

Though Shri Chopra's enthusiasm is to be appreciated, the lot of the poor readers on whom these poems are imposed need to be sympathised with.

—"Rasika"

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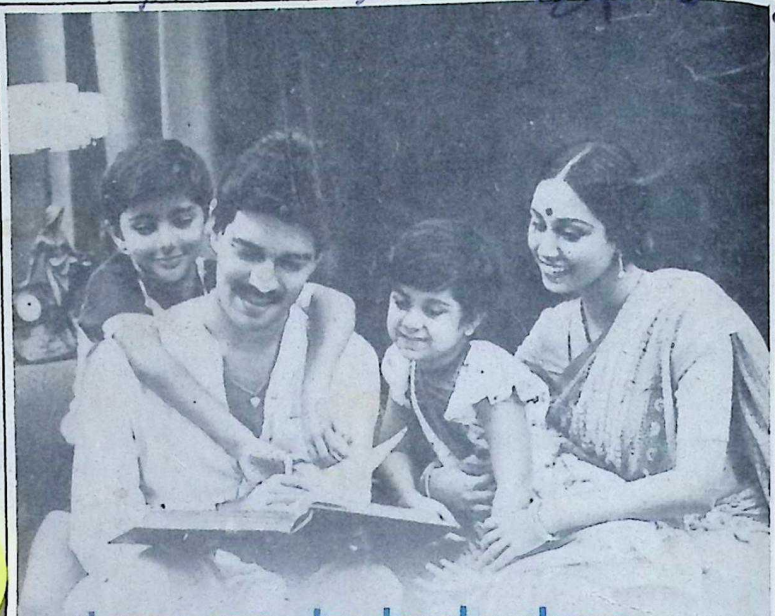

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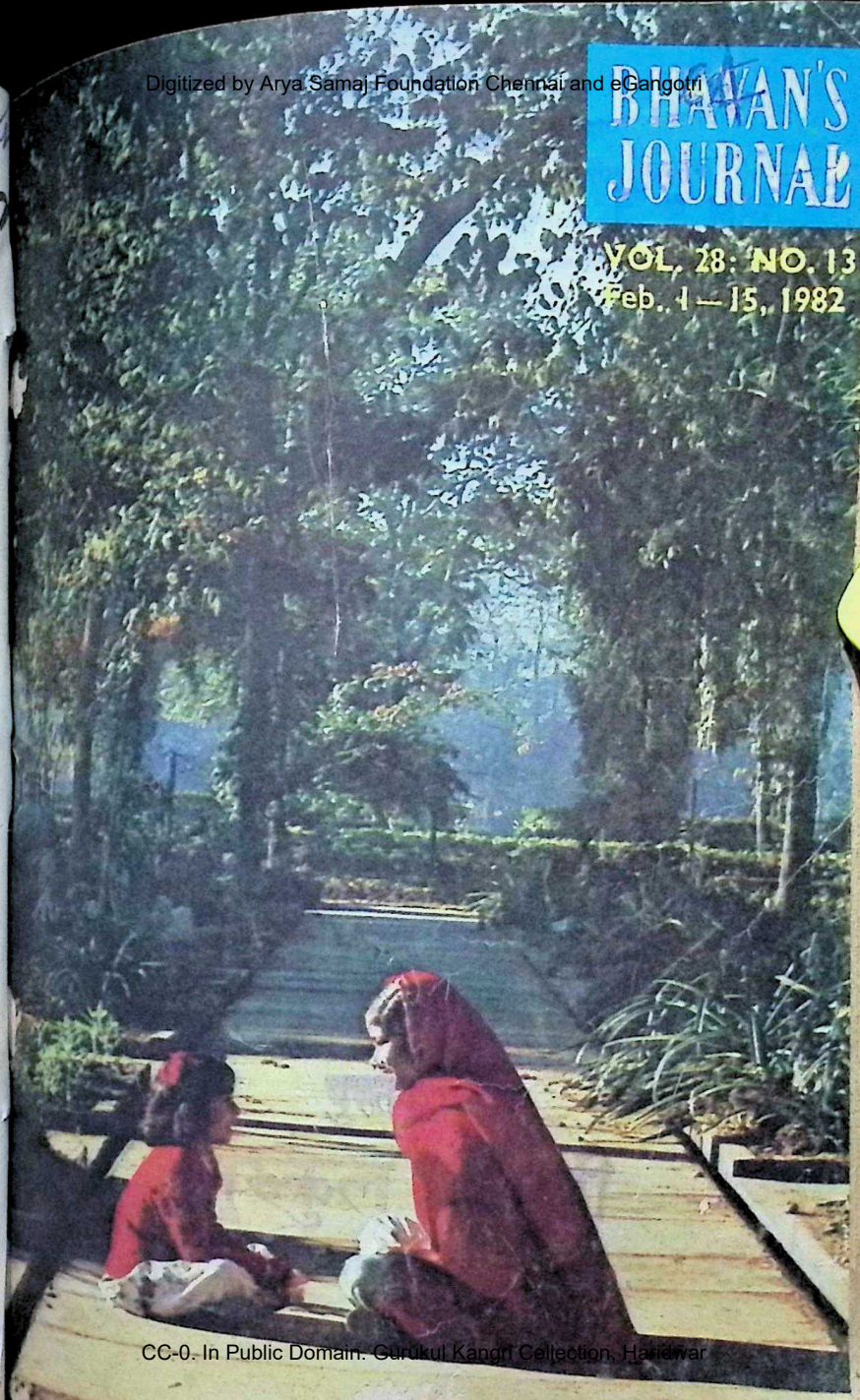

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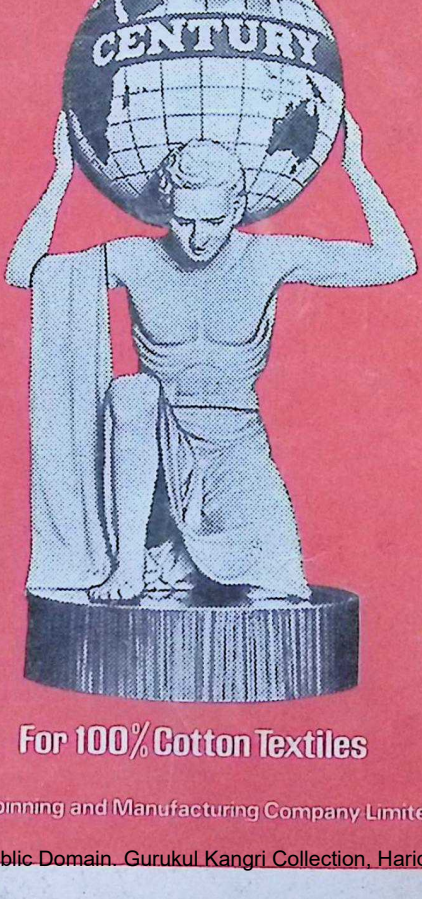

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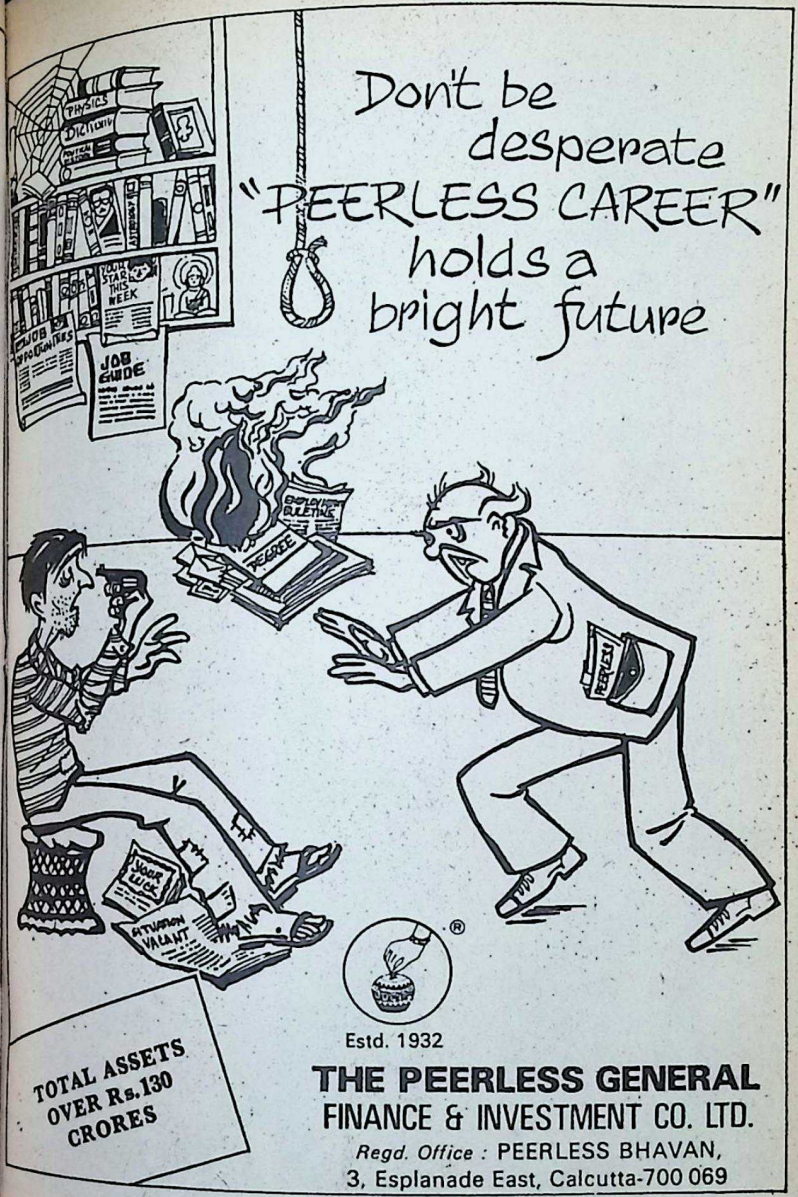

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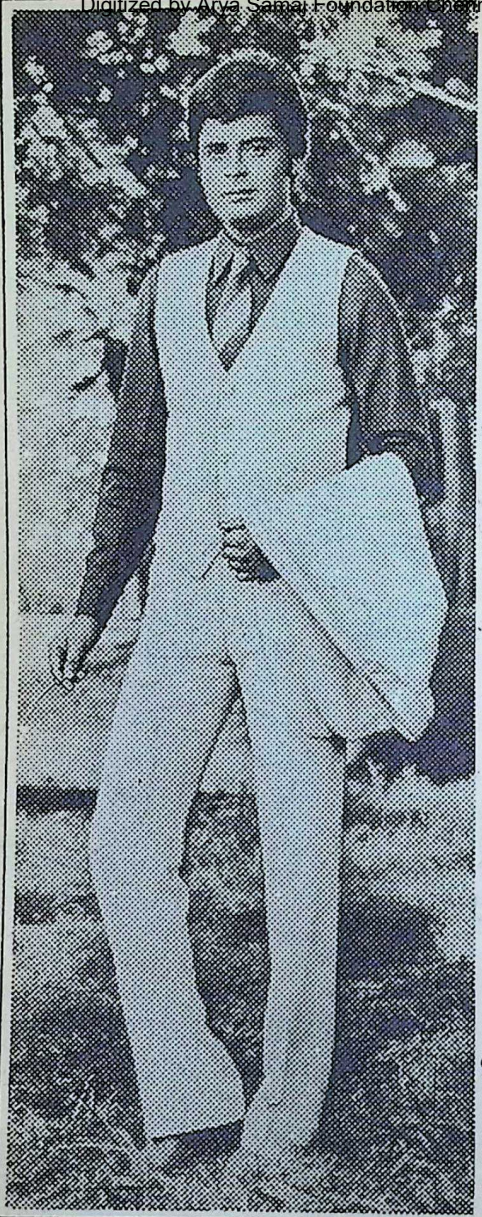

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Once Upon a Time...
Trans: Bhagwan Das Rupani

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आ नो भद्राः क्रतवो यन्तु विश्वतः

Let noble thoughts come to us from every side

Rigveda I-89-i

PRAYER TO SARASWATI

ब्रह्मस्वरुपा परमा ज्योतीरूपा सनातनी ।
सर्वविद्याधिदेवी या तस्मै वाण्यै नमः ।।

O Mother, Thou art the personification of Brahman. Thou art the supreme Spirit, the Light Divine, the eternal Being. Thou art the presiding deity of all branches of learning. Salutations to Thee, O Goddess of speech.

—Saraswati Stotra (Yajnavalkya)

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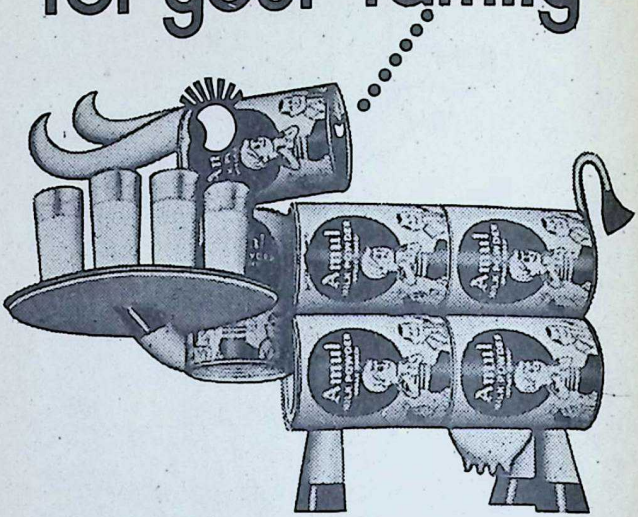

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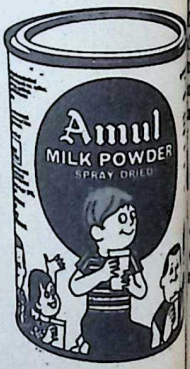

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Sparks from the Sage of Kanchi

These selections from the wise sayings of H.H. Chandrasekharendra Saraswati, the Senior Pontiff of Kanchi Kamakoti Peetha, are culled from the pocket-size book "Garland of Divine Sparks", published by Bhavani Book Centre, Madras 33. It is priced Rs. 1.25. Illustrations are also reproduced from the book.

God or Paramatman is only ONE. And we worship that God as Father, Mother, or Teacher of the Universe. The Vedic religion, which is popularly known as Hindu Religion, emphasises this fact. God in the form of Divine Mother is a personification of kindness and love.

★

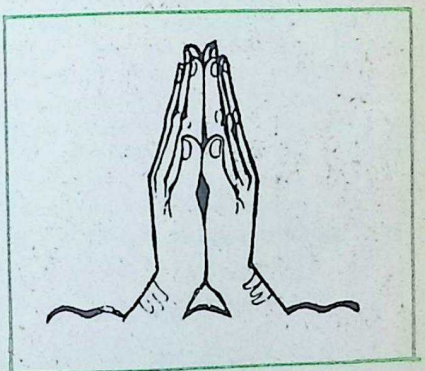
It is human to err or to slip from the right path. We must overcome this tendency to slip and rise to the noblest state of virtue. This can be achieved only by praying to God in a spirit of penitence.

★

Through a process of intense discipline, we must train our mind to develop equipoise, so that it will remain unaffected by pain or pleasure.

★

He who takes to the path of Nama Japa should do so in all humility,



maintaining a high standard of personal conduct. He should not think or say that Jnana and Bhakti are not necessary and that Nama Japa alone will do. On the other hand, he should feel in all humility that because he is incapable of Jnana and Bhakti he has taken to Nama Japa.

★

It will be useful and an act of devotion if every one of us devotes

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an hour or half an hour, at least once a week for doing manual labour for a common cause. If one is interested and looks about, one can find ample scope for such service everywhere.

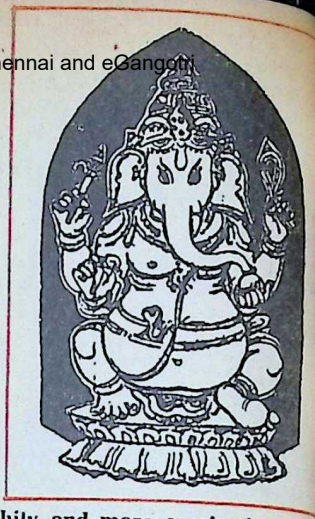
We will be able to shed our vanity and egoism by such physical labour and develop a feeling of oneness with others. Our minds will, thereby, be disciplined and cleansed of impurities, and be in a proper condition to receive and enshrine the Paramatma, which is the ultimate purpose of life.

☆

Temples and teerthas are places where sages of old had dedicated their Tapas (spiritual powers) so that erring mortals, who are incapable of observing the austerities necessary to gain spiritual powers and who are susceptible to sins, may be purified and blessed, when they make pilgrimages to these temples and take their bath in the Teerthas.

☆

The Advaitic truth cannot be more



pithily and more succinctly expres than in the string of names in Vishnu Sahasranama. The nam of Vishnu have been put together this order to open our eyes to ultimate Truth.

* * *

Vishnu Sahasranama is very popular and everyone should recite it part of one's daily prayer. T rich devotional treasure should conserved and transmitted to futu generations, and, for that purpo it should be taught to the young generation.

☆

The conception of Vinayaka is magnificent one. Devoted worsh of Him will remove all obstacl from our path and lead us to happ ness.

☆

No one should use silk for his/h apparel as silk yarn is obtained on after killing thousands of silk worm

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Domestic economy requires that you should give up the coffee habit.

☆

Every one should learn to meditate with the help of the Upadesa Mantra he has received from a competent Guru. Those who are not initiated in any Mantra, should at least devoutly repeat the Lord's name and concentrate on it.

☆

The Ramayana teaches us the essential principles of Vedas. Any superior scripture is generally called Vedas and no wonder the Ramayana has come to be revered as the Vedas.

☆

When a strong and powerful person sticks to the right path he becomes a model for others. For instance, when women belonging to his enemies fell into Sivaji's hands as prisoners, he took great care of them and restored them to their relations unharmed.

☆

We can no longer look to kings and zamindars to encourage and patronise scholarship, because the princely states and zamindaris have been liquidated. Democracy implies that every individual citizen is a king. Therefore, it behoves all of us to take steps to foster Sanskrit scholarship so that the wealth of knowledge, both secular and spiritual, preserved in the ancient books, is not lost to the country and to the world.

☆

For the benefit of patients who are obliged to remain in hospitals for long periods, voluntary organisations can arrange weekly Poojas in some reputed temple and distribute the Prasadams among the patients.

☆

Siva saved the world from disaster by swallowing the poison generated

when the Ocean of Milk was churned. In other words, He took upon Himself the sins of the world, in order to save humanity. It is this function of God which Christians attribute to Christ, namely saving the sinners.

☆

Saivism or Vaishnavism or any other system of Hindu religious thought has the Vedas as its basis. The Vedas represent the cumulative wisdom of ages.

☆

A person who desires to become a good wrestler has to regulate his diet and habits and also do physical exercises regularly in order to develop the necessary muscular strength and stamina.

If such a hard discipline is necessary for a purely physical purpose,

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how much more rigorous the discipline should be to attain the spiritual purpose of life, namely, the attainment of the ultimate Reality.

☆

Different schools of philosophy have come into existence to satisfy the needs of varying human temperaments, tastes and aspirations, and any path, if consistently pursued, will lead to the same goal.

☆

In other countries ethics is an end in itself. But in Hindu philosophy, ethics is one of the means of knowing the Truth. If children are trained to observe high ethical standards many of the administrative worries of the Government will cease to exist.

☆

If money is spent in building up the character of people and in instilling devotion in them, the State will be able to economise in their police budget.

☆

If a careful scrutiny of the cloth budget of a family is made, it will be seen that much more than what is absolutely necessary is being spent. Our clothes should be durable and simple and should not be above the standard worn by the generality of the people.

☆

We should not give up the ancient practice of bathing in the early morning and singing the praise of God.

Wealth amassed by a pe whose heart is closed to charit generally dissipated by the inheri but the family of a philanthr will always be blessed with ha ness.

☆

A person who has done a m torious deed will lose the resul merit, if he listens to the praise others, or himself boasts of his de

☆

It will do no good to grieve o what has happened. If we learn discriminate between good and e that will guard us from falling i the evil again.

☆

We should utilise to good purp the days of our lifetime. We shou engage ourselves in acts which w contribute to the welfare of oth and to our own upliftment.

A man who weeps or is ang who is himself subject to Dukha Krodha, cannot succeed in remov the ills of others.

☆

All religious disciplines are inte ed to save us from ourselves. tie up a cow which is prone to gr in forbidden fields. This is done n only to save the crops from be eaten by the cow, but also to s it from getting beaten.

☆

Every person should be fully aw to his responsibilities and duties a fulfill them with exactness.

□□

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BE STEADFAST

Initiated by Swami Vivekananda and trained by the great disciplinarian Swami Ramakrishnananda at Madras Math, Swami Paramananda worked tirelessly for over a quarter of a century spreading the spiritual fragrance of Sri Ramakrishna and Vedanta in America and the West. He was one of the pioneers in this field. He established the Vedanta Centre at Boston and the Anandashrama at La Crescenta, California, and inspired thousands of men and women by his attractive personality, forceful lectures and sublime writings. The present article is taken from the book "Path of Devotion" published by Sri Ramakrishna Math, Mylapore, Madras. The elegantly-printed, plastic-jacketed book of 105 pages is priced Rs. 8 50.

SWAMI PREMANANDA

STAND firm like a rock in your own faith. Be always watchful, cheerful and faithful to your Ideal. Be brave and true and unselfish. Never fear and never look back, but move on. There is no greater lesson than to learn to remain steady and strong under all conditions. Do not seek for human help, but look only to the grace of the Lord. He will protect you. Pray to Him and depend on Him alone. Human help is so uncertain. Human friends are selfish and they betray; but He is the Divine Friend, who loves for the sake of love. Swami Vivekananda says in one of his letters:

"He the Lord knows best. Let ignorant men talk nonsense. We neither seek aid nor avoid it. We are the servants of the Most High. The petty attempts of small men should be beneath our notice. Onward! Upon ages of struggle the character is built. Be not discouraged. One word of truth can never be lost; for ages it may be hidden under rubbish, but it will show itself sooner or later. Truth is indestructible, virtue is indestructible, purity is indestructible. Give me a genuine man; I do not want masses of converts. My son, hold fast! Do not care for anybody to help you. Is not the Lord infinitely greater

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than all human help? Be holy, trust in the Lord, depend on Him always, and you are on the right track; nothing can prevail against you.

Misery and difficulties come at times to strengthen our character. They are like examinations. We must prepare and pass them. Know that they are very good for the formation of character. The more we meet with difficulties, the more we remember our Mother for protection; and that was the reason why one of the greatest devotees, the mother of the five Pandavas, prayed to the blessed Lord to give her always misery and sorrow so that she might never forget Him. Generally, we forget the Lord when we find everything easy and enjoyable. So it is a blessing when this teacher, in the form of misery, comes and reminds us of our duties.

One must be bold enough to face everything in order to serve the Ideal. Remember what Swami Vivekananda says in "My Master": "Are you really sure that you can stand to your ideals and work on even if the whole world wants to crush you down?" That kind of courage and self-sacrificing spirit is necessary. Truth can never be realised by weak-minded people. Our task in life must be done boldly. Fear none. Divinity and purity are your birthright. Have faith and struggle on.

Why should anyone fear when is unselfish? Selfishness is the cause of all misery and fear. There is no sin for him who is unselfish. Know this and be free from all fear and care; fearlessness is what religion teaches, and one can become fearless only through purity of thoughts and deeds. Past is dead and gone, but present is alive. So do everything with unselfishness in the present moments.

* * *

The path of Karma is so hard and so crooked, even wise men are often deluded. Depression sometimes comes, but we must try to remain quiet and steady. God's ways are mysterious. We must struggle as long as we live. No matter if we fail thousands of times; we must still get up with fresh vigour and courage. Life is a struggle; one must be bold enough to stand everything. Let us try to follow the teaching of the Master. Strength! Strength! No weeping in a corner. Stand up, shake off all weakness. The soul is immortal; there is no sin for the soul. Whom to fear? Move on with strength. Fear not, but move on. You are free, you are immortal. Let no one call you weak, wicked, a sinner. You are not. You are pure, you are perfect.

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This is a very good song:

O mind! Where can be the fear when I have taken shelter at His feet?
He is Almighty and His grace is infinite
What can enemies do by insulting and torturing?
At the most I may die, but I will die singing His victory
I have heard the words of great hope that even if I die, I shall always live with Him in eternal happiness. This is His promise.
In the lonely cottage of my heart I will place Him (my Ideal), who is the Lord of my heart and soul, and will spend this life with Him in happiness and Divine bliss.

So no fear after taking shelter at His feet, but happiness and bliss. That one indeed is fortunate, very, very fortunate who has devotion. The Lord says, "I can give salvation very easily, but I do not give Bhakti (devotion). By giving Bhakti I become bound to my devotee." It is extremely hard to get true devotion. He who has it and can work on steadily and quietly, without caring for praise or blame, is blessed.

* * *

In every man's life there come moments of weariness and struggle, when everything appears gloomy and hard. But know that no true character was ever formed without passing through these stages. So we must be brave and patient. This world is no lovely flower garden as some foolish people regard it. It is full of thorns, and we must be very, very careful as we walk in it. To be watchful is not only good, but absolutely necessary for spiritual progress. You know that thieves cannot enter your room when you are wide awake. So try to remain always watchful and awake; then you will never lose your precious treasure. Above all have steadfast faith in yourself and in your Ideal.

Shake off all weakness and come out into the broad sunshine of truth; everything will look different then. Remember this, that we must not take up the true path for anybody's sake or give it up for anybody's sake, but must follow it for the sake of itself; and must stick to it as long as we live. Pray to the Lord to give us strength and light, so that we may always serve Him by following the right path. Never mind if we die in the path; but never, never shall we give it up through weakness.

* * *

Know that there are ups and downs in both mind and body. We must not get depressed in any way because of that, but must remain firm and steady. You re-

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member the parable of Sri Ramakrishna on the two peasants, one a farmer by birth, the other a weaver by birth. The weaver, not getting much profit in his own profession, takes up farming in the hope of gaining more; but if it does not rain for one or two years, he grows discouraged and goes back to his own trade; while the farmer by birth, knowing no other profession will go to the field with plough in hand even if it does not rain for twelve years.

Similarly, there are two classes of devotees. One is born with that Divine love and knows nothing else; while the other is simply trying to gain it. The first does not give up his devotion to the Lord even if he meets with hundreds of difficulties and by his long struggle fails to realize Him; while the second wavers in his devotion and turns again to the world when he meets with the slightest obstacle in the path. The first one's love is pure love, love for love's sake; while the other one worships the Lord for selfish ends, and when his desires are not fulfilled he falls back from the path of devotion.

* * *

A steady mind is absolutely necessary. Without that no progress is possible. Always try to depend as little as you can on the external side of life; then you will gain more and more internal strength. Never mind praise or blame, never mind what others say or do, move on, walk steadily, being unmoved by either praise or blame. Remember always what the Blessed Lord says in the **Gita**: "Udharet Atmanatmanam, natmanam abhasadayet." (In order to make yourself free no depression should be allowed.

Never under any circumstances should you yield to weakness or depression. Be watchful and steady and a true hero. Stand up and say boldly, "I am strong, I am pure, I am holy." And the weaknesses will at once drop off, all limitations will vanish and you will become blissful, peaceful and happy.

Do not expect anything from outside. Turn your whole thought within; see Him within. Place your Ideal on the altar of your heart and worship Him day and night. That is the greatest thing one can do in this life.

* * *

There is no real happiness in earthly things. How can there be when nothing is permanent in this world? Pleasure is transitory and so is pain; they come and go and cannot last long; so endure them, knowing that it is only for a few days. He is a true hero who remains undisturbed in both pleasure and pain. Have patience; patience will conquer everything in the long run. We must stand like brave soldiers, firm in faith. Body does not last long but spirit will remain, character will rule.

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main. So pay all your attention to building up the character.

You are pure and free; weakness does not befit you. Have faith in yourself. Have such faith that you can command every atom of your being. No doubting person can reach the goal. "He who does not believe in himself is an atheist," says Swami Vivekananda. Know that you cannot have faith in the Lord unless you have faith in yourself first.

What the Master wants us to do we may not understand. But we know that we are His children and we may be sure that He will guide us and protect us. That is all we need. Let the whole world stand against us; we should not care. We must be brave soldiers, faithfully, true soldiers. The path of Karma is very crooked; but no great work was ever performed without the supreme sacrifice.

Arise, awake and turn away from this outside world. Go deeper and deeper within yourself. There you will find real peace and rest. Know that peace can be had only within your own self and nowhere else. No place can give us peace unless we are ourselves peaceful. So try to gain that peace within yourself, then you shall become free and no outward disturbance will ever break your calmness. Fear not. Believe in yourself. Move onward! Die like a hero fighting for the truth. That will bring peace to your soul.

□□□

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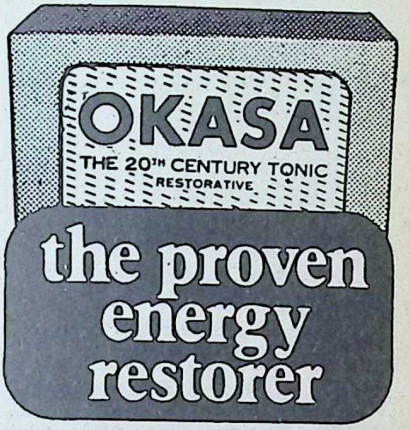

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THE DIVINE TOUCH

T. S. PADUCONE

Alchemy can at best change base metal into gold. But the divine touch transforms the base metal that is man into alchemy itself.

OUR country Bharat has been known through the ages to be the cradle of spirituality and the treasurehouse of spiritual wisdom. In no small measure the credit, if I may use that much worn-out phrase, goes to the various Avatars and saints who appeared from time to time and various **Avatars** and saints who are continuing to do so.

Ours is the sacred land of the Vedas, the land where the Lord sang the Song Celestial for all eternity, where the Buddha, the Enlightened One chose to tread, where the illustrious Acharyas, starting with Adi Sankaracharya, were born, where the saints whose names are legion appeared repeatedly — all for the uplift of humanity towards their Divine identity.

I do not think that there is any other country in the world which has had this rare distinction. Let me then bow in all humility to all the Illumined Ones and to our beloved mother country who produced them.

These Illumined Ones have come from various strata of society. To mention but a few: Kanakadas was a so-called Harijan, whereas Sant Mira was of royal blood; Sant Tukaram was from the trader community and Gora was a potter; Sautha Mali was a gardener and Janibai was a maid servant. The point that strikes us is that caste, creed, status, wealth or its absence was no bar to the aspirant in his or her quest for the state of Self-realisation.

How varied were their lives, prior to reaching their spiritually exalted state, drawn as they were from different fields of activity! Many of them never gave any inkling, in their earlier days, of their latent spiritual greatness. They were like most of us, ordinary folk. Yet, at one time or another, came the turning point in their lives and that made all the difference. In some cases the "call" came early; in others, later in life.

Swami Sivananda of Rishi-

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kesh, when queried why he suddenly left a lucrative medical practice in Malaya and preferred to be a **sannyasi,** is reported to have answered that it was due to 'samskaras'. Swami Ramdas of Kanhangad who led a householder's life with a wife and a baby girl, suddenly left his home and became a penniless mendicant. When asked what made him do so, he said: 'It was Ram's (God's) Will!'

It is, however, clear that the touch of a Master was responsible for eventually giving them the God-experience. He must have shown and lighted their way.

We see that the Illumined Ones reached the state of perfection following different paths. So one may speak of the glory of selfless service and universal love as the means; another may impart the Gayatri Mantra; a third may enjoin you to do self-enquiry and self-discrimination; a fourth may show the way through **Hari nama-sankirtan;** another may ask you to dive deep into yourself for guidance; another may initiate you into the Ram Mantra or Shiva Mantra and yet another may guide you along the path of **'Kriya Yoga'** — yet the Goal they all reached and which they point out to us is **one and the same.**

One lesson that we learnt from all this is that it is futile and foolish to go about trying to convince others that one's Ma is superior to another's. Masters should be considered identical, as just different for or manifestations of the sa Divine Principle and therefo entitled to the highest reveren

A person may be an Illumi ed One. But outwardly he m appear to be quite a norm person. The externals shou not be the criterion by which be judged. It will only ser to confuse. He may wear sannyasi's robe or he may n he may be a householder or celibate; he may be young or o he may be clean-shaven or bear ed; he may be a brahmin or some other caste. He deserv nothing but the highest respect

We are told that a saint born primarily to be a guide a particular group of aspiri souls in their march toward their Divine destiny. Each h his own 'flock' to tend. And his infinite love and compassio he accepts the responsibility leading to the goal, those wh look up to him. It is said th birth after birth he comes guide the aspirants in his charg and does not consider his missio completed till the last so entrusted to his care has reache the sublime destination.

I have heard My Master* ask ing a group of his follower once: "Do you think that y are meeting me for the fir time?" (referring clearly to th

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occasions during the earlier births when he and the others had met).

This will explain among other things, why when one approaches a particular saint, one is not attracted or impressed, whereas one's friends take to him, even to the extent of accepting him as their Master. There is nothing wrong in this reaction. We can only conclude that he is not to be one's guide, one's Master.

This much is clear. Unless and until one's heart sincerely, constantly and lovingly yearns for spiritual guidance, the Master will not put in an appearance. There are instances where the Master has "called" the yearning aspirant from long distances, even across the seas. He has been dragged, as it were, into the Master's presence like a bit of iron by a powerful magnet. The mystery is partly solved if we accept the idea that the aspirant must have belonged to his 'flock' in the previous births, and of which only the Master is aware.

Without a human life being given a bent towards the spiritual, one cannot say that one has lived one's life truly, like our forefathers and in the glorious traditions of our land. We are, therefore, reminded over and over again by the Great Ones that a human birth is obtained after much travail and effort and should be put to the best use. What better use can it be put to than by making serious attempts to divinise it?

But first and foremost, one must aspire for a genuine Master (by Master, I mean one who is a Perfected Soul who is authorised to guide other souls), and pray for his coming.

Then he **will** come. He will be a father and mother, friend and philosopher, all in one and a very personification of love and compassion. He will teach the aspirant how to take the first step — the most important one — and then the onward path becomes clear. The Master will lead him on, maybe not all of a sudden, but step by step, stage by stage, firmly and surely. His guidance is unerring and his touch divine, so divine that a mere human is transmuted into his own likeness, into a resplendent Self-illumined being.

A human mother's gift is of a human body; but a Master's is **nothing short of a gift of Immortality.** Doubting minds might well ask incredulously: "Will he really do all this?" I would, in turn, ask them: "What will he **not** do for one who has placed implicit faith in him?"

*. The author was about 20 years old when he had the good fortune of receiving from Swami Ramdas of Kanhangad **upadesh** of the **Taraka Mantra:** 'Om Sri Ram Jai Ram Jai Jai Ram.'

The essence of genius is to know what to overlook

—William James

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SOULFUL MUSIC CAN TAKE US TO GOD

C. V. NARASIMHAN

In this, a condensation of the inaugural address delivered by the author, former U.N. Under Secretary-General and presently Chairman of Bhavan's New York Centre, the true greatness of music which transcends the realm of aesthetic pleasure is brought out.

WHAT is the true greatness and glory of our music? To me, the answer is simple. It is the spirit of Bhakti that permeates all of our greatest music. Our music is great because it is designed, not just to please the ear, nor to titillate the intellect of the Rasika, but because it is capable of touching our hearts and lifting our souls on wings of song to establish communion with the Paramatma Himself.

In the **Bhagavad Gita,** our imperishable treasure, the Lord describes the three ways of reaching God: the way of knowledge, the way of action or service to our fellow human beings, and the way of devotion to the Lord Himself: The Lord says:

"Through devotion, he comes to know Me, what my measure is, and who I am in truth; he forthwith enters into Me." **Gita** 18, 55.

Of the three paths described above, the way of knowledge and the way of action are not given to every one of us to attain. But the path of Bhakti is not only open to each and every one of us — it is not only the easiest way to the Lord — it is also the sweetest, if we try to reach God by the route of music.

But then, you might say I am one of those unfortunate beings

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who cannot sing a note to save his life. As the Americans would say, that is no problem; there is no need for you to sing the praise of the Lord — it is enough if you can hear it sung.

In the **Bhagavata Purana,** in answer to a question by Hiranyakasipu, the supreme devotee Prahlada describes the nine ways of Bhakti of which the first four are: **Sravanam, Kirtanam, Smaranam** and **Padaevanam.**

You will notice that listening, **Sravana,** comes first, even before **Kirtana,** singing His glory. The same priority to listening is given in the **Phalasruti** portion of the Vishnu Sahasranama.

In more songs than I can possibly recall on this occasion, Tyagaraja carries the same message:

संगीत ज्ञानमु भक्तिविना
सन्मार्गमु गलद्रे मनसा ?
साक्षात्कार! नी सद्भक्ति संगीत ज्ञान
विहीनुलकु मोक्षमु गलदा ?

On the other hand, when music and devotion to the Lord go together, one is verily transported to the seventh heaven. Even the Trimurtis shone by the practice of music.

It would be wrong to assume, however, that the mere singing of a Kirtana by one of our great composers would be all that we need to do to establish communion with the Supreme Being. It is essential for the singer or musician to experience that transcendental emotion himself — this indeed the true meaning of Bhava. He has to forget himself in the music. If he can forget himself and put his heart and soul into the music, he can lift not only himself, but his entire audience, to the ultimate bliss, the bliss of union with the Infinite.

To some extent, the musician's task in this regard is made easier by the genius and inspiration of our great composers, who have incorporated in each song, what I would like to call, a Supreme moment.

If the first pre-requisite in the task of moving one's audience is for the musician to be moved himself, one can ask: how can the musician be moved himself when, very often, he does not know the meaning of the words which he is pronouncing? What avails a musician if he is just mouthing words in Telugu, Kannada or Sanskrit, or for that matter in his native Tamil, if he has no comprehension of the words, their meaning, their significance, their beauty?

Let me plead with you all, who are the practitioners of this great art which we call Sangita — please learn the meaning of every word in every song, please learn to pronounce every syllable properly! Also please remember that a mispronunciation can chan-

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the meaning completely. Another way of learning music — where advantage of learning the meaning of every song would be that you would be able to avoid the solecism that is known as **padacchedha.**

One of the greatest attributes of our system of music, both in the Northern or Hindustani and the Southern or Carnatic tradition is the scope that it gives for the artiste to show his originality and imagination, or what we call his **Manodharma.** To begin with, there is Alapana of the **raga** itself. Then our great composers have so constructed their Kirtanas that, apart from the Sangatis which are to a large extent governed by tradition, and which are designed to enhance the musical content or the meaning of the melodic line, there is plenty of scope for innovation and imagination in the **Neraval** and the **Kalpana Swara** aspects. With so much scope already provided for, why do some of our musicians seek other avenues to show their originality?

I am keenly aware of one of the handicaps of a rising generation of musicians — the virtual disappearance of the **Gurukula** music was not so much learnt as imbibed! I believe, however, there is a remedy at hand, and the Music Academy, with the recent expansion of its premises and facilities, should be able to provide this remedy. It is to listen to the great performances available on recorded tape of the stalwarts of an earlier generation — not once — but again and again — so that their music is imbibed and eventually synthesized with the **manobhava** of each musician according to his lights.

It is fashionable for an older generation to decry the so-called "death" of our great music. I do not belong to this group of mourners. Our music cannot, and will not, die. It is the business of all of us — musicians, listeners, institutions, to cherish, preserve and propagate our great art form — Carnatic music not forgetting allied arts like Bharata Natyam.

Let me end this address by invoking the blessings of the Lord on this illustrious gathering, so that the current series may long be remembered.

श्रेयो भूयात् सकल जनानाम्

As is a tale, so is life; not how long it is, but how good it is, is what matters.

—Seneca

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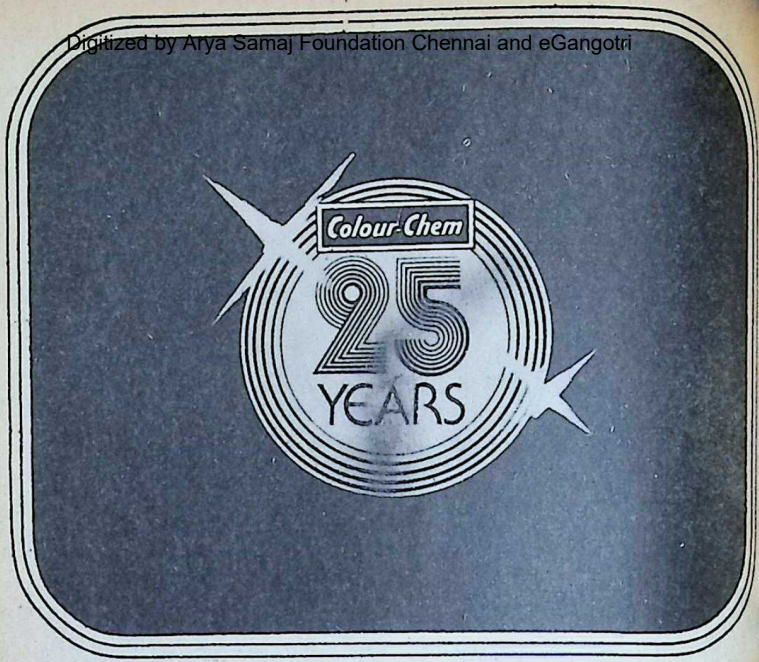

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The Two Worlds of OSCAR WILDE

Oscar Wilde, one of the immortals of English Literature, lived two lives much of which is adumbrated in his novel 'Portrait of Dorian Gray.' Here is an indepth study of his colourful personality.

MAHENDRA N. PANDIA

OSCAR WILDE went through the last decade of the 19th century — the "naughty nineties" — as a person with exquisite tastes, a flair for epigram and a **penchant** for clothes. Love of paradox and of successful plays (his own), pleasing but not deep, and shocking the people through the pages of the "Yellow Book" (with drawings by Aubrey Beardsley and writings equally arresting) marked the man.

He had a term of uninterrupted success and glory for a time and his plays caught the fancy of the multitude. They came in quick succession between 1891 and 1895 and gave evidence of the genius their creator possessed.

But then through Lord Alfred Douglas, disaster overtook him and he was consigned to the obloquy of a prison house; and when he returned to the world after a two-year spell at hard labour in 1897 he was a different, if not a broken spirited man, bereft of the gentle touch of his erstwhile writings.

Oscar Wilde disappeared from the world and his place was taken by "Sebastian Malmoth," the name that he assumed after his release from Reading Gaol.

His literary contribution — plays, short stories, novels, poems, prose works of significance — places him on a pedestal. It is time this is recognised afresh, and a return to Wilde with his insolence, wit, cynicism,

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repartee and purple patches is necessary today, when the world has grown too solemn and grave for its betterment.

The reader of his numerous French type plays will easily find that in the age when melodrama was not only expected but accepted, he could write with supreme ease and grace, and through it show the need for measures to improve the then conditions of society. It was then required of writers that they should speak for the "wronged but noble woman," the "sinning but repentent men" and cover their plays with a high moral tone. Wilde did precisely this and some more and hence his plays met with great, though temporary success.

Lady Windermere's Fan (1892) displayed the condition of women in the society of the day and of the kind of life that was led in some aristocratic families. The heroine is told by a friend that her husband is spending large portions of his wealth on a Mrs. Erlynne; this is found to be true and an altercation ensues between the two. Lord Darlington urges Lady Windermere in the light of this evidence to break with her husband and to marry him.

"There will be six months of pain; of disgrace even, but then when you no longer bear his name, when you bear mine, all will be well ..... It is wrong for a man to abandon his wife for a shameless woman. It is wrong for a wife to remain with a man who so disowns her. You said once you would make no compromise with things. Make none now. Be brave. Be yourself." Ultimately she consents to do so and leaves a letter to her husband before quitting her residence.

This letter falls into the hands of Mrs. Erlynne and she being a mature and experienced woman of the world, immediately understands what has happened and decides to save Lady Windermere who is her daughter. She makes excuses for her to her husband and departs to save her life and her reputation. Lady Windermere in the meanwhile has reached Lord Darlington's apartments and finding that he is out waits for him. As her husband (who she feels must have by then read the letter she has left but which unknown to her has been intercepted by Mrs. Erlynne) does not come she is convinced that he does not care for her any more.

Then doubts assail her mind and whilst she is thus situated she sees Mrs. Erlynne, who has in reality come to help her. She wrongly feels that she has been sent by Lord Windermere to decoy her and so misreading the situation, she tells her, "I know why you are here. My husband has sent you to lure me back

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that I might serve as a bridge between you and him. Go back to my husband, Mrs. Erlynne. He belongs to you and not to me." And thus the plot moves on, creating more suspense and more complications till the end is reached.

A Woman of No Importance (1894) brings forward the state of affairs where "the woman suffers and the man goes free." "What atonement can be made to me?" asks Mrs. Arbuthnot. "There is no atonement possible. I am disgraced, he is not, that is all. It is the usual story of a man and a woman as it usually happens, as it always happens, and the end is an ordinary ending."

How misunderstanding and half truth, coincidence and chance can lead to bitterness in the family and how from the best of motives people are found to stoop to what is unworthy, forms the theme of the play, **An Ideal Husband** (1899).

Sir Robert Chiltern had sold a secret to a baron Arnheim years ago and the ghost of this unhappy past haunts him and he is blackmailed because of it. The fear that Lady Chiltern might know this truth and so cease to consider him as the ideal husband or cease to love and revere him, urges him, to support the project of the Argentine canal. The sequel to this is interesting and shows the characters in the peculiarly Wildean way leading themselves to the climax.

But the climate changes suddenly for the better when we read his **Importance of Being Earnest.** Here we feel transported to a world of radiant happiness, a midsummer night's dream, where we can afford to forget the world where husbands are faithless or where women are pawns of pleasure.

We meet John Worthing who has invented an imaginary young brother, by name Earnest Worthing, to escape into the freedom and pleasures of a town life. This brother is supposed to be revelling in extravagance and always getting into scrapes, and "to save" him, John has to rush back to town; this living a town life for a season has to be carefully managed so as not to offend or rouse the suspicion in Cecily Cardew, of whom he is guardian. He has a friend, Algernon Moncrief, who has similarly invented a confirmed invalid — Mr. Bunbury, who is supposed to be staying in the country, thus enabling him to run down to the rural lair when so disposed, without appearing to do anything unnatural. It is from this intrigue that the play takes wing and affords to the viewer boundless joy and entertainment.

We come across a very different Wilde in his only novel, **The**

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Portrait of Dorian Gray, based on the French pattern. Here the narration takes on a solemn note, perhaps, a moral one also. Basil Hallward has drawn a portrait of a very handsome young man, Dorian Gray. But this is kept away from public gaze. Gray in search of sensations falls in love with Sybil Vane but later breaks her heart when she does not act well on the stage. This leads her to commit suicide and her brother James Vane is determined to avenge his sister's death but is unable to do so as Gray always appears to be the young Prince Charming.

Dorian Gray has in the meanwhile discovered that while he gloats over his ever youthful and admirable features notwithstanding all the wrong that he has done, (including the murder and the disposal of the body of the painter, Basil Hallward), the portrait bears the marks of all his crimes, leaving his face and its beauty inviolate.

Finally he stabs the portrait, the only evidence of his crime and this is followed by a cry and a crash. The servants find on entering his room the splendid portrait of their master as they had last seen him, in all the wonder of his exquisite youth and beauty. "Lying on the floor was a dead man with a knife in his heart. He was withered, wrinkled and of a loathsome visage. It was not till they had examined the rings that they recognised who it was" — the late master and culprit of many crimes, Dorian Gray. The inner ruin so far suppressed had found at last its true outlet.

Thus to an ordinary or stray reader Oscar Wilde would seem to be a writer of sensational stories, gruesome and blood curdling in their monstrosity (Somewhat like Poe's) or a cynic proud and arrogant with his conversational gifts, deep knowledge of the classical languages and aesthetic tastes. He would have met that Oscar Wilde who revealed himself to the world the new and unsuspected dimensions of his personality which he, like his Dorian Gray, in a different context, had been sedulously hiding from it.

It was only when he published his **Ballad of Reading Gaol,** that people saw that behind the cynicism and this purple, jewelled patches there had lain a heart and a sympathy which evidenced of human agony could move profoundly. The occasion was the hanging of a fellow prisoner for the murder of his wife, and Wilde who after a glorious run of popularity had landed himself in prison for certain acts found punishable, was visibly moved at what he saw, knew and experienced. "Two outcast men we were, the world had thrust from its heart," says he. He then proceeds to give his views on

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prison reform but the way he presents his case, this man who had all along spoken in a different key, shows a depth to which his sensitive and feeling heart had been shaken and disturbed and had suffered. He puts it effectively thus:

All that we know who lie in Gaol
is that the wall is strong
And that each day is like a year
A year whose days are long.

Oscar Wilde, like his Dorian Gray, had during the relatively brief spell of popularity and fame that he had enjoyed always put on a mask and displayed to the public gaze an attitude that had never led it to suspect that he could possibly possess any other. To any reader of his plays, Wilde emerges as a pleasant writer, as an author of pleasing and thought-provoking drama, one accompanied with wit, humour and sarcasm, even understanding and pity; but the Wilde of the **Ballad of Reading Gaol** is a revelation.

The year 1895 was a veritable watershed for him. This dandy and aesthete, who had led a Bohemian life and had charmed people with his conversation and his writings, who had advocated 'the Art for Art's sake' cult, so assiduously and for long, who had suggested that it was independent of morality, who was then at the peak of his career, who had, while at Oxford, after furnishing his room with **objects d'art** said, "Would that I could live up to my Blue China," — this man found himself suddenly facing a trial and a retrial!

The Marquis of Queensberry (who had been accused of slander) had won and now there were charges framed against Wilde. Though his friends and well-wishers advised him to flee the country and to find asylum in France, he manfully faced the trial which ended with a sentence of two years of hard labour and the Victorian middle class felt itself scandalised. He suffered agonies during the period of incarceration, broke down during family interviews, and wept tears such as angels weep; his children were taken away from him, his mother passed away, and he felt he had dishonoured the family name.

Gone from him for all time were his epigrams and paradoxes and witty sayings; gone was the bravado and gone too, was the attempt to strike after deliberate effect which had become so characteristic of him. One now listened in vain for such sayings as: "A cynic is a man who knows the price of everything and the value of nothing!" or his famous pronouncement made soon after

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landing in New York (for a lecture tour) that he had nothing to declare but his genius! Instead came from him the letter to Alfred Douglas — "**De Profundis**" — an apology for his life! He emerged from his imprisonment, "financially bankrupt and spiritually downcast." No longer did he preach that the first duty in life "is to be as artificial as possible."

In this intensely personal document **(De Profundis)** he revealed how he felt that he had brought his family and its pride to shame; "I don't defend my conduct. I explain it," says he. "My imprisonment, I must accept as a punishment .... I was forced to taste each of them (failure, disgrace, poverty, sorrow, despair, suffering, anguish) in turn to feed on them, to have for a season indeed, no other food at all. I had lost my name, my position, my happiness, my freedom, my wealth. I saw that the only thing for me was to accept everything..."

Such was the change that came over this buoyant spirit during the years spent in Reading Gaol, and when at last, he left it, it was only to leave his country for far-off France where suffering from a brain infection, he died suddenly some three years thereafter! It was no longer Oscar Wilde who lived on a foreign shore but "Sebastian Malmoth" — and the tragmatic events h brought the changeling!

It was on November 30, 190 away from the shores of h motherland (like Lord Byr somewhat) and while leadi what to some seemed, was martyr's or a scapegoat's exi ence, that Wilde met his end.

The flame was put out and the 82nd anniversary of h death, we may once again se to warm our hands at that fi which his plays have alwa been and revive ourselves with rereading of the brilliant pro inimitable and impeccable, whi this poseur as some have call him, generously gave to t world from the rich coffers his heart and mind. He, in h own way and through his wri ings sought to draw people's a tention to some of the hardshi and inequities of his place an time and did succeed in shockin his people into a consciousn of their existence.

Thus he lived in two worl one of gaiety and cynicism b fore the unfortunate incarnati of 1895 and the other when came out, a different man; h ing been through the fire of s fering during the years of captivity. But ultimately Os Wilde and Sebastian Malm one may presume, were two pects of the same person.

□□

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Man is too sensitive. He has a magnifying glass in his hand and it is only through this magnifying glass that man sees the events of life. Any insignificant thought becomes an obsession. We can become obsessed by the idea of suffering, by the idea of want, by the idea of friendship. Our mind, our consciousness, receives all that happens like a camera, develops it inside and enlarges it according to its capacity, and then suffers the agonies.

—Swami Satyananda Saraswati

Forgive Us Our Trespasses

DR. USHA SUNDARAM

KSHAMA was sitting on the edge of her chair, her hair tightly tied behind, and beads of sweat on her furrowed forehead. She looked an old woman, tired, and as if all fight had gone out of her. Her body and mind performed actions long since out of her control.

Her sons, one a doctor, the other, a chartered accountant, sat by her glancing at their watches from time to time. They could not be late for their work and this "additional burden" of looking after a tiresome mother had upset their routine.

Kshama was a God-fearing woman in her forties, brought up in an orthodox religious family. She had been performing her Pooja and holding the household together very assiduously till three months ago. The house was always spic and span — so clean that it was more of a museum than a home. Everything ever in order, and her children had grown to respect that sense of order and tidiness.

Six months ago she came to me. She had found a letter in her daughter's note book written by a boy, her college mate. While she had spoken privately to the girl who promised to have nothing to do with her friend, Kshama had not mentioned this to her sons fearing their wrath against their younger sister. Three

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months later another letter was discovered, and this time by a brother. While beating her, the brothers asked their mother if she knew about the liaison. In an attempt to protect her daughter, the mother took a vow in her Pooja room that she was innocent of the whole thing.

Since then she was found to be restless, washing her hands 30 to 35 times a day. The quality of her work deteriorated. She did not feel hungry any more. She lay awake at nights tossing and turning. Every time she touched an object in the house she would go and wash. She bathed several times every day. As the washing increased she kept on saying, "I have sinned," "I have sinned."

The children who had grown to take it for granted that food would be served on time and the house kept neat and tidy, now found it a burden to look after themselves, leave alone their mother.

Meanwhile Kshama, knowing that her actions were beyond her control, turned from confusion to despair. She did not want to wash herself so often but felt compelled to do so to stop a mounting anxiety that came on if she did not.

"We have told her that she was wrong in shielding our sister. What is the use of being upset? The damage is already done," said both the sons independently.

How pompous they sound in their self-righteousness! He she was — anxious, suffering helpless. She who had take them in her lap when they, their childhood ignorance, h made mistakes; who had he their hands as they learned walk stumbling at every ste often had she not laughed as th fumbled with their food, lear ing to eat on their own, encou aging them!

Today they stood apart, we ghed her love and had condem ed her. Kshama stood alone her anguish — she had alread judged and condemned herse long before her sons had. S had "sinned before God" an needed to be punished. Th hand that had taken the vo was defiled and no amount washing could wash the dirt o it. The dirt was in her hear All of us project on to the 'Ish Devata' (chosen deity) our ow personality. Her God was on who was clean, meticulou could not tolerate dirt and woul punish the wicked. She h passed this attitude on to h children and they reacted th way they had learned to — wi punition.

She was what we call an O sessive Compulsive Neurotic a this is one of the toughest amo psychiatric cases to be treat

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by conventional methods. She had internalised a stern God and was punishing herself continuously. When she asked me whether I did not agree with her that she needed punishment, I said "To me God is compassionate." He does not hate. He loves, and love is not even just forgiving. Love accepts."

She agreed because it was the only opening she had. She clutched at it desparately but it did not reach her heart. Intellect and emotion were at war with each other and her mind was split by these equally strong forces. What chance did she have in this battle ground? I knew then that my words would never reach her emotional depths. In her own way she needed to expiate before she could forgive herself.

A tablet might calm her, even cut down on some guilt but the seed of her conflict would only be subdued temporarily. Unless rooted out, it could come up with redoubled force later. It would be a chaining of the tiger, not a taming.

She needed to work out her conflict, not by suppressing or fighting it but by allowing it expression in a guilt-free atmosphere. This could not happen if she sat at home and brooded. Her thinking about it would only reinforce her behaviour and her self-punishment. She needed to fill in her time with work — such work that in itself would not generate anxiety. Karma Yoga, work without expectation of results, often helps burn up conflicts just by giving the mind something else to occupy itself with, rather than its own inner turmoils. I enquired of her what she could do outside of her house for a few days. As she had been brought up in a religious household she and her conflict were associated with sinning before God. She suggested that she do some religious ritual. It so happened that in her neighbourhood was a small temple.

I asked her if she would like to wash the temple floor every day. She was willing and with the permission of the priest she washed the floors. Every day as she washed, she kept gazing at the deity. Before long, the very same washing tendency had changed from guilt to devotion and in her own way she had expiated. The energy which had turned her mind into a war field had converted it into a temple.

Her punitive God had, in his compassion forgiven her and flooded her with a fullness of the existence of which within her she had not been aware. Where did this compassion come from and where the punishment? Both had been within her. She had activated both of these — her own inner anger had turned to

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love without realising it. While washing the temple floor she had washed out the torture in her soul, leaving room for love to enter. She had learnt, perhaps for the first time in her life, that a mistake was not always a punitive situation but could be used as a step out of a rigid obsessive mind that ran in grooves — a mind that fitted all its concepts into well-systematised pigeonholes so that there was no place for a fresh experience to occur. Even an experience of "sinning" is well worth it if it can shake us out of a pompous judgment attitude into a more accepting one.

There is no situation in life that the mind cannot pervert or divinise — this applies to working in offices, bringing up children, doing Pooja, giving charity. What we choose to do with a situation is in our hands. We can use the most unfortunate happening as a learning situation or an excuse for wallowing in self pity. We can turn a noble sentiment or attitude into a meaningless platitude by using it for our own personal ends.

Does the flower sin when it breaks the bounds of winter and blooms alone? Does the root of the banyan tree sin when it hits against rock and cannot move further? Does a flood sin or a cyclone or a dog when it barks? How often do we cut down our own expansion by punishing ourselves the minute we step out of our own self-imposed 'moral' code, instead of using it as a learning situation!

When Kshama went back home she was a bigger person. She did not blame her sons. In accepting her own frailties she had accepted their frailties also. Such is mind, that, with each limitation that we break, it overflows a little into a higher way of living, into a wider sea of compassion that washes and purifies not only oneself, but all who come into contact with it.

□□□

Avoiding evil demands a good organic and mental constitution. The finest development of body and mind is only possible with the help of asceticism. Athletes, men of science, monks, all submit themselves to strict rules of life and thought. No excess is permitted to those who desire to rise to spiritual heights.

Self-discipline is always rewarded by a strength which brings an inexpressible, silent inner joy which becomes the dominant tone of life. However strange such a physiological and mental attitude may seem to modern pedagogues and sociologists, it is nonetheless the essential foundation of a full personality. It is like an aerodrome from which the spirit can take flight.

—Dr. Alexis Carrel, "Reflections on Life."

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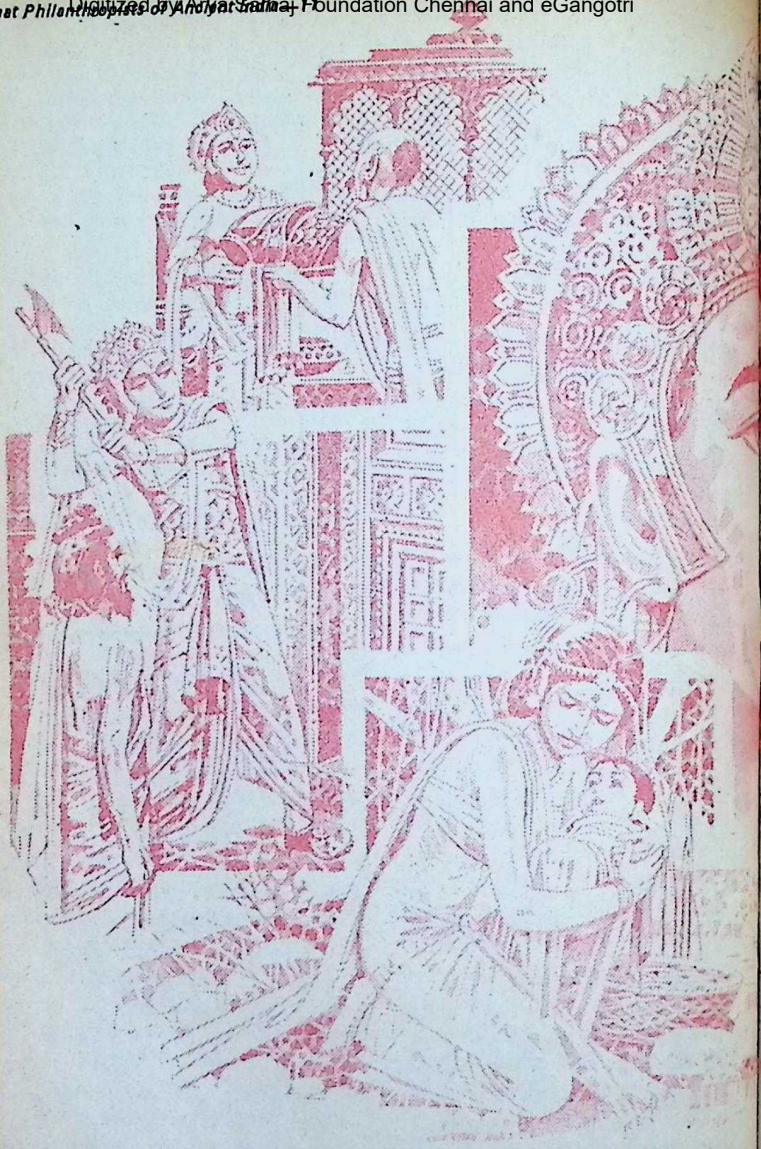

CHAITRA-M-92

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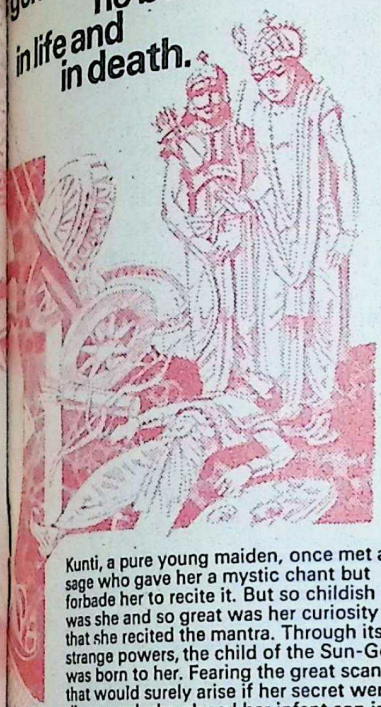
KARNA generosity knew no bounds– in life and in death.



Kunti, a pure young maiden, once met a sage who gave her a mystic chant but forbade her to recite it. But so childish was she and so great was her curiosity that she recited the mantra. Through its strange powers, the child of the Sun-God was born to her. Fearing the great scandal that would surely arise if her secret were discovered, she placed her infant son in a basket and floated the basket down the river. As fate would have it, a childless charioteer who was passing by rescued the infant and raised him as his own son.

As a low-born charioteer's son, Karna faced great humiliation. But he grew to be as valiant a warrior as the highest-born aristocrat. With the armour given to him by his true father, the Sun-God, he was truly invincible.

Befriended by the Kaurava prince Duryodhana, Karna fought by his side in the epic war of the Mahabharata. He unknowingly battled with his own brothers, the Pandavas, who were arch enemies of his patron. Later he was told of his heritage and offered his rightful place of honour as prince and eldest brother of the illustrious Pandavas.

But so great was his loyalty, he spurned the offer and stayed steadfast in his friendship to Duryodhana.

It was said that the generous Karna would deny nothing to a supplicant. An ascetic had once vowed to only eat food that he cooked himself on a sandalwood fire. Due to lashing rains, sandalwood was hard to find and the ascetic faced starvation. With an axe, Karna hacked at the beautiful sandalwood palace doors and gave the wood to the hungry man so he could keep his vow and live.

The Sun-God warned him in a dream that Indra, the leader of the gods, would come to him in the guise of an old Brahmin and ask him for his armour. Giving into this demand would mean certain death for Karna. But Karna felt honoured that the master of heaven should beg from him and so gave away his weapons of immortality.

Fatally wounded in the war, Karna lay dying. An old mendicant from afar who had hoped to enjoy Karna's generosity came to his side. With his fast ebbing strength, Karna crushed his own teeth with a stone, removed the gold therein and gave it to the horrified man. Moved by this gesture, Lord Krishna came to Karna who laid his head at the master's feet and passed away. Arjuna, his greatest foe, who had been a shocked, silent witness, paid homage to this, the greatest of all philanthropists.

Indian history and mythology possess a rich pageant of philanthropists who mastered human frailties and astounded the world with their celebrated acts of charity. These principles enshrined in ancient stories enlighten and inspire us even today. Guiding our decisions and policies with ideals that remain unshaken over the centuries.

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ESSENCE OF HATHA YOGA

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B. K. S. IYENGAR

Shri B. K. S. Iyengar, one of the greatest living exponents of Yoga and teacher of violin virtuoso Yehudi Menuhin, seeks to stress in this article that Raja Yoga and Hatha Yoga have for their ultimate aim Self-realisation.

MANY are labouring under the misconception that Hatha Yoga is a pure physical yoga and that Patanjali's yoga is a pure spiritual yoga.

My own view is that the two are supplementary and complementary and that a water-tight compartmentalisation of these comes out of lack of a proper understanding of the two celebrated yogas.

Man is a combination of body, mind and soul. Unless man is affected by physical or mental illnesses, the life force in him operates evenly in all these three layers, rhythmically and smoothly.

In Yogic parlance, the body is viewed as the outer, the inner and the innermost. The outer body is known as Karya Sharira, the abode of action; mind is known as the Sukshma Sharira, subtle body — the abode of thinking, and finally the self is known as the Karana Sharira, primordial or causal body, the abode of the very existence.

For the sake of convenience the originators of yoga again subdivided these three into five sheaths: anatomical body, Annamayakosha; physiological body, Pranamayakosha; mental body, Manomayakosha; intellectu-

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body, Vignyanamaya kosha; and lastly bliss body, Anandamaya-kosha. Karya Sharira is the Annamayakosha; Sukshma Sharira is the Pranamaya, Manomaya and Vignyanamaya Kosha, and lastly Karana Sharira is the Anandamayakosha.

Yoga means integration. Yoga is the art and science which integrates these three body layers with the five sheaths to enable man to develop as a total being. Through yoga, he is taught to develop body, mind and soul harmoniously so that the Prana Vahini (the river of energy) and **Sva-Rasa Vahini** (the river of consciousness or the essence of intelligence) flows uninterruptedly. This is called Samyama in yoga.

God is one but He is known by a thousand names. Similarly yoga is one, yet it is demarcated not only as physical, mental and spiritual yoga, but is known by different names such as Raja Yoga, Karma Yoga, Bhakti Yoga, Gnyana Yoga, Hatha Yoga, Ghatha Yoga, Mantra Yoga, Laya Yoga, Trataka Yoga, Kundalini Yoga, Shaktipatha Yoga, Anasakti Yoga and Amrita Yoga.

One can reach the summit of a mountain by innumerable paths. They may be short, long, straight, zigzag, hard or easy. In the same way, though yoga is termed variously, all paths lead one to reach the everest of spirituality.

Like a strong tide inundating the land, the minds of the people are swept and swamped with this thought that Hatha Yoga is a purely physical form of Yoga. As such they find it very hard to see the **Light of Wisdom** that dawns on a practitioner through its practices.

This article seeks to explain the essence of Hatha Yoga. Essence also means a state of being. To know the qualities of **Being,** one has to learn to **Become** in order to experience the state of **Real Being.** In deep sleep, there is a state of being, which is dormant. It is a Tamasic state of being. Consciously making an effort to bring out the dormant state of being is becoming. This is Rajasic. The experiencing of the transformation of dormant being into active becoming in order to live in a dynamic, illuminative pure state of being is a pure Sattvic state of being. As darkness slowly disappears with the coming of dawn, followed by bright light, yoga helps the dormant being by kindling the light to live eternally in self-awareness with the pristine purity. This is termed as Kevala-Avasta (a state of absoluteness or aloneness).

Yoga is a psycho-physiological and psycho-spiritual subject. It deals with the structure of the body, actions of the muscles,

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flow of blood in the arteries and veins, bio-energy or bio-plasma in the nerves, behaviour of the organs of perception and action, influence of mind vis-a-vis ignorance and knowledge, arrogance and humility, sorrows and joys, pains and pleasures, evil and good, bondage and freedom, inspiration and expiration, aspiration and renunciation and affluence or the abundant wealth of knowledge and resplendence of the Self (Jeevatma).

Whether it is Raja Yoga or Hatha Yoga both are Moksha shastras (Science of Freedom). They deal with the subject of liberating one from the bondages of life and death. They guide man to climb the ladder of spirituality. The only difference between the two is that Hatha Yoga starts from the body and ends with the soul while Raja Yoga starts from the mind, climbs down the body and uplifts again. Both crisscross each other and reach the destiny of peace, poise and plenty.

Patanjali explains that diseases, lethargy, doubt, carelessness, laziness, senusal life, illusion, instability to do anything, and inability to maintain what has been attained are the causes that come in the way of one's progress towards spiritual realisation. (1.30)

Thus Patanjali, though dealing with the mind, comes to the body and shows that the eight aspects of yoga, namely, Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi, are the ways to free oneself from the shackles of body and mind and guide the Sadhaka towards God Realisation.

Swatmarama, the author of **Hatha Yoga,** says that man being the product of Prakriti (Nature), Mahat (Cosmic intelligence), Chitta (mind, intelligence and Ahamkara, I-ness), the five elements (earth, water, fire, mind and space) and their five qualities (smell, taste, touch, form, and sound) with the five senses of perception (eyes, ears, nose, tongue and skin) and five senses of action (hands, legs, mouth, excretory and generative organs), is susceptible to three types of diseases.

He calls them as Adibhautika (disease coming due to drought, earthquake, famine cyclone, tides, bites and so on), Adidaivika (through the influence of planets), and Adhyatmika (self-inflicted diseases).

The Adyatmika diseases are of two types — physical and mental. As these illnesses come by one's own habits and behaviours, Hatha Yoga shows the ways of conquering them through one's own efforts.

Patanjali's Yoga Sutras are divided into four parts — Samadhi Pada, Sadhana Pada, Vibhuti Pada, and Kaivalya Pada. This

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first chapter explains the Sadhana for those who have a balanced mind. The second is meant for those who are raw in body and mind and explains how they can begin. The third speaks of miraculous powers. Though he speaks of powers, he cautions them to be careful. The fourth chapter explains in detail the conscious state of the Sadhaka when he is in the state of absoluteness or aloneness (Kevalavastha).

Swatmarama also divides his book into four chapters. The first deals with the moral and physical disciplines, the second with Pranayama, the third with Mudras and Bandhas and the fourth with Samadhi. Besides, he has added a few more things as a curative method for the diseases already existing and calls them Kriyas. This is the only extra feature in the book. Otherwise, his method is almost identical with that of Patanjali's. Hence both are not only complementary to each other but supplementary, too.

Patanjali (ch. 2.17) says that the self comes in contact with the objects which are seen and that one is caught in the web of desires. One forgets one's true nature and becomes a victim of pains and sorrows. Again he cautions (ch. 2.16) that one may not be aware of what type of pains are in store for one in the future, so he advocates the practising (Abhyasa) of renunciation (Vairagya) (1.12).

Swatmarama also says that energy (Prana) and desire (Vasana) are the two forces which distract the Chitta or the consciousness (4.22). The right use of energy is Abhyasa and freeing the Chitta from desires which comes in the way of the practice is Vairagya.

Practice should be done with faith, courage, memory, contemplation, and awareness, says Patanjali (1.20). Swatmarama uses different terminologies for the same as cheerfulness, adamantine perseverance, courage, intellectual potency, faith and abandoning of bad company (1.16). Practice is that which is done uninterruptedly with devotion and dedication to get firmly established in the path of Yoga (P.S. 1.14) and at the same time preparing the mind to be free from the things which come in the way of practice is Vairagya (1.15). Swatmarama too explains Abhyasa and Vairagya as **Ha** and **Tha.** Ha means Sun and **Tha** means Moon or Prana and Apana or Aspiration (Pravritti) and renunciation (Nivritti).

As electricity is produced by the positive and negative currents, a new dynamic positive life gets started through Hatha Yoga. This is known as Atmajyoti (Light of the soul).

Hatha Yoga says that the body is Tamasic (lethargic),

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mind is Rajasic (active) and soul is Satvic (illuminative). Hatha Yoga advises to transform the body to the level of the mind and then to take both body and mind to merge in the seat of the soul (1.17). As all rivers join the sea and lose their identities, the vehicles of the self (the senses, the mind, the intelligence, the consciousness and ego) lose their identities and live as an integrated being in the sea of the soul. Then like a burnt seed which cannot sprout, all the actions of the Yogi are free from reactions and from then on he becomes a Jeevanmukta (a liberated Self in this very life).

Patanjali nowhere mentions that he is speaking of Raja Yoga. Unfortunately many have the notion that Patanjali's Yoga is spiritual and Hatha Yoga is physical. Most of us are well acquainted with Patanjali's Yoga Sutras but I am not certain whether all of us are as equally aware of Hatha Yoga texts.

Patanjali explains in two Sutras the essence of Yoga. "When all the movements and vibrations of the consciousness are first stilled and then silenced, the Self stands in its own glory or nature." (1.2 & 3) The mirror can reflect an image clearly only if it is clean, whereas in Yoga, when the consciousness is stilled at its very source, the Self shines forth without the mirror of the mind or the intelligence the 'I' or 'ME'.

Swatmarama takes a lot pains to explain at length wh it takes to experience the bea of this state of Self-reflecti (Atma Darshana).

Let me quote from his te from the fourth chapter. H says that "Samadhi, Shyanya shunya, Parampadam, Amana kam, Advaitam, Niralamba Niranjanam, Jeevanamukti, Sa haja and Turiya are synonymo terms as they imply the sam meaning and experience.

"As a grain of salt, when di solves in water becomes wate (5); as the camphor merges i the flame and becomes flam (59), the body, the mind, the in tellect and the consciousnes merge in the Self and become one.

"The mind is the king of the senses and the king of the mind is Prana (vital energy). By sublimating the Prana through the sound of its flow, both Prana and Vasana are absorbed." (2 & 30).

"Like an empty earthen po when exposed to space is empty inside and outside, the yogi i empty inside (mind); empty out side (without movements of or gans of perception and action and at the same time as the po in the sea is filled inside as wel as outside with water the perfec yogi sees the Self inside and out side (50).

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"Not only the yogi stops thinking inside and outside, but abandons positively all forces and remains totally silent anywhere and everywhere. Then in that state he experiences the state of Kaivalya (absoluteness) which alone remains (57 & 62). "In that state he is free from faults, pains, old age, diseases, hunger and sleep and becomes a master (Yogeshwara) (75 & 77).

"He is neither awake nor asleep, he has neither memory nor forgetfulness, he feels neither heat nor cold, neither pain nor pleasure, honour or dishonour but is clear and virtuous" (110, 111 & 112).

As the essence of the tree is in the fruits and of the flowers is in the fragrance, the essence of Hatha Yoga is in the poise, peace, plenty, virtue and wisdom that come to those who devotedly practise it. There percolate perennially and freely in all the fibres and cells of the yogi as if the cells and the Self in him are one. This in truth is the pure essence of Hatha Yoga.

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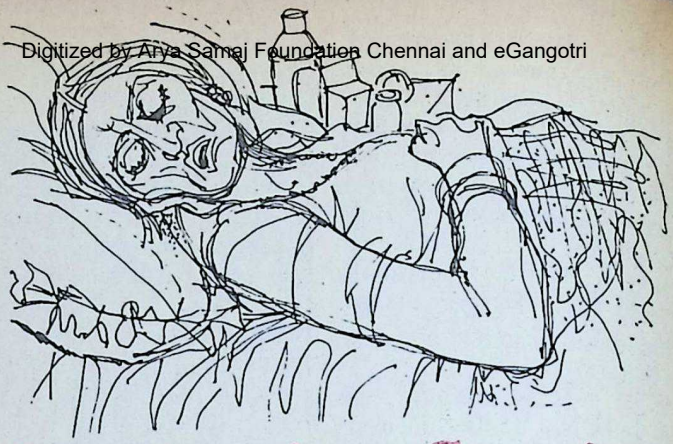

Death of a Cousin

D. T. KAJARIA

IN what words can I express my sense of sorrow on the sad demise of my beloved sister Gomatiben? On New Year's day news came in from my brother, Navin, that our sister breathed her last that morning in a hospital at Nasik.

Much later I learnt that she had not been keeping well for over a month and doctors had given up all hopes of her recovery. She had had cardiac ailment for a very long time and was under the treatment of Dr. Rustom Jal Vakil, the eminent Cardiologist, who also recently passed away. A few days earlier blood showed up in her sputum. It was a premonition of a dark shadow that was to fall over the family. She became nervous and at once called her son, Girish, who was in Bombay to be with her. He went to his mother's bedside and returned with the hope that she would soon come round, as there appeared to be no imminent danger. But her recovery was not as expected. Her health deteriorated, and Girish was again asked to rush to Nasik at her urgent call. She was removed to hospital.

The day before her death, her eldest son, Subhash, was there by her bedside waking and watching the whole night through. Then Girish came to relieve him in the morning. The patient, once so beautiful, was now a mere shadow of her former self. And in spite of the comforting words from the elders, her daughter and sons felt clearly that

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ecstatic admiration, her great love and the ardour of her prayers would not be strong enough to prevent the end that was fast drawing near.

Gomatiben, too, thought of the inevitable. She took care to see that the event found her ready without upsetting the existence of the house. The doctor alone was to know the final anguish of her Hindu soul, her grief at leaving her beloved husband to care for her dear Girish, her anxiety for the future of the youthful beings she must now abandon.

In front of her family she allowed herself to show only a face of grace, to which the last hours had restored an extreme graciousness. And her pathetic grey eyes, already dulled by approaching death, fixed themselves in turn on each of the ravaged faces, as if the dying woman wished to ask their pardon for causing them so much pain. She longed to see her daughter, Dr. Shobha, who was away in Muscat; but she could not remain present at the last hour. While talking to Girish, she turned to the doctors and said, "Open the doors and windows, I must leave you all now." The words — her last — she murmured in one breath, looking at her husband and children from whom she took leave. Suddenly she choked and collapsed. Her death was immediate. She died as she had wanted to die without delirium or disorder. Her husband, her sons, her daughter and son-in-law stood beside her bed, all deeply sunk in sorrow as her soul took flight to its Maker.

Gomatiben's death has abruptly severed a link with our past. I remember the day when she came to India from Africa with her parents. She was a blooming, bashful girl dressed in a frock and was of school-going age. Her father had died soon after the family's arrival in Kutch Mandvi. Her mother was the sister of my mother's father, and this was how we were related. As she grew in years, Gomatiben looked very beautiful and charming, and my mother had an eye on her for betrothal to my elder cousin Mavji.

At this time I was studying in high school and used to visit her house very often. Because of our relationship, she developed an attraction towards me, and evinced a desire to learn English from me. In those days girls could not go to high school as there were neither girls' schools nor co-education. I taught her upto the third standard English. That brought us still closer, for she looked upon me as her brother; and when her betrothal was settled with my cousin, I became a link between them during the period of their courtship which lasted nearly more than a year. They were exchanging

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their love letters through me, their confidant, as they could not write openly in those times. Their romance and wooing before they married, were thrilling but very often tormenting under conditions of separation when my cousin had to leave Mandvi to join his business at Nasik. In those days engaged couples could not move together in public nor could they meet in private. This was an excruciating agony for the young minds which were exuberating with emotional outbursts and the first flush of romantic attraction.

In 1939 they were married and, with that, my role as an intermediary ended. I went to college for higher studies, and she went to Nasik to stay with my cousin. So long as I was in college, I occasionally used to visit Nasik at the invitation of uncle, the father of Mavji, but with the passing of time, our paths took different turns, and we lost all the emotional touch of our past association.

Gomatiben became much more involved in her family affairs. Later on I came to know that her life was full of struggles. Her children were young and to supplement her family finances, she was doing some outside tailoring jobs at home. That was tiresome and at times hard. But she had to work under the compulsion of conditions. Gradually that told upon her health and, as she advanced in years, she became heart patient.

She suffered her illness in silence. Because of the nature of her ailment, she was constantly under the treatment of doctor, and by the continued drugging of her system, she lost all power of natural resistance. Her heart became enlarged. She was completely bedridden for the last six months and my cousin devotedly nursed her. During the last month or so doctors continuously attended on her while she was fighting a losing battle with death. Her pulse fluttered and failed but still it lingered in her shrunken eyes and withered frame. At last the fragile tie that bound her feeble body to that loving soul broke and death sealed the end of her suffering.

I never imagined that her illness would take so serious a turn and that would bring about her end in so short a time. If I had been informed about the danger a few days prior to her death, I would certainly have gone to Nasik to see her. But Fate had willed otherwise. I could not see her last condition when she suffered a lot so much. I wanted to be by her side to give her strength when her condition was failing. Unfortunately I was deprived of that opportunity. Her charming and smiling face has vanished and she

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no more.

It was ill luck indeed that when she had to reap the good fruits of her labour, she passed away, leaving her family to mourn her loss. I last saw her a few months back when she came to Bombay to arrange the marriage of her eldest son Subhash. Even at that age and in spite of her depressing state of health, she looked quite young and charming. The thin streaks of veins discernible over the tinge of her transparent and tinted cheeks gave her a soft and tender look. She was delicate in appearance like a fair lady.

Such was her profile which is now lost for ever. Death has snatched from us that charming and noble lady, and life for my cousin in his bereavement is full of gloom and sorrow. How can I console him when I am myself so grieved and sad? I mourn her death and recollect the happy days I passed with her during my school days when she was in her full bloom, standing on the threshold of a romantic life full of hope and aspirations. We were as if roaming in a dreamland. That old charm is no more and the desert spaces of mind wail. A sense of void and loneliness seizes me, for the old associations are dying one by one, and I feel older with every such passing on of my close relatives. Such is life, and this is how it unfolds.

Now that she has passed away into that hallowed region where all her sufferings are over, may her soul rest in peace. Dear Gomatiben, farewell. . . Amen.

□□□

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And while the Buddha sat, and all around him listened, these are the stories he told.

"My children," he said, "I have not come now among you as your Buddha for the first time; I have come many times before; sometimes as a child among the little children, sometimes among the animals as one of their kind, loving them as I love you now; sometimes in Nature, among the flowers, I traced a way for you and you knew it not.

"Thus your Buddha came once as a monkey amid the deer, and he was their chief and their guide."

What follows is a famous Jataka story telling how Buddha exemplified the qualities of a great leader in one of his lives as monkey chieftain.

The story presented here is as retold by Noor Inayat Khan in the 136-page book "Twenty Jataka Tales" published by East-West Publications, The Hague. In India, Motilal Banarsidass, Bungalow Road, Delhi 110 007, are sole distributors of the book, priced Rs. 76/.

The book is embellished with illustrations by H. Willebeek Le Mair, like the one reproduced along with this story.

A GIANT-LIKE monkey once ruled over 80,000 monkeys in the Himalaya mountains. And through the rocks where they lived streamed the river Ganges before reaching the valley where cities were built.

And there where the building water fell from rock to rock stood a magnificent tree. In the spring it bore tender white blossoms; and later it was laden with fruits so wonderful that none could be compared to them, and the sweet winds of the mountain gave them the sweetness of honey.

How happy the monkeys were! They ate the fruit and lived in the shade of the wonderful tree. From one side of the tree the branches spread over the water. Therefore, when the blossom appeared the monkeys ate or destroyed the flowers on those branches that the fruit might not grow on them, and if a fruit did grow they plucked it, were it no longer than the heart of a blossom, for the chief, seeing the danger, had warned them, saying: "Beware, let not a fruit fall into the water lest the river carry it to the city, where men seeing the beautiful fruit might search for the tree; following the river

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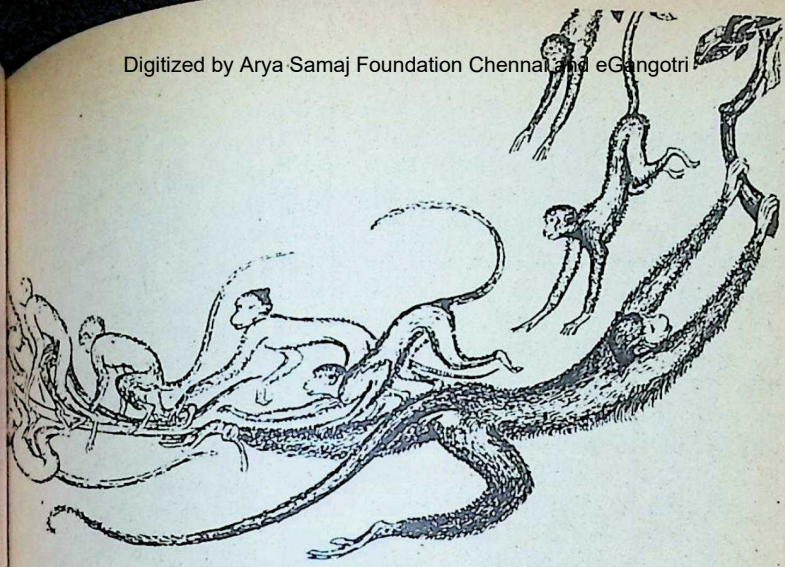

The monkey bridge

p into the hills, and, finding the ee, they would take all the ruits and we should have to flee om here."

Thus the monkeys obeyed and for a long time never a fruit fell into the river. But the day came when one ripe fruit hidden by an ant's nest, unseen between the leaves, fell into the water and was taken by the flow of the river down, down the rocky hills, into the valley where the large city of Benares stands at the bank of the Ganges.

And that day, while the fruit passed by Benares, pushed along by the little waves of the river, the King Brahmadatta was bathing in the water between two nets which some fishermen held while he plunged and swam and played with the little sunrays caught in the water. And the fruit floated into one of the nets.

"Wonderful!" exclaimed the fisherman, who saw it first. "Where on this earth grows such a fruit as this?" And, seizing it, with sparkling eyes he showed it to the King.

Brahmadatta gazed at the fruit and marvelled at its beauty. "Where is the tree which bears this fruit to be found?" he wondered. Then, calling some woodcutters from near the river-bank, he asked if they knew of the fruit and where it could be found.

"Sire," they said, "it is a

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mango, a wonderful mango. Such a fruit as this grows not in our valley, but up in the hills of the Himalayas, where the air is pure and the sunrays undisturbed. No doubt the tree stands on the river-side and a fruit having fallen in the water has been carried here."

The King then asked the men to taste of it, and when they had done so, he also tasted it, and gave of it to his ministers and attendants. "Indeed," they said, "such a fruit is divine; never can another be compared to this."

The days and the nights went slowly by and Brahmadatta grew more and more restless. The longing to taste of the fruit once again became stronger as each day passed. He saw in his dreams the enchanted tree carrying a hundred golden cups of honey and nectar.

"Indeed it must be found," said the King one day, and he gave orders that a boat be prepared to sail up the river Ganges, up to the Himalaya rocks where perhaps the tree might be found. And Brahmadatta went himself with the men.

Long indeed was the journey passing the fields of flowers and rice, but at last the King and his followers reached the Himalaya Hills one evening, and gazing in the distance what did they see? There, beneath the moonlight, stood the longed-for tree, its fruit glittering through the leaves.

But what was moving on e... branch? What strange li... shadows were sliding throu... the leaves?

"See," said one of the m... "it is a troop of monkeys."

"Monkeys!" exclaimed ... King; "eating the fruit! Surrou... the tree that they may not e... cape. At dawn we will sho... them and eat of their meat a... of the mangoes."

These words came to the e... of the monkeys and, trembli... they said to their leader, "Al... you warned us beloved chief, b... some fruit may have fallen t... stream, for men have come he... they surround our tree, and w... cannot escape, for the distan... between this tree and the next ... too far for us to leap. We hea... words coming from the mou... of one of the men saying: "A... dawn we will shoot them a... eat of their meat and of t... mangoes."

"I will save you, my lit... ones," said the chief, "fear n... but do as I say." Thus cons... ing them, the mighty chief clim... ed to the highest branch of t... tree. And as swift as wi... passing through the roc... he jumped a hundred b... lengths space and landed on ... tree near the opposite ban... There, at the edge of the wat... he took a long reed from ... very root and he thought: ... will bind one end of the reed ... this tree and the other end

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...ay foot. Then I will spring ...again to the mango tree; thus a ...bridge will be made over which ...my subjects may flee. A hund...red bow lengths I have jumped. The reed is so much long than a hundred bow lengths that I can bind one end to this tree. And his heart filled with joy he sprang back to the mango tree. But, alas! the reed was too short and he was only just able to seize the end of a branch. It had not occurred to him that the reed should have been long enough to allow of the fastening to his foot. With a mighty effort he clung to the branch and called to his eighty thousand followers: "Run over my back on to the reed, and you will be saved."

One by one the monkeys ran over him on to the reed. But one among them called Devadatta jumped heavily upon his back. Alas! his back was broken. The heartless Devadatta went on on his way leaving his chief to suffer alone.

Brahmadatta had seen all that had happened and tears streamed from his eyes as he gazed upon the stricken monkey chief. He ordered that he be brought down from the tree to which he still clung, that he be bathed in the sweetest perfumes and clothed in a yellow garment, and that sweet water be given to him to drink. And when the chief was bathed and clad, he lay beneath the tree and the King sat at his side and spoke to him. He said: "You made of your body a bridge for others to cross. Did you not know that your life would come to an end in so doing? You have given your life to save your followers. Who are you, blessed one, and who are they?"

"O King," replied the monkey, "I am their chief and their guide. They lived with me in this tree, and I was their father and I loved them. I do not suffer in leaving this world for I have gained my subjects' freedom. And if my death may be a lesson to you, then I am more than happy. It is not your sword which makes you a king, it is love alone. Forget not that your life is but little to give if in giving you secure the happiness of your people. Rule them not through power because they are your subjects; nay, rule them through love because they are your children. In this way only you shall be king. When I am no longer here forget not my words, O Brahmadatta!"

The Blessed One then closed his eyes and died.

But the King and his people mourned for him and the King built for him a temple pure and white that his words might never be forgotten.

And Brahmadatta ruled with love over his people and they were happy ever after.

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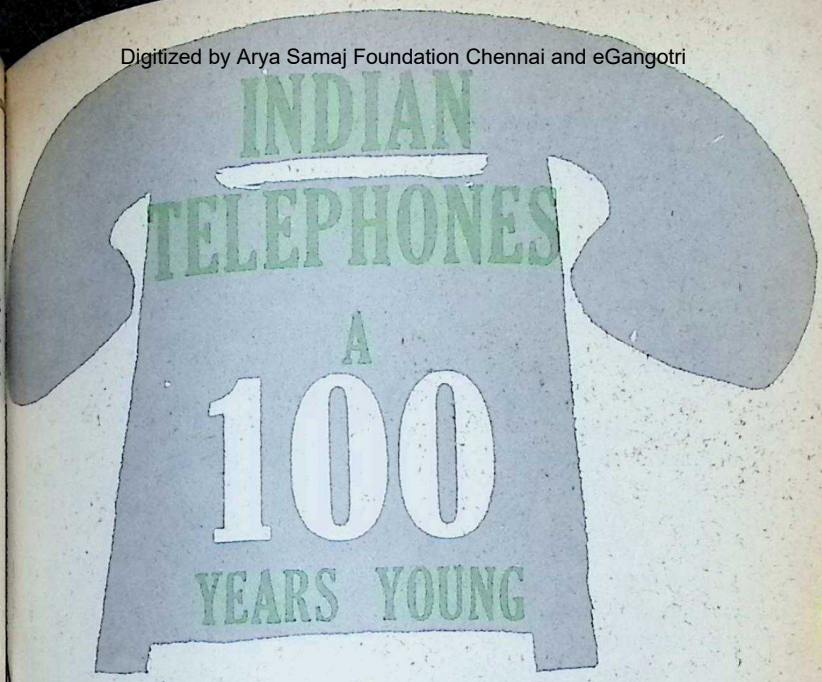

T. H. CHOWDARY

TELEPHONE, invented by Alexander Graham Bell in 1876, is one of technology's great gifts for the convenience and benefit of mankind. The first telephone exchange for facilitating the conversations of any user with any other was commissioned in New Haven, Connecticut, U.S.A., in 1878. Since then, Telephone Exchanges came up in all parts of the world.

Although India was then a colonial country, very interestingly, within four years of the first Telephone Exchange in the world, three Telephone Exchanges were placed in service by private companies in Bombay, Calcutta and Madras on January 28, 1882. Thus, telephone service in India became 100 years young in January, 1982.

Young is a more appropriate word than old because all over the world, in and through the telephone, great conveniences like access to computers, electronic transfer of cash, electronic mail and so many other things are about to be achieved. The reliability, rapidity and quality are astounding. The beginnings of such versatility in the Indian Telephones are just emerging and that is why, it is more appropriate to say that the telephones are 100 years young.

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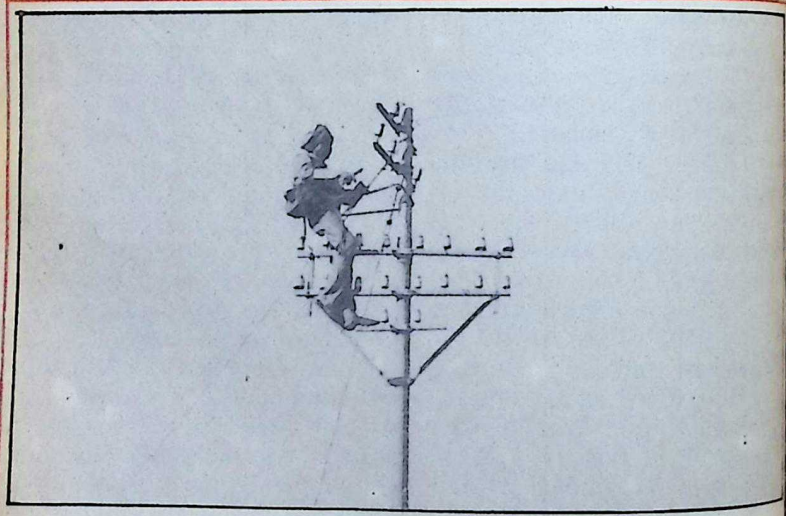
In 1865, a newspaper editor told his readers that "Well-informed people know that it is impossible to transmit the voice over the wires and that, were it possible to do so, the thing would be of no practical value."

Barely a decade later, the telephone erupted from Mr. Bell's laboratory and changed the world!

Initially, the telephones served mainly the Government and the rich but increasingly their use has become economically valuable to ever-larger sections of the people. At the time of Independence, India had about 400 telephone exchanges with about 1,68,000 telephones. We had gone through several phases of the telephone's technical evolution — single wire earth return circuits, magneto telephone manual exchanges with central battery, and automatic exchanges, the first of which was placed in service in Simla in the year 1914.

As more and more towns and cities had their telephones, it was necessary to interconnect all of them so that telephone conversation between various cities was possible. First we had copper wires but even then as the distance increased, speech became feeble and its periodical amplification became possible with the intervention of the vacuum tube and the electronics with it.

Decades ago, a call from the South to the North had to be physically repeated by intermediate operators but the introduc-



A telecom lineman carrying out repairs on a telephone post

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...tion of electronics eliminated the ...ed for manual intervention. ...s further application increased ...e number of telephone chan...els available over a pair of ...ires from 1, 2, 3, to 12.

India took to such systems in ...e 1930s and early 40s when ...ictated by the exigencies of War, ...huge programme of construct...g trunk lines all over India ...as taken up. War also dictat...d the need for indigenous pro...uction in P & T's workshops at ...balpur, Calcutta and Bombay, ...hich have been making a ...ariety of telephone line mate...ials and manual switch boards. ...e private telephone companies ...hich were providing service in ...adras, Bombay and Calcutta ...d, in the 40s, been taken over ...the government and their faci...es integrated with the rest of ...e Indian network.

It is since Independence that ...great expansion and moderni...ation programme had been ...aken up. Simultaneously, design ...nd research capability was also ...uilt up. Thus, came the Indian ...elephone Industries at Banga...re, the Hindustan Teleprinters ...Madras and the Hindustan ...ables in Rupnarainpur (West ...engal) and Hyderabad.

The Telecom Research Centre ...TRC) at Delhi studied the ...orldwide developments and ini...ated its own designs which were ...assed on to the manufacturing ...ompanies. Thus, a good measure of self-reliance and technical competence had already been built into the telephone system. Coaxial cables, microwave radio relays, and communication satellites are being used to provide thousands of inter-city telephone circuits.

Keeping abreast of the world's development in the automatic telephony, Subscriber Trunk Dialling to TRC design and

"The Times of India" report about the opening of Telephone Exchanges at Bombay, Calcutta and Madras in January 28, 1882:

HISTORY TODAY

Monday, January 30, 1882.

The Bombay Telephone Exchange was formally opened, but in a very quiet manner. A few gentlemen assembled in the office of Messrs Ben Ashley & Co., the local Agents of the Oriental Telephone Company.

Arrangements had been made to keep the telegraph wires from Calcutta open, and very shortly after four O'Clock the following (Telegraph) message from Calcutta was telephoned through the Bombay Telegraph Office to the Telephone Exchange where it was received and read out by Mr. Chalmers.

For about an hour the request from one member to be put into connection with another came pouring in rapidly, but only with a view to testing the working of the instruments and wires, and the messages exchanged were of a private, rather than a business nature.

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ITI production were introduced as early as in 1960 and by the end of the 60s, Trunk Automatic Exchanges had been installed in Bombay, Delhi and Madras. Today, about 70 per cent Indian telephones have access the National Subscriber Trunk Dialling network so that th can dial their own calls to abo

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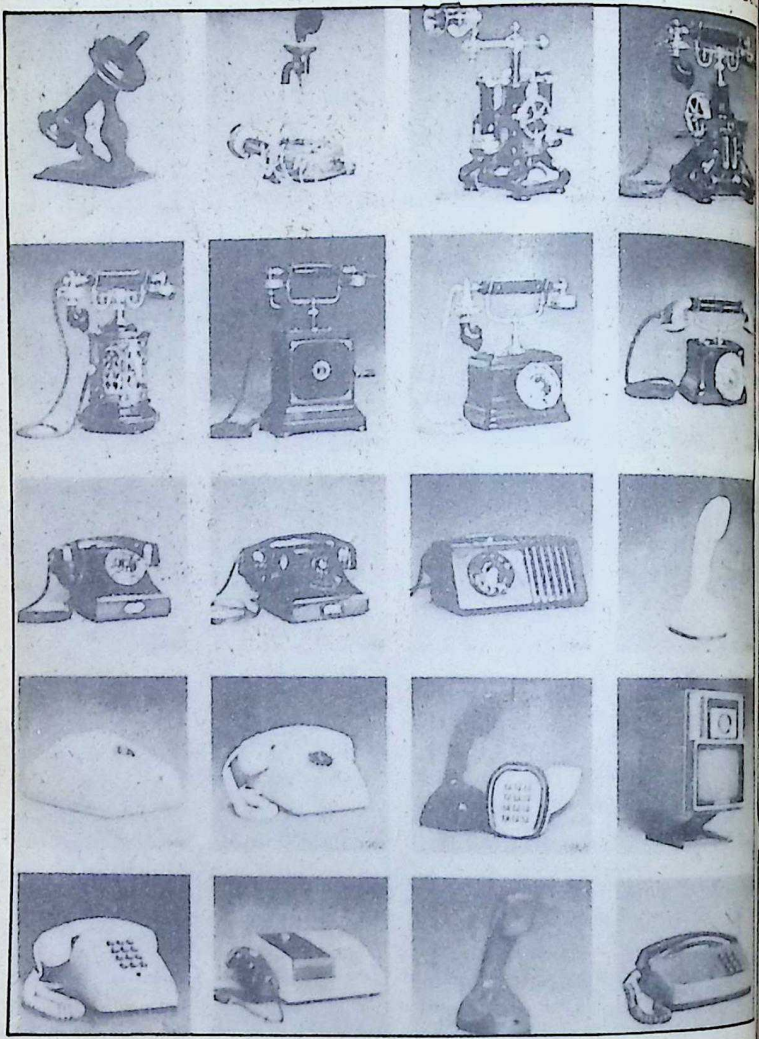

Evolution of telephone

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...0 cities.

International Subscriber Trunk Dialling has just been commenced to start with, from Bombay and Delhi to England. While so far we are utilising the Communications Satellite only for international communications, for within the country communications to the remote areas like Aijal in NEFA and Leh in Jammu and Kashmir or Kavratti in Lakshadweep, we have begun using the Satellite released from the INTELSAT. But in 1982, we will have our own satellite and that will provide a back-up service to the land-based communication media for about 30 major cities and remote areas. Besides national TV and meteorological services would also be available.

TWAIN'S TAUNT

In 1890 Mark Twain sent a Christmas message through the newspaper, 'New York World.'

It is my heart-warm and world-embracing Christmas hope and aspiration that all of us—the high, the low, the rich, the poor, the admired, the despised, the loved, the hated, the civilised, the savage —may eventually be gathered together in a haven of everlasting rest and peace and bliss, except the inventor of the telephone."

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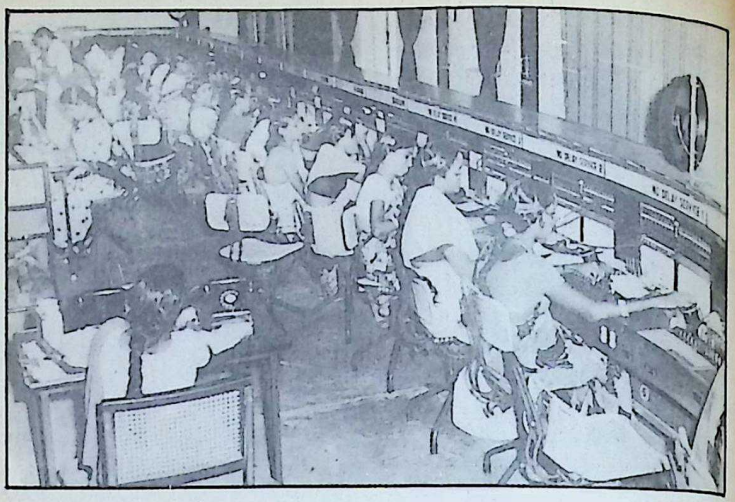

Inside a trunk exchange, Andhra Pradesh

We are one of the 40 countries in the world to have more than a million telephones but our 3 million telephones for a thousand whereas the world average is about 150 per thousand; in the United States 850, in many of the European countries between 400 and 700. Many of the South and West Asian Countries and some African countries even have higher availability of telephones.

That is a challenge and a pointer to the opportunity for expansion that awaits us. With an invested capital of about Rs. 200 crores, growing at about Rs. 50 crores an year, and annual revenues of about Rs. 800 crores the Indian Telephone System is one of the largest enterprises of the Government of India.

NO BELLS FOR GRAHAM BELL

The most extraordinary thing recorded of Alexander Graham Bell, inventor of the telephone, is that he hated the telephone. When he retired to his country house at Baddeck (Canada) to wrestle with the manifold problems of his invention, he stuffed his telephone bell with paper, to prevent it from interrupting his work.

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Telephone: A Great Leveller
(A Letter to the Editor which appeared in "The Hindu" of January 5, 1982.)

Sir,

The fact that Mrs. Indira Gandhi could not contact Mr. P. C. Sen on the telephone last week was treated as news. But why should the Prime Minister's inability to communicate with an old friend over the telephone surprise us so much?

After all, the telephone is only an instrument and part of a system that is not intelligent. It does not recognise the status of the dialler. It could be the Prime Minister, her personal Private Secretary, the operator at the PMBX, or the General Manager (Telephones) for that matter, but if the system itself is ailing, the response is likely to be negative.

When you come to think of it, our telecommunications system might well be teaching us a valuable lesson about the rule of law. If it works, it works for all. If it does not it works for nobody.

—**Dr. Aminuddin Khan**
Hyderabad.

About 270,000 people are employed in the Telecommunications which besides telephones, has over 140 Telex Exchanges with 19,000 subscribers and a telegraph network handling 70,000 telegrams a day. There are about 7,900 Telephone Exchanges serving the villages and cities and in the countryside, about 18,000 villages have been provided with public telephones.

Over 18,000 kms. of microwave radio relay links, 16,000 kms. of coaxial cables and a million kms. of overhead lines interconnect the 7,900 telephone exchanges and 18,000 long-distance village public telephones, permitting every day 600,000 operator-handled trunk telephone calls and about 20 lakhs of subscriber-dialled trunk calls besides 1.5 crores of local calls.

The investments in telephones have been going up progressively with every successive Five Year Plan — about 47 crores in the First Plan to about 3000 crores in the current Sixth Plan. The telephones are also almost entirely self-financing. The internal financing for the Plans has gone up from 20 per cent in the First Plan to 87 per cent in the Sixth Plan. But for having to cover up the deficits in the postal operations (in the last 10 years this amounted to over Rs. 400 crores) the internal financing ability would have been even more. The revenue of about Rs. 2,500 for telephone connection per year, is about two times the per capita income. This indicates the very little segment of the Indian population to which the telephone is now provided. In contrast, in the United States, telephone service has become more or less universal — the per telephone revenue is about $ 350 which is 1/24th of

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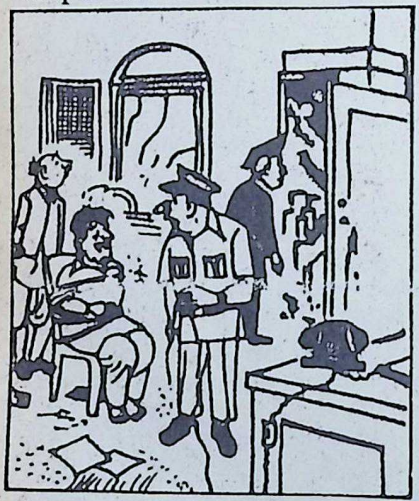
the per capita income. Indian Telephones have to go a very long way before the service becomes available to all the persons who can afford and for it to become as reliable and as sure in any need as in some of the advanced countries. There are about 5 lakhs of people waiting for telephones and if a telephone can be given within two to three months of application, it is estimated that this figure today may be over 15 lakhs.

The distribution of the 3 million telephones in India is quite lopsided at the moment. About 16 per cent are available in one city, namely, Bombay, and about 48 per cent are available in 29 cities of India and the rest the 7,800 villages and cities.

With every Five Year P there has however been a d berate attempt to take the te phones into the less prosper towns and into the rural are Indeed, the latter attempt is conspicuous that whether there profit or not, villages with a pulation of over 2500 and 5 in under-developed and develo ed areas respectively are be given Public Telephones community use. Special studi had been made to further redu the gap between the rural a urban areas and to give the l mer as good a service as the l ter.



That's why I said he must be new to the city! He has cut it thinking it works.

—R. K. Laxman

I have received a wrong telep bill. But I am asked to pay firs

—R. K. La

Courtesy: The Times of India

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Gandhiji speaking on the telephone

The telephone users in India ave not always been compli- eating this service. Urban eco- mic and business life are be- ming increasingly dependent on telephones and so the ex- ctations of the telephone ser- ice are very high. Like elec- icity, water supply and intra- ity mass transit, the telephones ave also become an indispen- ble and highly-used facility. If these are not expanded and mproved with massive invest- ents, their deterioration and nserviceability will be rapid. A t of current practices will have change because of the extent nd the expectations of the grea- r variety of users. Whether it in the matter of a telephone irectory or a call for a telephone umber, or request for fault re- air and its follow-up, whether it is the timely receipt of the telephone bill or its correctness, whether it is an Operator Assisted trunk call or an operator-help to get through to busy telephones, often dissatisfaction is expressed. It is human nature.

Users are apt to forget the innumerable instances when the telephone has given prompt and satisfactory service but only remember those important and occasional instances when one could not get a courteous response or a helpful reply or a right number.

The Indian Telephones, just as many other utilities incessantly used, are faced with a situation of rising expectations, increasing comparisons, burgeoning demands, inadequate suppliers and resources and an ethic which is not entirely work-oriented. Yet, providing telephone service is a challenge and a noble one because in the context of rising prices of energy and dwindling sources of fossil fuels, Telephones and Telecommunications can be an economic alternative to work-related travel which is accounting for about 20 to 30 per cent of a nation's fuel bill.

Stepping into their second century, the Indian Telephones, under able leadership, endowed with enlightened and far-sighted vision, will surely come abreast of its peers elsewhere in the world. □□□

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The most unforgettable incident in my telephone service

S. PARTHASARATHY

IT happened on the Andhra Pradesh Bandh Day, September 16, 1980.

Right from the morning, all road transport had come to a near-standstill, leaving thousands stranded and bewildered.

A man with his wife and teenage daughter had to leave Chilakaluripet for Madras on that day.

Driven to desperation after waiting for buses that never came, the man took the risk of travelling by a lorry whose driver and cleaner assured safe journey to Madras for a price.

With the uneasy passengers on board, the lorry tore along dreary, deserted roads pas Gudur by 11 p.m.

While the wayfarers inside vehicle went on counting ev minute, the lorry came to a at a lonely spot in Chilak two kilometres from Gudur.

Here the driver and the cl ner forced the parents out of vehicle and sped away with young girl.

The cries for help from alarmed parents brought a f people to the scene.

A quick-witted gentlem alive to the danger that was cl ing in on the girl, ran to the C lakur Public Telephone and the Gudur Telephone Excha on the alert. Luckily the pare remembered the licence numb of the lorry.

I happened to be the Seni Operator on duty at the Te phone Exchange on that nig Within the quickest possible ti I got in touch with the near Naidupet Police Station told them of the plight of girl, not forgetting to pass on description and licence numb of the lorry. Next, I also formed the Gudur DSP.

Officers and men of the Nai pet Police Station did not t long to track down the lor apprehend the miscreants rescue the panic-stricken girl.

The incident remains as most unforgettable one in career as a Telephone Opera

□□

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Dynamic Durgabai

P. VAMAN RAO

Smt. Durgabai Deshmukh's life was a continuous struggle to emancipate the Indian women and make them self-reliant.

DURING her lifetime itself, the work and achievements of Smt. Durgabai Deshmukh had attained the level of a legend. So numerous and multi-faceted were they, designed to promote the all round welfare of the people as a whole, particularly women. Her death after a prolonged illness, on May 9, 1981, removed from the Indian scene a colourful figure who single-handedly contributed considerably towards the advancement of women, destitutes, widows, illiterate and handicapped.

There have been, among the women of India, great social reformers, freedom fighters, eminent professionals and the like. But there had been none who combined in herself the fiery patriotism, burning zeal for social reform and a heart that bled for the lowly and the lost. Added to this, was her extraordinary organising ability and a capacity to bring together devoted workers and the unusual ability to attract funds from various sources, national and international.

Starting as an illiterate village girl, Smt. Durgabai Deshmukh built herself brick by brick, step by step. Social reform seemed to be in her blood. She could cut across orthodoxy and choose a life of her own. Marriage against her will as a child, she opposed tactfully. Having educated herself, she plunged into the national movement under Gandhian impetus. It was she who translated Gandhiji's speeches into Telugu in Kakinada in 1921. She learnt and taught Hindi and established

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schools for teaching the national language. She courted imprisonment several times during the freedom struggle. The two leaders who impressed her most were Gandhiji and Pandit Madan Mohan Malaviya, the former inspired her to make sacrifices while the latter to build institutions by raising funds.

Founder of Andhra Mahila Sabha, Smt. Durgabai persuaded Mahatma Gandhi to lay the foundation stone for the first building of the Sabha in Madras in 1946, which was started in 1937. By then, she had acquired legal qualification and was having good practice at the bar. Her election to the Constituent Assembly brought her closer to the national leaders. As a Member of Parliament, she took active part in the debate on Hindu code bill.

Dr. C. D. Deshmukh, the then Finance Minister, was impressed by her crusading zeal for the amelioration of women. He recommended her appointment as a member of the Planning Commission in 1952 in charge of social services. She had contested for Lok Sabha earlier but had lost in the face of the general Congress rout in Andhra in the first general elections.

The common desire to do something special in the arena of social welfare brought Dr. Deshmukh and Durgabai together in matrimony. Whether she was in the field of national saving rehabilitation or whether she creating a cadre of auxil nurse mid-wives, Durgabai ceeded gloriously. Her end vours to give a fillip to wom education resulted in the co tution of a National Council Girls' and Women's Educatio

As the first Chairman of Central Social Welfare Board nearly a decade, Durgabai's neering efforts in this field commendable. She exemplifie her own life's work of being a social reformer and a so worker.

According to Durgabai D mukh, a professional wor however, well-equipped, co not fill the role of a zeal volunteer. With training, a z lous worker can become m effective and with zeal, a trai worker can acquire direction purpose. It was for the first t that voluntary effort was given official status thanks to Dur bai's labours.

Smt. Durgabai Deshmu finest hour was when she was h oured in 1978 on the occasio the Silver Jubilee of the Cen Social Welfare Board by vari voluntary institutions. It was, though her glorious star-s ded career was about to be minated. In the medical field, established nursing homes specialised services like C Vascular Unit in Andhra M Sabha.

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Dr. C. D. Deshmukh and Durgabai Deshmukh formed an integrated personality, one supplementing and complementing the other, despite their diverse backgrounds. Apart from her great work in establishing monumental institutions, she wrote compendious books including "Social Work in India and Social Year Book." Her book "Stone that Speaks" is the history of the development of Andhra Mahila Sabha. She could not bring out her book "Unknown Celebrities Among Women Freedom Fighters of Andhra Pradesh".

Durgabai Deshmukh was recipient of several honours — the UNESCO Award for outstanding work in the field of literacy, Nehru Literacy Award and Paul G. Hoffman Award. She was also honoured with Padma Vibhushan which is next only to Bharat Ratna.

Dynamism, she had in plenty. Her quick grasp and initiative were well-known. Her tenacity of purpose and perseverence were such that she could extract oil from sand or provide work for her in Sahara, as an eminent journalist put it.

Glowing tributes were paid to Smt. Deshmukh when she passed away at the age of 70. Smt. Gandhi considered it as a personal loss. The many tributes paid to her showed that even today people are not carried away by merely the position one holds, but silent work is also recognised. It was her quality of removing impediments in her way and withstanding set-backs that was her invaluable asset. There cannot be a like of her, one who was cut out, chiselled and sculpted by Gods, to wed social service all her life.

With her golden touch, and under her protective wings, grew a cluster of institutions, with Andhra Mahila Sabha as the epicentre. But, it is undeniable that she has not left a towering figure, a much younger person imbibed with the same dynamism and dedication, on whom her mantle could fall. But, alas! that seems to be true in every aspect of life. When the days of giants are no more, there should be collective leadership to shoulder heavy responsibilities.

It was a good gesture on the part of the Andhra Pradesh Government to have taken a popular decision in ordering a State funeral for this grand lady, whose life had been a continuous struggle and a sustained effort to emancipate the women of India, and to make them self-reliant, so that they could play their proper role in the development of the country hand in hand with men, never feeling any sense of inferiority in any manner. As in life, on the sick bed too, Durgabai gave a heroic fight till "Death stroked her hair and whispered tenderly: "Poor child, shall I redeem thee

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GEM FOR THE MONTH

Indian Bank projects a model of sincerity

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ADWAVE/IB/1871/7

AMETHYST is said to be
the birthstone for **February.**
Violet or pale red-violet, its
hardness on Mohs' scale is 7.
It symbolises **contentment,**
favour of **high-placed**
people, **sincerity.**

Indian Bank~ the gem for all seasons, by all reasons

nking symbolises money. Money helps build
unes of individuals, organisations and
ons. As an Agent of Change, Indian Bank
vides money for productive needs and also
nking service for all kinds of transactions.
Indian Bank, your standing instructions for
ment of rent, premium, transfer of funds or
er periodic payments are carried out promptly.
ur cheques, dividend warrants, pension
ments, are collected.
an Bank's specialised Department for Credit
sistance to Weaker Sections has many schemes
financing self-employment at concessional
es of interest. Small Industries, Agriculture and
orts receive special attention and preferred
tment.
your savings to grow rapidly, Indian Bank
s many convenient schemes tailored to your
ecific needs.

Indian Bank

Helps build your fortune

NOW STUDDED IN PLATINUM

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In the economy of life the female plays a far more important part than the male. It is in the tissues and in the soul of woman that we can decipher the purposes of the law of the propagation of the race. Females of all species have an almost sacred respect for their young. Mother love goes far deeper than sexual love. The bitch, like the lioness, defends her litter with reckless courage. Woman, when she is not degenerate, does not hesitate to give her life for her children. Unconsciously she follows the law written in her flesh and blood since before the dawn of humanity. Nature prefers the child to the mother. At the outset of the famine in Madrid, the women grew lean, but still bore children of normal weight. But, as the quantity of food had been too little to satisfy the needs of both mother and foetus, the foetus had grown at the mother's expense. So too, the mother's milk hardly varied in quality and quantity. The baby flourished but the nursing mother lost a quarter of her weight during the period of lactation. Thus the mother was automatically sacrificed to the child.

—Dr. Alexis Carrel: "Reflections on Life."

from thy pain?" to quote Smt. Sarojini Naidu.

Though bereft of sight for sometime, rendered invalid by an unfortunate fall, she was active almost till the end, dictating letters and articles, keeping abreast with latest news ond views by telephone, radio and other means.

Hers was a voice full of verve, which could wake and propel or her to activity. Nor did spirit age, which was ever bu ing with enthusiasm for work achievement. She had rema able memory and could rec nize friends with their voice, though she might not have them for ages.

As in life, so in death, looked majestic free of fear. all that she wrote, her bo "Chintaman and I", stands pre-eminently, as one could with the Deshmukhs in every of its pages. For, they were classic pair, made for each oth As she longed, she died in arms of her distinguished h band whose resoluteness only next to hers.

Durgabai's institutions are living monument to her. Hono and awards sat lightly on h Her reformist zeal never fores her. She ordered orthodoxy to cut across and her body to be duced to ashes to mingle mother earth at the electric matorium, where too, like m firsts to her credit, she was first to be cremated thus.

Years ago Durgabai remar to a co-worker that her w was running fast and asked w could be the reason. The worker had this ready reply: is perhaps due to your p which runs fast."

In a nutshell this descr Durgabai's speed of life

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NOTES & NEWS

BHAVAN'S GUNTUR KENDRA COMPLETES TEN YEARS

THE Guntur Kendra of the Bharatiya Vidya Bhavan recently organised a two-day function to celebrate its tenth anniversary.

Inaugurating the celebrations, Shri T. Hanuman Chowdary, General Manager, Telecommunications, Andhra Pradesh Circle, urged the need for one such Kendra at each of the district headquarters. He also expressed the need for starting a residential school by the Kendra.

The function was presided over by Shri T. Gopala Rao, District Collector and Chairman of the Kendra.

Shri U. Gopalakrishna Sharma read messages received from the Vice-President, the Governor of Gujarat, and several other dignitaries.

Tracing the history of the Kendra, Shri P. Srinivasamurthy said that how it was the centre of educational and cultural activities in the State, thanks to the efforts of its founder-secretary, Shri Poluri Venkateswara Rao.

Shri Nedunuri Krishnamurthy's vocal concert and Kumari Radha-Prasad Rao's Kuchipudi and Bharat Natyam recitals were among the highlights of the function.

SECOND DAY FUNCTION

"LAW is not an end in itself, but only a means to help achieve the goals set by society and an instrument of social progress, according to Shri B. P. Jeevan Reddy, a Judge of the Andhra Pradesh High Court.

This observation was made by him while delivering a speech on 'The Concept of Law in Indian Polity' on the second day of the diennial celebrations of the Guntur Kendra of the Bhavan.

Pointing out that all modern Indian laws were imported, he said that the present day Hindu Law which had ceased to grow after the Mughal invasion, was not based on the tenets of Manu or other ancient law givers. The concept of constitutional monarchy is alien to us and ancient Hindu Law did not confer absolute powers on the King, he added. Shri Reddy laid stress on a free press and a vigilant public.

Shri P. K. Rastogi, Joint Collector, presided over the function and Shri P. Subrahmanyam, Senior Divisional Manager, LIC, Machilipatnam, released a souvenir and gave away prizes.

Shri P. V. J. Raju paid tributes to the yeoman service rendered by Shri Poluri Venkateswara Rao to the Guntur Kendra as Founder-Secretary.

Earlier, there was a dance recital by Kumari Radha Prasada Rao and party.

SOCIAL CHANGE

THE diversity, permissiveness and plurality of Indian society can be traced to the fact that India has readily absorbed ideas from all parts of the globe and tolerated the existence of various parallel cultures, observed Shri V. B. Raju, M.P., while talking on 'Emerging Social Change' at the Guntur Kendra of the Bharatiya Vidya Bhavan on November 8.

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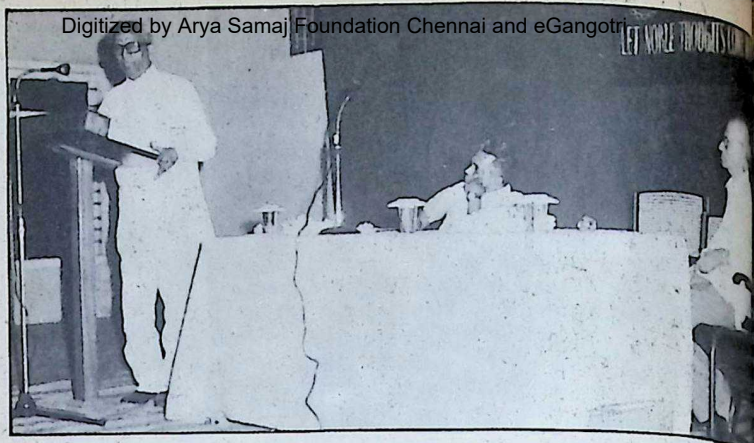

Shri V. B. Raju, M.P. speaking at the Guntur Kendra of Bhavan. His right are: Shri K. P. Narayana Rao, District and Sessions Judge Shri P. Venkateshwara Rao, Secretary of the Kendra.

He warned the audience that although conscious change towards a pre-determined goal would be conducive to the wholesome development of society, any change caused by the influence of urges might prove disastrous.

Shri Raju added that unless social change is followed by political and economic transformation, there would be needless friction in a democratic society.

He pointed out that our country lacked scientific temper although we have the third largest scientific community in the world.

Shri K. P. Narayana Rao, District Judge, presided over the function and Shri P. Venkateswara Rao, Secretary of the Guntur Kendra, welcomed the gathering.

TALEYARKHAN OPENS CENTRAL BANK BRANCH

Shri J. H. Taleyarkhan, Governor of Sikkim, inaugurated the first branch of the Central Bnak of India at Rangoli in Sikkim rece

During the inaugural function the Rangoli branch Shri Tale khan said that in pursuance of policy to make bank loan faci available to the rural poor, Government was committed to o most of the new bank branche the rural areas and the semi-u areas. He distributed loans aggre ing to Rs. 10,000/- to poor loa who included agriculturists and ders and informed the audience with the availability of bank lo there was ample scope for deve ment of agriculture and cottage small scale industries and for upg ing livestock, dairy farming, etc

With the opening of this br the total number of branches nationalised banks in Sikkim now gone up to 16 thus provi one branch for every 19,700 of population.

U.S. HONOUR FOR R. K. NARAYAN

NOTED novelist R. K. Narayan

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made an honorary member of the American Academy and Institute of Arts and Letters.

The American ambassador, Mr. Harry G. Barnes Jr., presented the citation to this effect to Shri Narayan at a ceremony at Roosevelt House.

Shri Narayan is the first Indian writer to be so honoured. Mr. Barnes said that in honouring India's best-known and best-loved novelist in the English language, Americans were paying homage to a great creative artist who has helped view life both through laughter and through tears and whose process has enabled us to recognise that we are all part of the entire continent of humanity."

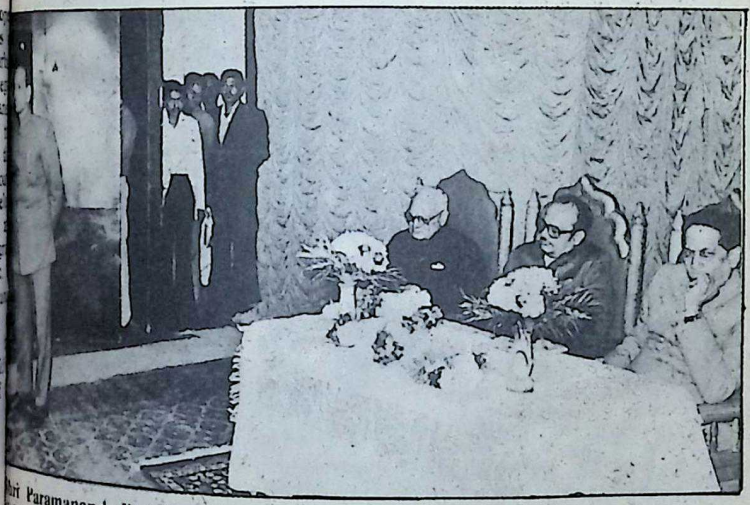
Shri Narayan, who lives in Mysore, has published many works including: 'Bachelor of Arts,' 'Waiting for the Mahatma,' 'The Guide,' 'Man Eater of Malgudi,' 'The Ramayana' and 'The Mahabharata.'

Recently, Mr. Tim Tanner Healey, a Fellow of the Royal Society of Arts, London, quoted Grahame Greene, a novelist of international repute, to say that "the greatest living writer in English is R. K. Narayan."

SATHE RELEASES 'BEYOND THE MIND'

ONE of Bhavan's recent publications, "Beyond the Mind," by Paramanand Patel was released by Shri Vasant Sathe, Union Minister of Information and Broadcasting at a colourful function in Jabalpur presided over by Shri Arjun Singh, Chief Minister of Madhya Pradesh on December 18, 1981.

Welcoming Shri Vasant Sathe and Shri Arjun Singh, Shri V. S. Jha said that it was creditable that a book by one hailing from Jabalpur had been published by the world-renowned organisation, Bharatiya Vidya Bhavan. He spoke of the many qualities of head and heart of Shri Para-



Shri Paramanand Patel speaking at the book-releasing function. To his right are: Shri V. S. Jha, Shri Arjun Singh and Shri Vasant Sathe.

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manand Patel and his activities in the field of politics, business and education.

Shri Paramanand Patel, introducing the book, said that he had tried to show in the book that what is important is self-knowledge, without which it is impossible to attain the Reality. The traditional method of worship at temples and performing of rituals are only symbolic, but people mistake them for the Reality. That is why the goal of attaining the supreme Reality has eluded us all along. He stressed that the only way to attain Reality was to know the Self.

Shri Vasant Sathe, congratulating Shri Paramanand Patel for bringing out the book, said that the book contains the essence of what has been said by great thinkers all over the world, ancient and modern, on the subject. Although the book is small in size it was worth its price in gold.

Releasing the book, he said that Shri Paramanand Patel had left an indelible mark in all the activities he undertook whether it was education, sports, industry or politics. And now in the field of literature too he had made a mark.

Presiding over the function, Shri Arjun Singh, said that he held Shri Paramanand Patel, a versatile person, in high esteem and looked up to thinkers like him. He expressed his gratitude to Shri Patel for enabling people to enrich themselves by reading and hearing him.

SHRI B. M. BIRLA

SHRI B. M. BIRLA, a noted trialist of India, a great phil pist and an ardent well wis Bharatiya Vidya Bhavan, died Calcutta Medical Hospital on ary 11. He was 77.

Shri Birla, Chairman of H stan Motors Ltd., and a president of the Indian Chamb Commerce and of the Federati Indian Chambers of Commerc Industry, was a director of Brothers Pvt. Ltd., the Ca based family conglomerate as the House of Birlas.

The many educational and table institutions established b include the Rani Birla College Modern High School for Pilani, Birla Engineering Ins Ranchi, and the Calcutta M Hospital and Research Institute

He was also instrumental founding the Indian Chamber Commerce in 1936. Shri B advice was much sought afte the government and industry in of his economic insights. It due to his ceaseless striving th industrial magnates of the were brought together and result the first Indian Industries was held in Delhi in 1955.

The Bhavan dips its flag memory of Shri Birla. It w who made available free supp paper for the first six books lished under the banner of Bh Book University Series which is a thriving publishing venture

Technological progress has merely provided us wi more efficient means for going backwards.

—Aldous Huxle

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BOOK REVIEW

GREAT MASTERS OF HINDUSTANI MUSIC: By Smt. Susheela Misra. No. 1 Shahnajaf Road, Lucknow 226 001.

WHILE listening to soul-stirring music, admiring the classical lines of a sculpture or observing the delicate details of colour in a painting, one often forgets the artiste responsible for the work of art. More so, when attention is rarely drawn to the years of hard work and toil, the persistent and often frustrating exercises the artiste must have gone through, his life style, how he learnt the art, what drove him to pursue it in spite of difficulties and hardships. The life and work of those teachers who have nurtured, preserved and handed down these art forms from generation to generation.

This is specially applicable in the realm of music, where there are very few written treasures and learning was essentially from person to person in the ancient gurukul system. This is where Smt. Misra's book is invaluable. It gives us glimpses into the life style, the rigorous training and the hardships many of the musicians underwent, so that we can now enjoy the rich tradition that they preserved, enriched and handed down to us.

Many biographies become mere collections of historical facts and tend to become uninteresting and it is to Smt. Misra's credit that she not only manages to sustain the interest throughout but also draws the reader into the thick of the narrative. The musicians are not treated as individuals but they come alive against the background of the times in which they lived. The touching incidents, and the absorbing anecdotes involve the reader emotionally and he gets carried away.

It is evident from the understanding, appreciative and sympathetic way she has written that Smt. Misra herself is very well versed in music and musicology. She writes in a flowing, imaginative and arresting style and hence her book becomes a gem—the same subject could easily become heavy and pedantic in less capable hands. She has used to full advantage her mastery of English, combined with her knowledge of music and musicians many of whom she has personally known.

Starting from Hazrat Amir Khusrau, Smt. Misra has drawn pen profiles of famous musicians down the ages, right down to Begum Akhtar, Ustad Amir Khan, and Siddeshwari Devi whom many of us have known. It was interesting to read about Sufi Inayat Khan whose name is comparatively unknown and to know that it was his daughter 'Noor' who was the Indian secret service agent working for the French Resistance Movement against the Nazis.

Every artiste has been described with particular reference to his or her background, art and contribution to the world of music. Having written about Smt. Kesarbai, one wishes that Smt. Misra had also included a profile of her Guru, Ustad Alladiya Khan, whose tremendous contribution to classical music cannot be ignored.

Smt. Susheela Misra's book on the great masters of Hindustani music must find a place in the home of every music lover.

—**Lalitha J. Rao**

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RURAL DEVELOPMENT THROUGH COMMUNES IN CHINA

By Vasant Nargolkar. Published by S. Chand and Co. Ltd., Ram Nagar, New Delhi. 110 055. Pages 222. Price Rs. 65.

Shri Vasant Nargolkar and his wife Kusum are both Gandhians taking active interest in the Sarvodaya movement. Shri Nargolkar has participated in the freedom movement under the leadership of Gandhiji, and not only studied Gandhian philosophy but closely observed the Mahatma's life both at Sevagram and New Delhi. He was also closely associated with Vinoba Bhave's Bhoodan movement and participated in Jayaprakash Narayan's "total revolution" movement. His interest in village community life prompted him to study the Kibbutz movement in Israel in 1960, and he is the author of several books in Hindi, Marathi and English on various aspects of the Sarvodaya ideology.

This book has been written by him after a three-week visit to China in 1978, in addition to reading a number of books on that country. In the preface as well as in the concluding chapter he has, while not accepting all the tenets of communism and not endorsing the violent and dictatorial methods of social change, urged that India has much to learn from the experience and experiments undertaken by the Chinese during the last three decades.

Shri Nargolkar has placed his facts and views on modern China in historical perspective. The background against which Mao Tse Tung, the founder of modern China, rose to power has been well presented. Under his leadership, Communists knit the whole country into a single political unit, promulgated laws against all social evils, raised status of women equal to that of brought under Government c all means of production, estab rural communes which combin activities—industry, agriculture, merce, education and cultural ties—keeping always in view dream of China as a Great P

While admitting that the sta of living of the Chinese in communes is very low, he c that they have served as a viab strument for abolishing unem ment, eliminating beggars, esta ing social and economic equal the matter of clothing, food, ho education, access to medical fac and wages and salaries, and av inflation altogether. He poi some similarities in the views of and Gandhi, accuses Indian l ship for failing to adopt Gand policies and holds Governm since the days of Nehru (rel somewhat in his view by the J interregnum) for the hordes of gars, unemployed, destitutes, and illiterate in India. How is going to meet the ideological c lenge? Mr. Nargolkar asks. fortunately he has not provid satisfactory answer. Incidentall us not forget that the proble beggars is many-sided. Many it a lucrative profession and w not like to do anything else. Fu more, indiscriminate charity less rampant.

Regarding similarities betwee views of Mahatma Gandhi and Tse-tung, Gandhi believed in e tion through craft, or develop of manual skill required in pr tive occupations along with the lopment of the child's intellect. too tried to combine academic ing with physical labour, and st engaged themsevles in prod

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work in fields and factories. There is much to be said in favour of this system, yet it has failed to attract and convince the Government or policy makers in India or even private educationists.

Gandhiji's views on all issues were entirely moral and spiritual, while those of Mao were materialistic. To Mao the end justified the means, while to Gandhiji the means must be entirely pure, free from coercion.

Mao was very much in favour of promotion of small-scale industries, but unlike Gandhiji, he was not in favour of making low-technique village industries a permanent feature of rural development.

For Mao Tse-tung, his attraction for small-is-beautiful was only a stop-gap measure, until the country was in a position to replace crude, mostly hand-manufactured implements and machines by modern computerized, automated industrial concerns owned by the State. "But even his limited interest in the policy of decentralization of industries proved a great boon to the vast masses of people residing in China's countryside during the last two decades," observes the author.

His criticism that the Government of India and State Governments have not favoured or supported small scale and cottage industries is exaggerated. In fact, the book has nowhere attempted to make a factual assessment of India's achievements in this field. Furthermore, opinions could differ on whether or not India should have invested in large-scale industries, depending on how far one is spiritual or materialistic or seeking a realistic harmony between the two, in a world in which industrial and military might alone is respected by neighbours.

Furthermore, what is China's own experience of labour intensive industries? The author himself writes: "Every programme or campaign imposed upon the people by the Party and the Government demanded from the people greater and greater sacrifices. The Chinese leaders did not realize that there is always a certain limit to such sacrifices made for the same or the nation. However fervent and idealistic the propaganda might be, it loses its appeal after a certain optimum..... The peasants were mostly employed on projects which were labour intensive. As no machines were used, most of the work amounted to hard physical exertion day in and day out..... Scarcity of good food had lowered the morale of the labourers considerably. There was hardly any incentive for doing honest and sustained work. Not only was there a tremendous waste of resources in setting up sundry, small industries everywhere. The quality of the goods produced, whether by using traditional, indigenous or modern methods, was considerably poor. Various machines produced at the new small industrial units turned out to be of an inferior quality."

Much is heard in India about advantages of decentralisation. Let us see what Shri Narolkar has to say: "In 1957 for a time under the policy of decentralization, the central Party leaders not only gave provincial governments and the Party organizations greater freedom to make their own decisions and determine policies and programmes within the broad frame of their general line, but also exhorted the communes to be self-reliant. This emphasis on 'self-reliance' which was part of Mao Tse-tung's thought, was for a few months in 1960 carried to great extremes. In consequence, the phrase "75,000 Chinas" came into vogue in regard

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to the communes. It meant that each of the 75,000 communes in China was so self-reliant and independent of the higher Party organizations and government machinery that it constituted quite a self-contained entity!

But this phase in the history of the communes did not last long. Soon enough, the trend towards re-centralization became dominant and the hold of the Party 'high command' and the authority of the Central Government were restored. Pendulum-like variations within a certain limit in Party and Government policies which are perhaps deliberately carried to extremes in either direction, have been a permanent feature of the Chinese technique for introducing far-reaching changes in the socio-economic system of the country."

How far is information put out by the Chinese on their achievements reliable? Published figures at one time showed that as a result of the nationwide mobilization of masses, there was a tremendous spurt in both the agricultural as well as industrial production. Later, it was discovered that there was some big mistake somewhere in the computation. The exaggeration was due to either a high margin of error in estimating the production or due to a deliberate overstatement by enthusiastic Party members in the communes.

There is no doubt that China occupies a more powerful position in the community of nations than [illegible] but there is no suggestion by Nargolkar or other responsible sons that we should adopt the torial and violent methods that country's leaders for their goals. Poverty and ment are undoubtedly India, and the Congress has been in power so escape responsibility for it.

In the meantime, would it much to ask what the have been able to achieve? Government prevent them organizing village spired by Gandhian ideals thods of production? is the best governed least governed, it is dictum throws a great sibility on every person with qualities of Thus the failure of India nate dehumanising employment is as Government as of the selves who tend to look ernment for everything striving to become self-reliant.

We have managed to dividual liberty people of China; failed to utilize both individual and by learning to discipline our and release our creative energies.

—I. G. Para

Blessed are they that have not seen, and yet have believed.

—New Testament

Edited by S. Ramakrishnan. Printed & Published by him for the Bharatiya Vidya Bhavan, Munshi Sadan, Bombay at Associated Advertisers & Printers, Bombay-400 034. Mg. Ed. J. H. Dave; Associate Ed. K. S

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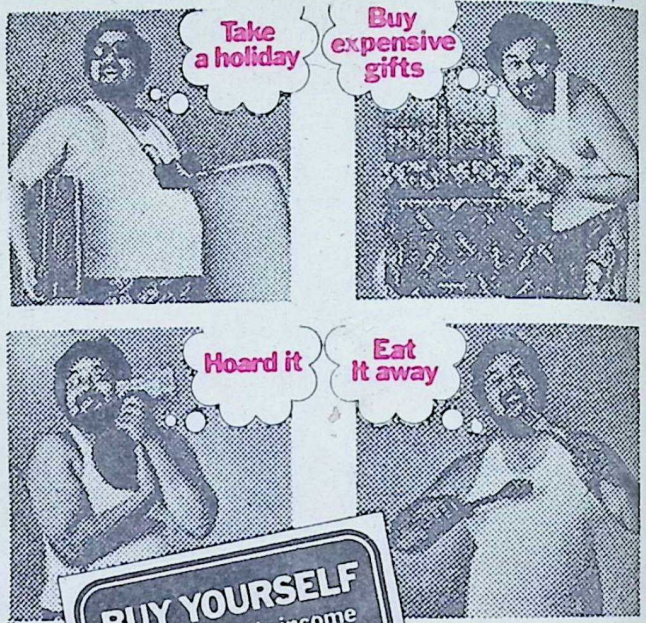

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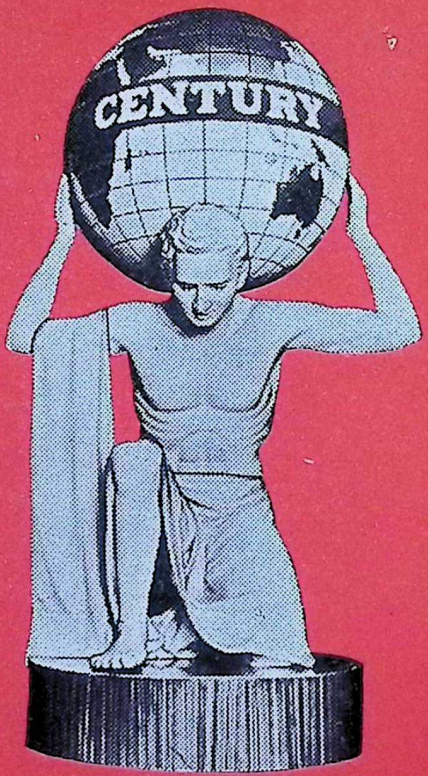

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Siva
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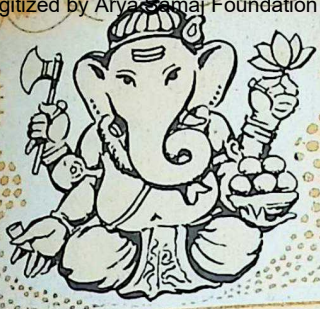

आ नो भद्राः क्रतवो यन्तु विश्वतः

Let noble thoughts come to us from every side

Rigveda I-89-i

PRAYER TO SIVA

यात्रा मया सर्वगता हृता ते
ध्यानेन चेतः परता हृता ते ।
स्तुत्यानया वाक्परता हृता ते
क्षन्तव्यमेतत् त्रयमेव शंभो ।।

O Siva, Forgive me for my three great sins. I came on a pilgrimage to Kashi, forgetting that you are Omnipresent and imagining that you are confined to Kashi. And in thinking about you, I forgot that you are beyond all thought. And lastly, in praying to you, I forgot that you are beyond words.

—*Adi Sankaracharya*

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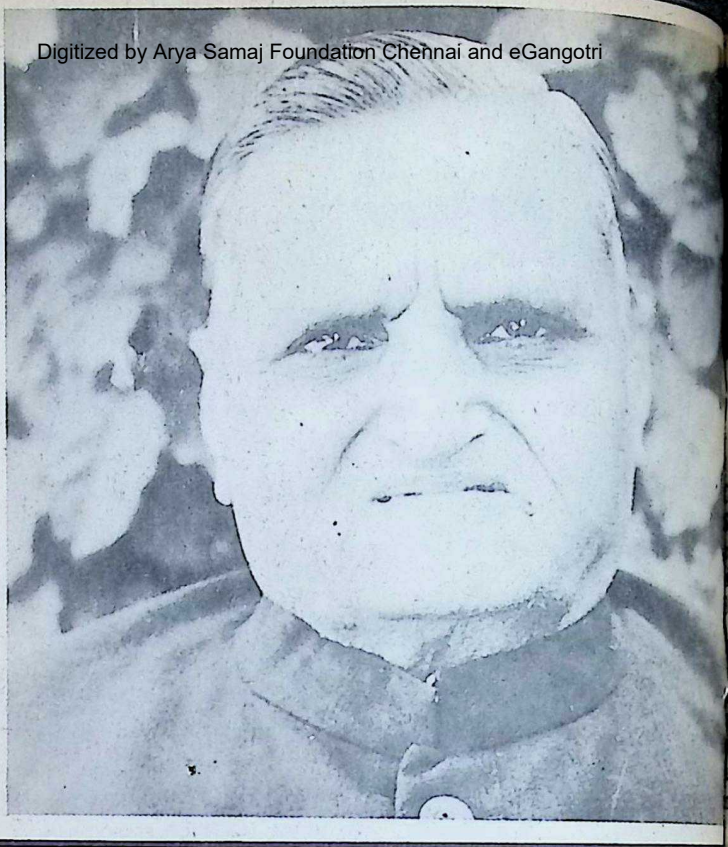

THE Bharatiya Vidya Bhavan has lost a father figure in the death of its Vice-President, Shri Jaisukhlal Hathi, in Bombay in the small hours of Tuesday, February 2, 1982.

Born on January 19, 1909 in Muli, a little known Saurashtra hamlet, Shri Hathi died full of years, achievements and honours.

A peaceable man all his life, he passed away peacefully in his sleep. Serene was his even in death, a death which as unexpected as it was su

Shri Hathi had laid do office as the Governor of P only recently and he want devote his energies even for the Bhavan whose Vic sident he became in 197 year Kulapati Munshi died

It was in obedience to "loving command" of Mr.

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Shri Jaisukhlal Hathi Is No More

BHAVAN LOSES FATHER FIGURE

aghan that the 73-year-old
Hathi had agreed to take
for the night at the residence
Shri Shriyans Prasad Jain,
avan's Honorary Treasurer.
Urbane and courteous to his
er tips, Shri Hathi had al-
t insisted on his going to the
port to see off the Callaghans
flew to London from Bom-
by the early morning flight
February 2.

A shocked Callaghan who
e to know of Shri Hathi's
th on landing in London sent
following message:

"It is with deep sorrow that
wife and I heard of the sud-
death of Mr. Jaisukhlal
thi on our return to London
day.

"We were with him as recent-
as yesterday in Bombay, hav-
travelled with him as our
mpanion, mentor and guide
roughout India in the previous
eek.

"When we visited Chandigarh we saw for ourselves the great affection and respect in which he was held by those who met him once again.

"He was deeply influenced by Gandhi when he was a young man, and suffered in days gone by as a doughty fighter for India's freedom.

"He had a profound sense of integrity and simplicity of manners and uprightness and I am proud to have been his friend.

"India has lost a constructive thinker, who by his principles and practice was a wise leader.

"I send our deepest sympathies to his wife and family."

The observant eye of Bhavan's Executive Secretary, Shri S. Ramakrishnan, — one of the first to rush to Shri Hathi's room on hearing the shocking news on Tuesday morning — noticed an open book kept face down near

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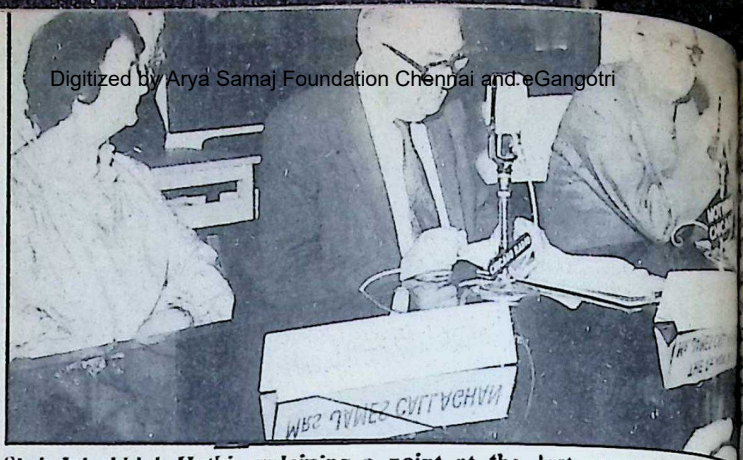

Shri Jaisukhlal Hathi explaining a point at the last press conference addressed in Bombay on February 1, the day prior to his death. (L. to R.) Mrs. Audrey Callaghan, Mr. James Callaghan, Shri Hathiji and S. Ramakrishnan.

The last public function in which Shri Jaisukhlal Hathi participated was a discussion meeting organised by the Bhavan's Rajaji International Institute of Public Affairs and Administration at the S.N.D.T. University Hall in Bombay on February 1. (R. to L.): Shri Dasturji Navroz Minochehomji; Mrs. Audrey Callaghan; Shri O. P. Mehra, Governor of Maharashtra; Mr. James Callaghan; Shri Jaisukhlal Hathi; Dr. Jyotibehn Trivedi, Vice-Chancellor of S.N.D.T. Women's University; Dr. V. Subramaniam, Finance Minister of Maharashtra and Shri S. Ramakrishnan.

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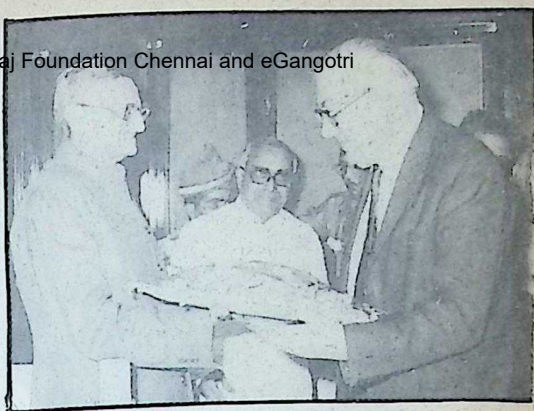

A smiling Hathiji presenting a bouquet to Mr. James Callaghan at the start of a discussion meeting held in Bombay on February 1. In the centre is Shri S. Ramakrishnan.

...bed on which Shri Hathi had ... last sleep, leading to the in... that Shri Hathi must ...e been browsing through the ...es of J. K. Galbraith's book, ...e **New Industrial State,** minu... ...before death stealthily came ...er him. Mr. Galbraith is due ...visit India shortly at the invi... ...on of the Bhavan to deliver ...e third Rajaji Memorial Lec...

...It was Shri Hathi's association ...h the Rajaji International In... ...te of Public Affairs and Ad... ...istration, of which Mr. James ...laghan is a Governing Coun... ...Member that had brought ...i Hathi to Bombay on Janu... ...31 in the company of Mr. ...laghan with whom he had ...concluded visits to Chandi... ...h and Hyderabad.

The last two public engage...ents of Shri Hathi in Bombay ...re a press conference and a ...scussion meeting convened by ...e Bharatiya Vidya Bhavan at ...e S.N.D.T. University Hall ...n February 1, 1982. The dis...sion meeting which followed ...e press conference mainly ad...ssed by Mr. Callaghan was ...sided over by the Governor ...f Maharashtra, Shri O. P. ...hra, and the topic of the dis...ssion was: "A clean, efficient ...d egalitarian government." ...e summing up was done by ...ri Hathi.

Shri Hathi as Chairman of the Bhavan's International was largely instrumental in the launching of the London Centre of the Bhavan in 1972 and the New York Centre on October 2, 1981.

Soon after the death of Shri Hathi was known, the Bharatiya Vidya Bhavan was besieged with anxious enquiries from numerous relatives, friends and admirers of Shri Hathi. His body was brought to the Bhavan and kept in the Gita Mandir Hall. Later, it was flown to Delhi accompanied by Dr. Mankad, a nephew of Shri Hathi, and Shri S. Ramakrishnan, Executive Secretary of the Bhavan.

The Governor of Maharashtra, Shri O. P. Mehra, accompanied by Smt. Satya Mehra, came to the Bhavan to pay his respects to the departed leader. In a condolence message he said: "It

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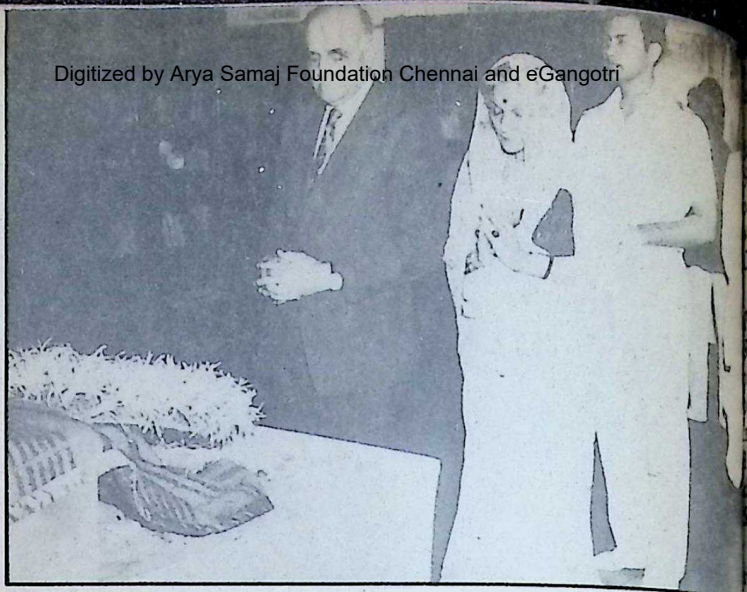

The Governor Shri O. P. Mehra and Smt. Satya Mehra paying their last respects to Hathiji, after laying a wreath on his body at Bhavan's Gita Mandir Hall on February 2.

is a great national tragedy. I have known Shri Hathi for many years and there are not many of his stature, be it in the administrative, educational or other fields. He was a dedicated servant and his service to the Bharat was immense."

Maharashtra's Chief Minister Shri Babasaheb Bhosale paying his last respects to Shri Hathiji.

Earlier, the Chief Minister of Maharashtra, Shri Babasaheb Bhosale, accompanied the Shri Finance Minister Dr. V. Subramaniam, visited the Bhavan and placed a wreath on the body of Shri Hathi.

A popular teacher, brilliant lawyer, eminent judge, able administrator, delightful speaker, gifted writer, successful Union Minister and popular Governor and above all, a man of God, Shri Jaisukhlal Hathi has

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many-faceted career.

After completing the first three years of his career in his Home State, Gujarat, Shri Hathi emerged as an all-India figure when he was inducted into the Union Cabinet in 1952.

Home Affairs, Irrigation and Power, Labour, Employment and Rehabilitation and Defence Supplies were the various portfolios he handled with distinction during his ministerial term up to 1969 in which year he was chosen leader of the Rajya Sabha.

When he attained the age of 75, Shri Hathi promptly sent in his resignation as a Cabinet Minister to the Prime Minister, which she refused. It was characteristic of Shri Hathi, for whom power to him was just a means to serve people's interest. As a public servant, he wanted to set an example.

After he resigned from the Council of Ministers, he was elected Deputy Leader of the Congress Parliamentary Party. He also led the Delegation of Indian M.Ps to the Inter-Parliamentary Union's Conference held in Cameroon in 1972.

Shri Hathi headed the Commission on Drugs and Pharmaceuticals appointed by the Government of India in 1974 and within a year the Hathi Commission's Report was submitted and accepted in full by the Government. He was named Chairman of the Indian Drugs and Pharmaceuticals Ltd., one of the largest public sector undertakings in Asia. He was Chairman of the National Lawyers' Forum, Member of the Committee on Legal Aid appointed by the Government of India and Director of the Press Trust of India.

Deeply religious, Shri Hathi was a Trustee of the Somnath and Dwarka Temples in Gujarat. He was connected with several educational and cultural institutions in Gujarat.

The autobiography of Shri Hathi will shortly be brought out by the Bhavan which has already published his book, "Sidelights on Indian Princes."

The mortal remains of Shri Hathi were consigned to the flames at Nigambodh Ghat in Delhi on Wednesday, February 3, 1982. The funeral pyre was lit by his eldest son.

The body was taken to the ghat from the Bharatiya Vidya Bhavan in a truck. The Bhavan's students, teachers, and the staff paid their respects to him when the body was kept there for a while.

The Punjab Governor, Shri Aminuddin Khan and the Chief Minister, Shri Darbara Singh, the Haryana Governor, Shri G. D. Tapase, and the Chief Minister, Shri Bhajan Lal, the Union External Affairs Minister, Shri P. V.

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Narasimha Rao, and the Ur... Irrigation Minister, Shri Ke... Pandey, were among those ... attended the funeral and pla... wreaths.

A wreath was also laid on ... half of the Bharatiya Vidya B... van.

Earlier, the Vice-Presid... Shri M. Hidayatullah, the Pr... Minister, Smt. Indira Gan... Railway Minister, Shri P. ... Sethi, Defence Minister, Shri ... Venkataraman, Shri Swa... Singh and a number of polit... leaders and social workers visi... Shri Hathi's residence.

Shri Hathi is survived by h... wife, Smt. Padmavatibehn, fo... sons and one daughter. □□

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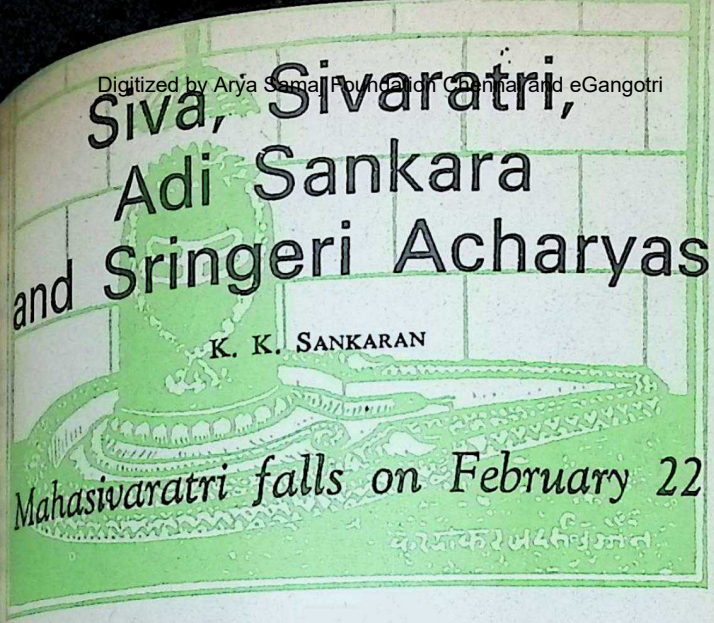
Siva, Sivaratri, Adi Sankara and Sringeri Acharyas

K. K. SANKARAN



Mahasivaratri falls on February 22

MAHASIVARATRI is a day most sacred to Hindus who worship Lord Siva for the whole day with great devotion. According to **puranas**, those who worship the Lord with **bilva** leaves and flowers during the four watches of the night and keep awake throughout the night will earn the favour of Siva and acquire great merit.

This year, Mahasivaratri falls on Monday, February 22.

There are a number of shrines dedicated to Lord Siva and associated with the sacred memory of Adi Sankaracharya, the great Advaita philosopher of 8th century A.D. and his successors. Several Jyotirlingas, where the symbol of Lord Siva is believed to be self-manifest, are still vibrant with the memory of their association with the Acharya and are held in great veneration.

VADAKKUNNATHAN

The famous Vadakkunnathan temple at Trichur in Kerala is dedicated to Lord Siva and legend has it that it was constructed by Parasurama. Aryamba, the blessed mother of Sankara Bhagavatpada, sang bhajans here along with her husband Sivaguru and prayed for progeny. Extremely pleased with their devotion, the Lord appeared in their dream and promised to incarnate himself at Kalady as Sankaracharya to revive Hinduism and establish the supremacy of the Vedas. Due to infirmity of old age, Aryamba could not visit the Siva temple at Trichur frequently, and felt disconsolate. The Lord in a dream

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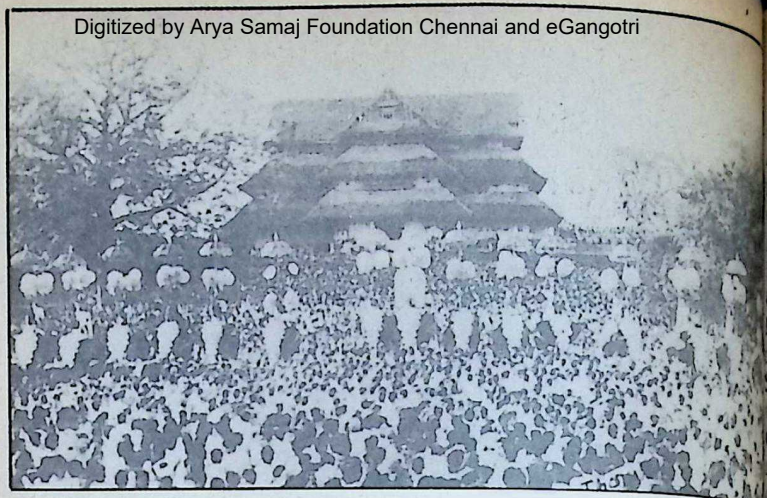

Trichur Pooram in front of Vaddakkunnathan Temple.

directed her to worship a **linga** on the top of a hillock near Kalady.

Adi Sankara worshipped as deity at Kaladi.

The temple, known as Vellim... thully, can still be seen at Kala...

KALADY

The present Sankara temple ... Kalady, built on the very s... where his house stood, overloo... the river Purna. A charming s... graceful image of the Mas... adorns the sanctum sanctor... Sri Satchidananda Siva Abhi... Nrisimha Bharati, the 33rd P... tiff of Sringeri Mutt, perfor... the **Kumbhabhisheka** of t... shrine in February 1910 with ... generous help received from ... Maharajas of the erstwh... Mysore, Travancore and Coc... States and their Dewans like S... P. Madhava Rao and Shri ... Seshadri.

SRINGERI

In order that the benefit of ...

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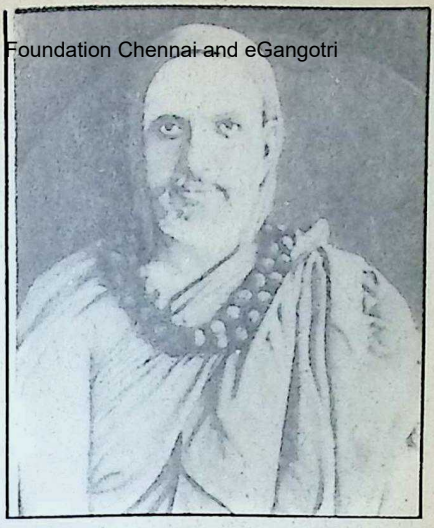
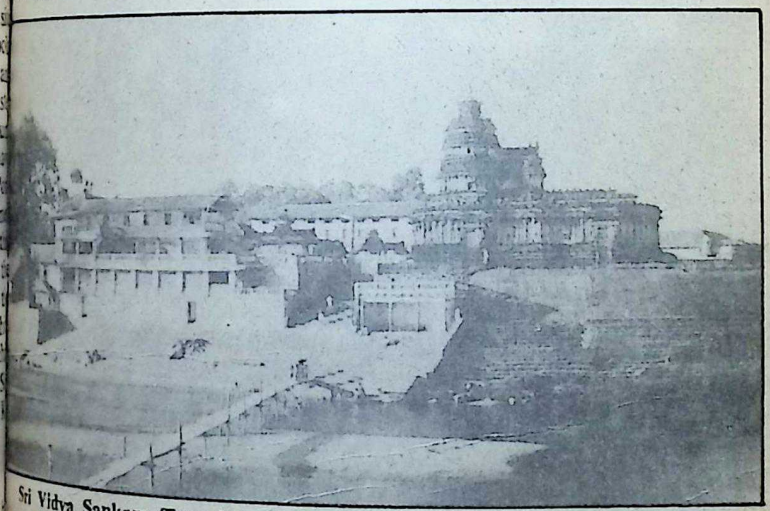
...ching may continue for all ...e for the welfare of humanity, ...i Sankara established four ...ts in the four cardinal points ...f India, Sringeri being the sou... centre. He appointed Sures... ...acharya, one of his disciples, ...the first Acharya of Sringeri ...tt and handed over to him the ...Chandramouleeswara linga and ...Ratna Garbha Ganapaty with ...their hoary association with Lord ...Siva. The self-radiant moon ...which characterises the spotless ...Chandramouleeswara linga waxes ...and wanes according to the period ...of the month — a unique pheno... ...menon.



Jagadguru Sri Nrisimha Bharati, 33rd Acharya of Sringeri Mutt.

VIDYA SANKARA

A landmark in the history of ...ringeri is the building of the ...mple dedicated to Vidya San... ...a, famous for its astronomical correlations. The tenth Acharya of Sringeri, Sri Vidya Teertha, before entering a chamber for practising **Lambika Yoga**, gave instructions to his disciples Swami



Sri Vidya Sankara Temple, Sringeri, with a view of the Tunga river.

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Bharati Teertha and Vidyaranya, not to open the chamber for 12 years. He even showed them a model of the shape his body would assume after 12 years of undisturbed **Lambika Yoga.** The model is still preserved in Sringeri in a place called Simhagiri and is known as Chaturmurti Vidyeswara. Unfortunately, someone, out of curiosity, opened the chamber after three years. The physical body of the Raja Yogin had disappeared.

Bharati Teertha and Vidyaranya, who were greatly perturbed at the turn of events were commanded by the sage in a dream to construct a temple where he disappeared. Following the command of their revered Guru, the two masters constructed a grand edifice in A.D. 1338 with the help and assistance of the Vijayanagar Emperors Hakka (Harihara) and Bukka. According to the Mysore Gazetteer, "the temple is noteworthy both for its design and execution and is perhaps the most ornate structure in the Dravidian style in the whole of the state."

National Monument

Built in hard granite, the temple is an exquisite piece of workmanship. The Navaranga of the temple — the hall in front of the **Garbha Griha** — has a dome in the centre and rests on 12 ornate pillars carved with lions and riders. Many of the lions have balls of stone in their mo... which can be moved about b... cannot be taken out. These pill... are arranged in a circular fo... and are dedicated to the 12 z... diac signs. When the sun ris... the rays directly strike only ... that pillar on which is carved t... **rasi** bearing the name of the sol... month current. This is a distin... tive feature of this temple. The... are six doorways guarded b... **dwarapalakas** at the entrance. ... the adjacent panels are exquis... carvings depicting scenes fro... the **Ramayana, Mahabharata** a... the Puranas. The temple is ... national monument maintain... by the Government.

There is a strong belief amo... devotees of Saint Vidya Teertha... spiritual presence in the sanctu... sanctorum. Even today the dev... **ganas** offer worship to this grea... yogi every day, it is believed.

MALAHANIKARESWARA

Another important Siva temp... in Sringeri is that of Malahan... kareswara (destroyer of the im... purities of the soul). It is situate... on the top of a hill and is reach... ed by a flight of over 150 steps... Sage Vibhandaka and his illus... trious son Rishya Shringa of... **Ramayana** fame worshipped Siva... here. The image here is a speci... object of worship of the Achary... of Sringeri.

The present Acharya conduc... Mahashivaratri here in a gra... manner and performs speci...

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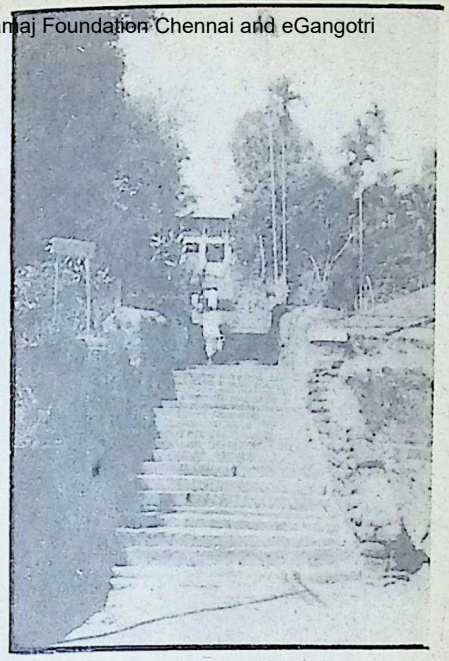
to Lord Malahanikareswara amidst chanting of **Rudram** by devotees throughout the day. Eleven hours of continuous **puja** by His Holiness, without for once changing the posture or **asana** and an unbroken **dhara** (flow) of milk over the **Linga** keep the vast crowd in ecstatic wonder and fervour. It is an unforgettable sight. The annual festival conducted here, called Girija Kalyanotsavam, attracts a large number of pilgrims.

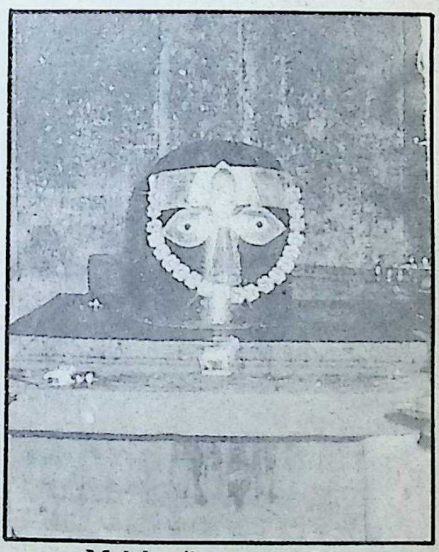
Shringeswara

Kigga, six miles from Sringeri, is known for its Shringeswara temple where sage Rishya Shringa is said to have spent



Steps leading to Malahanikareswara Temple, Sringeri.

Rishyasringeswara, Kigga.



Malahanikareswara Linga.

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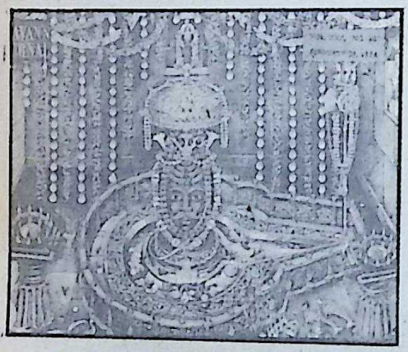
most of his life in contemplation of the Supreme Being. The **linga** worshipped by the sage can be seen even today and is shaped like a **Rudraksha** bead with a horn-like projection on top, signifying thereby that the deer-born sage was absorbed in this **linga.** It is said that people who worship here and offer special prayers will never suffer from want of rains or experience famine or drought.

Kasi Viswanath

The Viswanath temple at Kasi (Varanasi), gleaming golden in the sun, is held in the greatest veneration and Kasi is one of the seven **mokshapuris.** Adi Sankara stayed here for a long



Kasi Vishwanath

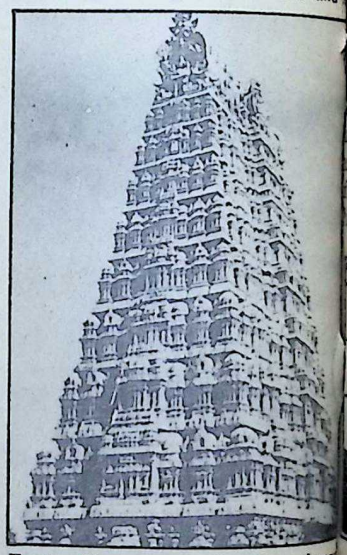
time. Here he had the mystic vision of Lord Parameswara and as ordained by Him composed the memorable **Bhashya** or commentary on the **Brahmasutras.**

The 32nd Pontiff of Sringeri, Sri Nrisimha Bharati, twice pilgrimaged to Varanasi on foot before he was 20 years old.

The present Jagadguru of Sringeri, Sri Abhinava Vidya Teertha, worshipped Lord Viswanatha after a holy bath in the Bhagirathi along with his Sishya Swami, Sri Bharati Teertha during the Annapurna Pratishta at the Kumbha Mela in January 19[illegible]

Rameswaram

A visit to Kasi is not complete without **darshan** of Ramanathaswamy at Rameswaram, sanctified by the footprints of Sri Ramachandra, Adi Sankara and the Acharyas of Sringeri. The image here is famed to have been worshipped by Sri Rama and



East Gopuram of Rameshwaram Temple.

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...of the 12 Jyotirlingas like ...

The present Pontiff of Sringeri ... performed the **Kumbha-...** of the renovated tem-... in 1975. In 1980, His Holi-... performed Mahasivaratri ... here after a sacred bath at ...ushkodi. Incidentally, the ...ur of touching the **linga** and ...forming **puja** to Lord Rama-... in Rameswaram is by tra-... shared only by the King ... Nepal and the Sankaracharyas ... Sringeri Mutt, besides the ...

Ujjain

Ujjain, the historical city of ...ramaditya and immortalised ... the famous poets Kalidasa ... Bhartrihari, is the the third ... the seven **mokshapuris,** where ... Mahakaleswara resides in ... form of Jyotirlinga. Adi ...kara performed penance ... In 1966, the Jagadguru ... Sringeri conducted Vyasa ... here. It was here that Sri

...hakaleshwara Jyotirlinga, Ujjain.

Jagadguru Sri Abhinava Vidyateertha Swamiji (left) with Sri Bharati Teertha, the junior Acharya. Their Holinesses will be in Bombay from March 24 to May 2.

Sitarama Anjaneyulu (now Sri Bharati Teertha Swami) surrendered himself to His Holiness for his education and spiritual upliftment.

Srisailam

Srisailam in the Kurnool district of Andhra Pradesh is another famous Jyotirlinga dear to the heart of Adi Sankara, who composed and recited the **Sivananda Lahari Stotra** here. It is situated 1,500 ft. above sea level in the thick forest of Neelamalai hills.

Mallikarjuna, the presiding deity, is represented by a **linga.**

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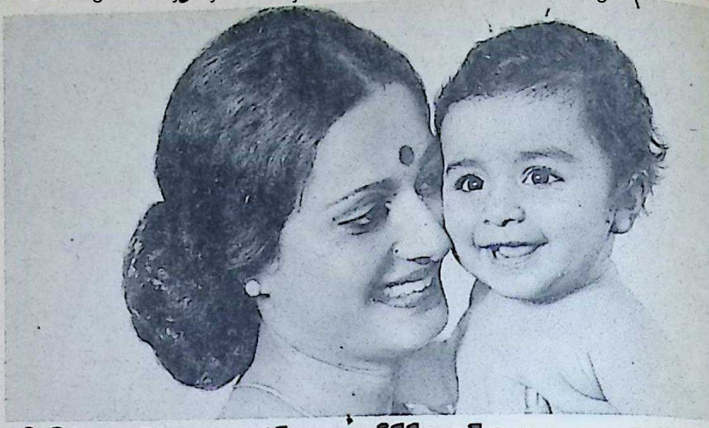

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CASGU-

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present Acharya of Sringeri ...ted **Kumbhabhisheka** of ...novated temple in January ... The next year he again ...ed the temple and installed ...mage of Sankaracharya in ...ewly-built Sringeri Mutt at ...am.

...hatrapati Shivaji Maharaj ...ed the shrine in March 1667 ...e spiritual atmosphere of ...place overwhelmed him. ...sivaratri is the most impor... festival in this temple. It ...for about a fortnight and ...ds pilgrims from all over

Kedarnath

...e temple of Kedareswara in ...rnath ranks high among the ...otirlinga shrines. The an... temple stands alone at the ...of the Himalayan snow ... The very sight of this ...e thrills the heart of devo... During winter the temple ...osed for six months. Adi ...kara is said to have visited ...r on the last lap of his ...a Yatra and renovated the ...e.

...di Sankara after ascending ...Sarvajna Peetha in Kashmir ...to the Himalayas and ulti...ly disappeared from mortal ...n at Kedar. Even today ...people there point out a par...r place as the spot where... the great Acharya disap...ared.

Incidentally, the present Sankaracharya of Dwarka Peetha erected a "Sankaracharya Kaivalya Dham" here in 1963 and also installed a marble statue of Sankara here. The hot spring created by Adi Sankara with a stroke of his **danda,** called **Danda Dhara,** can be seen even now at Kedar. The reigning Pontiff of Sringeri visited Kedar in 1967.

Gokarna

Gokarna in Karnataka, sanctified by the feet of Acharya Sankara and the Acharyas of Sringeri attracts a large number of devotees on the Mahasivaratri day. Situated on the seashore and unpolluted by the evils of Kali age, this holy centre was the chief attraction of the great master who spent three years here in the course of his pilgrimage.

Lord Mahabaleshwara, Gokarnam

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It is said that the 32nd Pontiff of Sringeri, Sri Nrisimha Bharati, had a vision of Lord Mahabaleswara before he attained **Mahasamadhi** at Sringeri in 1880. One Sri Gopala Sastri, agent of the Sringeri Mutt branch at Gokarna, had a dream the same day when he saw the Swamiji entering the sanctum and worshipping the Lord with **bilwa** leaves and camphor lights. The agent left for Sringeri to confirm his dream, and was told about Swamiji's last utterances: 'What a wonder, my attendants have taken me to Gokarna shrine and back to Sringeri in a very short time."

Mahasivaratri

The pious
rents of Sri
rasimha S
(later known
Sri Chandr
khara Bha
performed s
penance here during Maha
ratri to beget a son, after lo
14 children in succession.
son was born to them in O
ber 1892 who later adorned
Sringeri Sarada Peetha as the
Acharya and was hailed by
and all as a **Jeevanmukht**
the highest order. □□

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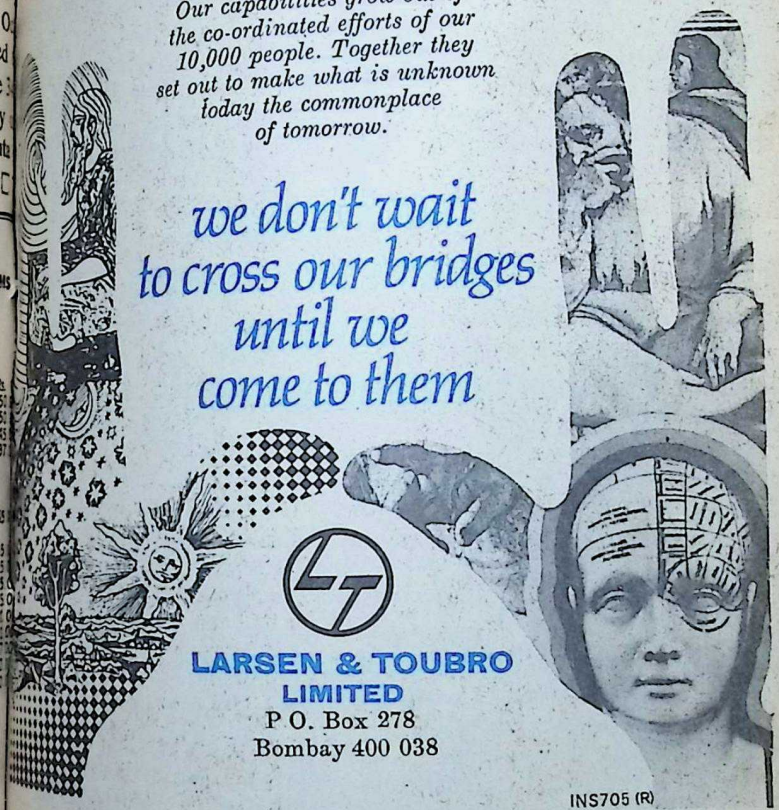

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The birthday of Shri Ramakrishna Paramahamsa, one of the greatest religious harmonisers the world has ever seen, falls on February 25. His syncretic vision did not spring from a study of theology but from the depths of his mystical experiences.

The saint of Dakshineshwar, born 148 years ago, continues to influence and transform the lives of people all over the world.

What we present here is a pen-portrait of Shri Ramakrishna as he was seen by not a follower of his, but one who was a lead-

HE WAS ALL SOUL AND NO BODY
SRI RAMAKRISHNA PARAMAHAMSA

P. C. MOZOOMDAR

MY mind is still floating in the luminous atmosphere which that wonderful man diffuses around him whenever and wherever he goes. My mind is not yet disenchanted of the mysterious and indefinable pathos which he pours into it whenever he meets me.

What is there in common between him and me? I, a Europeanised, civilised, self-centred, semi-sceptical, so-called educated reasoner, and he, a poor, illiterate, shrunken, unpolished, diseased, half-dressed, half-idolatrous, friendless Hindu devotee? Why should I sit long hours to attend to him, I who have listened to Disraeli and Fawcett, Stanley and Max Mueller, and whole host of European scholars and divines, I who am an ardent disciple and follower of Christ, a friend and admirer of liberal-minded Christian missionaries and preachers, a devoted adherent and worker of the rationalistic Brahma Samaj, — why should I be spell-bound to hear him?

And it is not I only, but citizens like me who do the same. He has been interviewed and examined by many, crowds pour in to visit and talk with him

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...g light of the rational Brahma Samaj, Shri Pratap Chandra Mozoomdar.

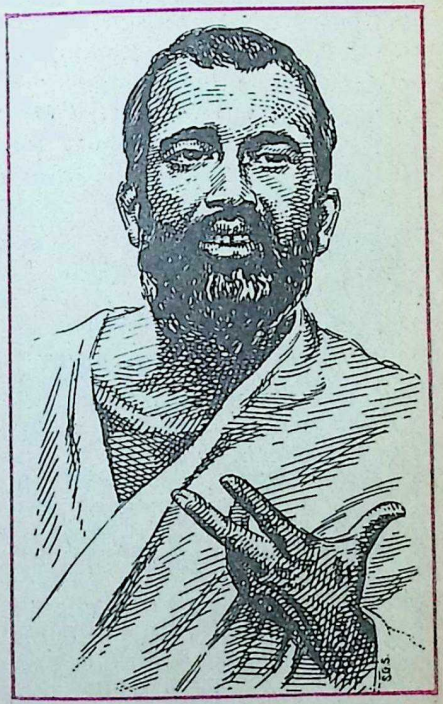
The article first appeared in the "Theistic Quarterly Review," in October 1879 and has since been reproduced in various publications including an "Anthology of Modern Indian Eloquence" edited by R. K. Prabhu and published by the Bharatiya Vidya Bhavan and "Shri Ramakrishna In the Eyes of the Brahma and Christian Admirers" edited by Nanda Mookerjee, and published by Firma, K.L.M., 257/B, Bipin Behari Ganguly Street, Calcutta 700 012.

Some of our clever intellectual fools have found nothing in him, some of the contemptuous Christian missionaries would call him an imposter or a self-deluded enthusiast. I have weighed their objections well, and what I write now, I write deliberately.

The Hindu saint is a man much under forty. He is a Brahmin by caste, he is well-formed naturally, but the dreadful austerities through which his character has developed have permanently disordered his system. Inflicted a debility, paleness and shrunkenness upon his form and features that excite the deepest compassion.

Yet in the midst of this emaciation, his face retains a fulness, a childlike tenderness, a profound visible humbleness, an unspeakable sweetness of expression and smile that I have seen in no other face that I can remember.

This man is singularly indifferent to these matters. His dress



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and this does not differ from those of other men except in the general negligence he shows towards both, and as to caste, he openly breaks it every day. He most vehemently repudiates the title of being called a teacher or guru, he shows impatient displeasure at any exceptional honour which people try to pay him and emphatically disclaims the knowledge of secrets and mysteries. He protests against being lionised and openly shows his strong dislike to be visited and praised by the curious. The society of the worldly-minded and carnally inclined he shuns carefully. He has nothing extraordinary about him. His religion is his only recommendation.

And what is his religion? It is Hinduism, but Hinduism of a strange type. Ramakrishna Paramahamsa, for that is the saint's name, is the worshipper of no particular Hindu god. He is not a Saiva, he is not a Shakta, he is not a Vaishnava, he is not a Vedantist. Yet he is all these. He worships Shiva, he worships Kali, he worships Rama, he worships Krishna, and is a confirmed advocate of Vedantist doctrines. He is an idolator, and is yet a faithful and most devoted meditator of the perfections of the formless, Infinite Deity whom he terms Akhanda Sach-chidananda." His religion, unlike the religion of ordinary Hindu sadhus, does not mean the maturity of doctrinal be or controversial proficiency, the outward worship with flo and sandal, incense and offer

His religion means ecstasy, worship means transcende perception, his whole na burns day and night with permanent fire and fervour o strange faith and feeling. H conversation is a ceaseless bre ing forth of this inward fire a lasts for long hours. While interlocutors are weary, though outwardly feeble, is fresh as ever. He merges i rapturous ecstasy and outw unconsciousness often during day, oftenest in conversat when he speaks of his favour spiritual experiences, or hea any striking response to them.

But how is it possible that has such a fervent regard for the Hindu deities together? Wh is the secret of his singular ecle ticism? To him each of the deities is a force, an incarna principle tending to reveal supreme relation of the soul that eternal and formless Be Who is unchangeable in H blessedness and the Light Wisdom.

Take for instance Shiva. T saint views and realizes Shiva the incarnation of contemplati ness and Yoga. Forgetful of worldly care and concern, me ed and absorbed in Samadhi, the meditation of the ineffa perfections of the Supreme Be

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insensible to pain and pri-
...n, poverty, toil, and loneli-
...ss, ever joyful in the blessed-
...ss of Divine communion, calm,
...nt, serene, immovable like
...e Himalayas where his abode
...s Mahadev is the ideal of all
...templative and self-absorbed
...n. The venomous serpents of
...l and worldliness coil around
...s beatified form, but cannot
...t him; the presence of death
...rounds him in various forms
...f dread and danger, but cannot
...nt him. Shiva takes upon
...self the burdens and cares of
...er men, swallows the dead-
...st poison to confer immorta-
...y upon others. Shiva renoun-
...s all wealth and enjoyment for
...hers' benefit, makes his faith-
...l wife the companion of his
...sterities and solitude, and
...kes the ashes and the tigerskin
...his only ornaments. Shiva
...the god of the Yogees. And
...e good man, while expatiating
...n the attributes of Shiva, would
...e immersed in the sublimity of
...s ideal and become entranced,
...d remain unconscious for a
...g time.

Then, perhaps, he would come
...o talk of Krishna, whom he rea-
...ses as the incarnation of love.
...hold, he says, the countenance
...f Krishna as represented popu-
...rly. Does it resemble a man's
...ce, or a woman's? Is there a
...adow of sensuality in it, is
...ere a hair of masculine coarse-
...ess? It is a tender female face that Krishna has, in it there is the fulness of boyish delicacy and girlish grace. By his affectionateness, many-sided and multiform, he won the hearts of men and women to the religion of Bhakti. That Divine love can take the shape of every sanctified human relation is the great mission of Krishna to prove.

As a loving child monopolizing all the fondness of the hearts of aged parents; as a loving companion and friend attracting the profoundest loyalty and affection of men and brethren; as an admired and adored master, the sweetness and tenderness of whose teaching and whose affectionate persuasion converted girls and women to the self-consecration of a heart-felt piety, Krishna, the beauty and depth of whose character remain still beyond the reach of men's appreciation, introduced the religion of love into Hindustan.

Then the good man would say how for long years he dressed himself as a cowherd, or a milkmaid to be able to realise the experiences of that form of piety in which the human soul was like a faithful wife, and a loyal friend to the loving Spirit who is our Lord, and our only friend. Krishna is the incarnation of Bhakti. Then, in the intensity of that burning love of God which is in his simple heart, the poor devotee's form and features suddenly grow stiff and motion-

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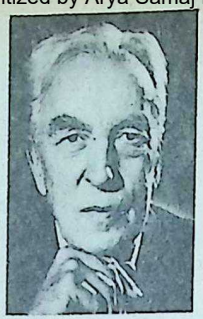

SRI RAMAKRISHNA'S MESSAGE

Arnold Toynbee

Sri Ramakrishna's message was unique in being expressed in action. The message itself was the perennial message of Hinduism....

Hinduism is unique among the historic higher religions in holding that neither Hinduism nor any other religion is a unique representation of the truth or a unique way of salvation.

In the Hindu view, each of the higher religions is a true vision and a right way, and all of them alike are indispensable to mankind, because each gives a different glimpse of the same truth, and each leads by a different route to the same goal of human endeavours. Each, therefore, has a special spiritual value of its own which is not to be found in any of the others.

To know this is good, but it is not enough. Religion is not just a matter for study; it is something that has to be experienced and to be lived, and this is the field in which Sri Ramakrishna manifested his uniqueness. He practised successively almost every form of Indian religion and philosophy, and he went on to practise Islam and Christianity as well.

His religious activity and experience were, in fact, comprehensive to a degree that had perhaps never before been attained by any other religious genius, in India or elsewhere. His devotion to God in the personal form of the Great Mother did not prevent him from attaining the state of 'contentless consciousness'—an absolute action with absolute spiritual Reality.

Sri Ramakrishna made his appearance and delivered his message at the time and the place in which he and his message were needed. This message could hardly have been delivered by anyone who had not been brought up in the Hindu religious tradition.

Sri Ramakrishna was born in Bengal in 1836. He was born into a world that, in his lifetime, was, for the first time, being united on a literally world-wide scale. Today we are still living in this transitional chapter of the world's history, but it is already becoming clear that a chapter which had a Western beginning will have an Indian ending if it is not to end in the self-destruction of the human race. In the present age, the world has been unified on the material plane by Western technology.

But this Western skill has not only 'annihilated distance' it has armed the peoples of the world with weapons of devastating power at a time when they have been brought to point-blank range of

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each other without yet having learnt to know and love each other.

At this supremely dangerous moment in human history the only way of salvation for mankind is an Indian way. The Emperor Ashoka's and Mahatma Gandhi's principle of non-violence and Sri Ramakrishna's testimony to the harmony of religions; here we have the attitude and the spirit that can make it possible for the human race to grow together into a single family—and, in the Atomic Age, this is the only alternative to destroying ourselves.

In the Atomic Age the whole human race has a utilitarian motive for following this Indian way. No utilitarian motive could be stronger or more respectable in itself. The survival of the human race is at stake. Yet even the strongest and respectable utilitarian motive is only a secondary reason for taking Ramakrishna's and Gandhi's and Ashoka's teaching to heart and acting on it. The primary reason is that this teaching is right—and is right because it flows from a true vision of spiritual reality.

(From Foreword to Sri Ramakrishna and His Unique Message)

...s, unconsciousness overtakes ...m, his eyes lose their sight, ...d tears trickle down his fixed, ...e, but smiling face. There is ...ranscendent sense and mean... in that unconsciousness. ...at he perceives and enjoys in ...s soul when he has lost all out...rd perception, who can say? ...o will fathom the depth of ...t insensibility which the love ...God produces? But that he ...s something, hears and enjoys ...en he is dead to the outward ...rld there is no doubt. Or ...y should he, in the midst of ...t unconsciousness, burst into ...ods of tears, and break out ...o prayers, songs and utteran...s the force and pathos of ...ich pierce through the hardest ...art, and bring tears to eyes ...at never wept before by the influence of religion?

Anon he would begin to talk of Kali, whom he addresses as his mother. She is the incarnation of the Shakti, or power of God, as displayed in the character and influence of woman. Kali is the female principle in the nature of the Deity. She tyrannizes over all tyrants. She brings down her husband low upon the ground, and places her foot upon his bosom. She charms and conquers all beings. Yet she is the mother of the creation. Her tremendous power is a guarantee that she can save and protect her children, those that come to her as their mother, and ask the shelter of her feet. Her motherly solicitude excites the tenderest filial affection in the hearts of her devotees, and the inspiration

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of Ramaprasad Sen which expressed itself in the most wonderful songs of filial piety ever sung bears strange testimony to the reality and effectiveness of the worship of Kali.

The adoration of Shakti (which literally means Force) is, according to our saint, a child-like, whole souled, rapturous self-consecration to the motherhood of God as represented by the power and influence of woman. Woman, therefore, has long been renounced by our friend in every material and carnal relation.

He has a wife, but never associated with her. Woman he says, is unconquerable by man except by him who looks up to her as her son. Woman fascinates, and keeps the whole world from the love of God. The highest and holiest saints have been brought back to carnality and sin by the nameless power of woman. The absolute conquest of lust has been his life-long ambition. For long years, therefore, he says, he made the utmost efforts to be delivered from the influence of woman.

His heart-rending supplications and prayers for such deliverance, sometimes uttered aloud in his retreat on the river-side, brought crowds of people who bitterly cried when he cried, and could not help blessing him, and wishing him success with their whole hearts. He has successfully escaped the evil of carnal which he dreaded.

His Mother to whom he pra ed, that is the goddess Kali, ma him recognise every woman her incarnation, so that he n honours each member of t other sex as his mother. He bo his head to ground before wo men, and before little girls; h has insisted upon worshipp not a few of them as a son mig worship his mother.

The purity of his thoughts a relations towards women is mo unique and instructive. It is t opposite of the European ide It is an attitude essentially, tr ditionally and gloriously nationa Yes, a Hindu can honour wo men.

"My father," says the Para mahamsa, "was a worshipper o Rama. I too have accepted th Ramayana covenant. When think of the piety of my fathe the flowers with which he use to worship his favourite go bloom again in my heart, and f it with Divine fragrance." Ram the truthful, the dutiful son, th good and faithful husband, th just and fatherly king, the staunch and affectionate frien is regarded by him with the lo and profound loyalty of a devo ed servant. As a master, t privilege of whose service is su ficient reward to the favour faithful servant, as a master whose dear and matchless se

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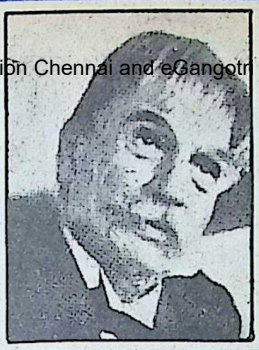

RAMAKRISHNA

Albert Schweitzer

Ramakrishna (1834-1886), whose real name was Gadadhar Chatterji, was the son of a poor Brahmin family of Bengal. Even as a child he experienced states of ecstasy . . . . . .

For him there were no questions of dogma. He decided the question whether personality is to be ascribed to God or not by saying that men imagine Him according to their natural gifts as a personality or as non-personal.

In thorough Hindu fashion Ramakrishna judged that God Himself is somehow or other present in an image and draws to Himself the worship given to it.

What men believe he held to be of secondary importance. Piety is all that matters. Every religion, whatever its doctrine, becomes the true religion when man dedicates himself in love to God and serves his neighbour in love. So there is no sense in exchanging one religion for another. Union with God should be sought by the Christians in Christianity, by the Mohammedans in Mohammedanism and by the Hindus in Hinduism.

the laying down of life is a delightful duty, as a master who has wholly enslaved the body and soul of his adoring slave, the contemplation of whose holy and glorious worth transcends every thought of remuneration and reward, is Rama viewed by Ramakrishna.

Hanuman, the renowned follower of Rama, is to him a model of a faithful servitor, a being who was devoted to his master's cause inspired by such unworldly love and honour, such superhuman faithfulness as scorned like death and danger or hope of other reward.

So the other sin which he has spent his life to be free from, is the love of money. The sight of money fills him with strange dread. His avoidance of woman and wealth is the whole secret of his matchless moral character. For a long time he practised a singular discipline. He took in one hand a piece of gold, and in the other a lump of earth. He would then look at both, repeatedly call the gold earth, and the earth gold, and then shuffling the contents of each hand into the other, he would keep on the process till he lost all sense of the difference of the gold from the earth. His ideal of service is absolute unworldliness and freedom from the desire of gain.

He loves and serves Rama, because Rama is the best and most loving master. The service

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of the true saint is the service of the purest affection and most unselfish loyalty. Some of the songs he sings expressive of this touching devotedness are exceedingly pathetic, and show how very negligent we often are.

Each form of worship that we have tried to indicate above is to the Paramahamsa a living and most enthusiastic principle of personal religion, and the accounts of discipline and exercise through which he has arrived at his present state of devotional eclecticism are most wonderful, although they cannot be published.

He never writes anything, seldom argues, he never attempts to instruct, he is continually pouring his soul out in a rhapsody of spiritual utterances, he sings wonderfully and makes observations of singular wisdom. He unconsciously throws a flood of marvellous light upon the obscurest corners of the Puranic Shastras, and brings out the fundamental principles of the popular Hindu faith and notions with a philosophical clearness which strangely contrasts itself with his simple and illiterate life.

These incarnations, he says, are but the forces (Shakti) and dispensations (Lila) of the eternally wise and blessed (Akhanda Sach-chidananda) who never can be changed or formulated, who is one endless and everlasting ocean of light, truth and j When this singular man is us, he would sometimes say incarnations forsook him, mother the 'Vidya Shakti K stood at a distance. Krish could not be realized by either as Gopal the child, or Swami the lord of the hea and neither Rama nor Mahad would offer him much help. T Nirakar Brahma would swall everything, and he would be l in speechless devotion and r ture. If all his utterances co be recorded they would form volume of strange and wond ful wisdom. If all his observ tions on men and things co be reproduced, people mig think that the days of prophe of primeval, unlearned wisdo have returned. But it is mos difficult to render his sayings English. We here try to giv some stray bits:—

So long as the bee is outsi the petals of the lily, it buzz and emits sounds. But when is inside the flower the swee ness hath silenced the bee. drinks the nectar and forg sounds, and forgets itself. S the man of devotion.

Put your ghara (earthenp inside the brook of clear wat There is bubbling, there is noi as long as the vessel is emp When it is full, the bubbling ce ses, the disturbance ceases, silence and fulness the ves

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in the depth of the element,
the heart in devotion.
boil your sugar well in a liv-
and active fire. As long as
e is earth and impurity in it,
sweet infusion will smoke
simmer. But when all im-
ity is cast out, there is nei-
smoke nor sound, but the
ious crystalline fluid heaves
t in its unmixed worth, and,
ther liquid or solid, is the
ght of men and gods. Such
e character of the man of

Through the stream of the
lous world I float like a
half-sunk log of wood. If
come to hold by me to save
r lives, the result will be this;
they will drown me without being able to save themselves. Beware of gurus.

Unshod and with bare feet who will venture to walk upon thorn and sharp stones? Shod with faith in Hari, what thorn or sharp stone can harm you?

Hold the post well-driven into the around with your hand, and then you can quickly revolve round and round without falling. Have faith in fixed and strong principles, and then though your movements may be many and rapid, no harm will ever befall you. Without principle every movement is a step towards fall.

Churn your pure milk before the sun rises and the butter that

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Craftsmanship of Jabareshwara Temple, Maharashtra

The temple is a mute testimony of stone, of artistic expression of a by-gone era. The floral and geometrical motifs and the intricate architectural compositions truly represent the craftsmen's aesthetic feelings, conditioned by the cultural heritage of each region. Thus all through the ages, tradition found dominant expression in artistic imagery in stone sculptures.

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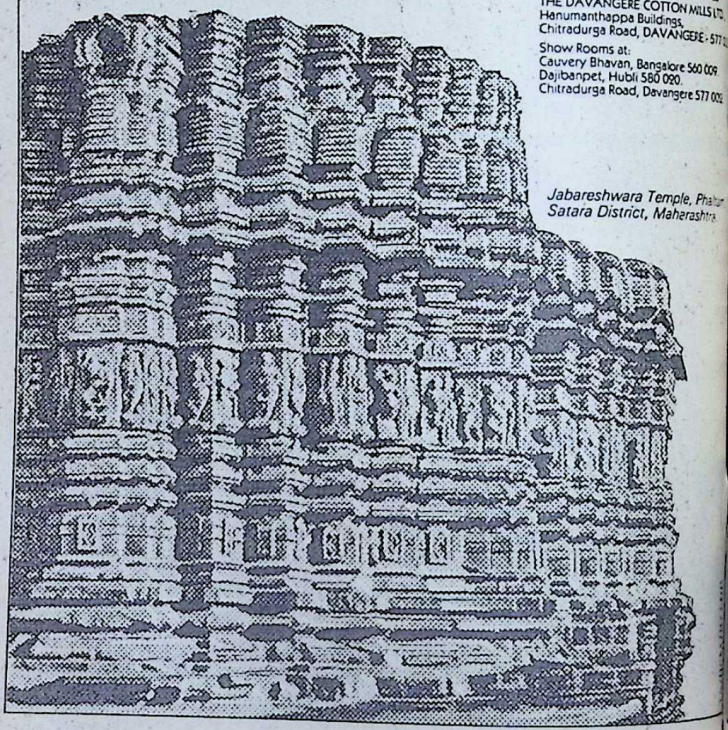

Jabareshwara Temple, Phalan
Satara District, Maharashtra

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...brown up, gather and put in ...r water. There is another ...d of butter that is obtained ...y churning whey after sunrise, ...d that is allowed to float in ...e whey out of which it is ...rned. The latter kind of but... represents the religion of the ...ma Samaj, while the former ...pure Hinduism.

Woman and wealth have ...wned the whole world in sin. ...man is disarmed when you ...w her as the manifestation of ...e divine Vidya Shakti, power ...pure wisdom, as the mother ...the human race.

O Mother Divine, I want no ...nour from men, I want no ...asure of the flesh, only let my ...l flow into Thee as the per...nent confluence of the Ganga ...d Jamuna. Mother I am with...t Bhakti, without Yoga, I am ...or and friendless. I want no ...e's praise, only let my mind ...ways dwell in the lotus of thy ...et.

God alone is true, all else is ...e.

A living evidence of the sweet...s and depth of Hindu religion is this holy and good man. He has wholly controlled and nearly killed his flesh. He is full of soul, full of the reality of religion, full of joy, full of blessed purity. As a Siddha Hindu ascetic he is a witness of the falsehood and emptiness of the world. His witness appeals to the profoundest heart of every Hindu. He has no other thought, no other occupation, no other relation, no other friend in his humble life than his God. That God is more than sufficient for him.

His spotless holiness, his deep unspeakable blessedness, his unstudied endless wisdom, his child-like peacefulness and affection towards all men and his consuming all-absorbing love for his God are his only reward. And may he long continue to enjoy that reward!

Our own ideal of religious life is different. But so long as he is spared to us, gladly shall we sit at his feet to learn from him the sublime precepts of purity, unworldliness, spirituality and inebriation in the love of God. □□□

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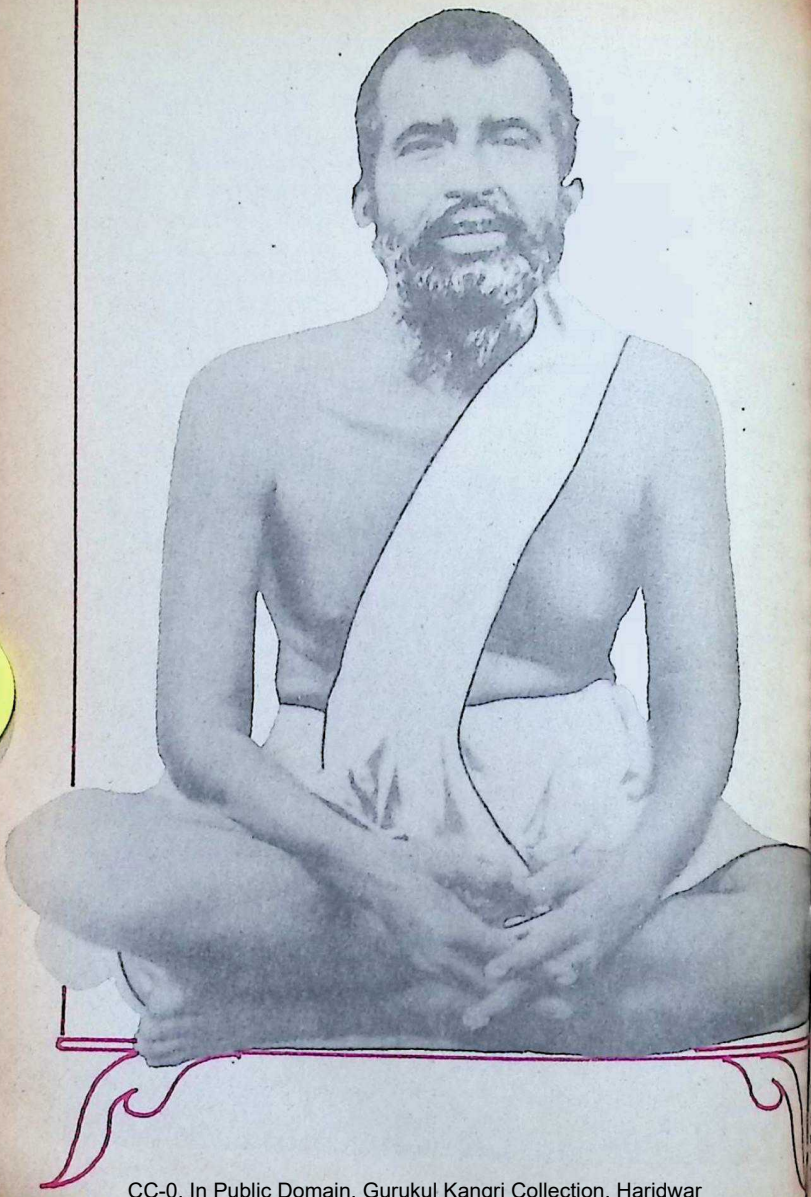

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THE STORY OF A PHOTOGRAPH

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Dr. Onkar Saxena

ONE day, Bhavanath Chatterji, a devotee of Sri Ramakrishna, approached him and requested him for permission to photograph him.

Sri Ramakrishna did not approve of the idea, but in spite of that, Bhavanath persisted and brought along with him a photographer the next day.

Again the Master for some reason refused to be photographed, and, going to the west veranda of the Radhakant temple, sat down there leaving Bhavanath disappointed.

A little while later, Narendra (Swami Vivekananda) happened to arrive and on being told about Bhavanath's predicament, assured him, saying, "Wait a bit. I'll set everything right." And set he did, for which generations after generations will be grateful to him! He approached Sri Ramakrishna and broached the subject of God with him. No sooner had he done so than, as was to be expected, the Master plunged into deep samadhi, or God-absorption. Narendra then beckoned to the photographer, who was lying in wait nearby, to hurry up and take, what has proved to be the most celebrated photograph of the 'Real Mahatma' of the nineteenth century, as Max Mueller hailed the Master.

Later, when Sri Ramakrishna was shown the photograph, he reverently touched it to his forehead, remarking that the subject was fully merged in God and consequently He was fully depicted in it. "In times to come, it will be worshipped in every home."

The Holy Mother, Sri Sarda Devi, too, later commented on the sanctity of the photograph, saying that it was as holy as the person of the Master himself. "If you pray to him earnestly before his picture, he will no doubt manifest himself to you through it."

Like all great Incarnations, Sri Ramakrishna was indeed aware of his mighty spiritual potential — the great transforming influence that it will exercise on devotees of all lands and religious backgrounds in times to come. No wonder if, as one writer put it, "he came to know that only a few people would be able to know and understand him during his lifetime, but that the spiritual waves, which his body and mind would radiate, would go on surging with ever-increasing momentum and would bring about after his passing away plenitude of well-being to humanity for all time to come."

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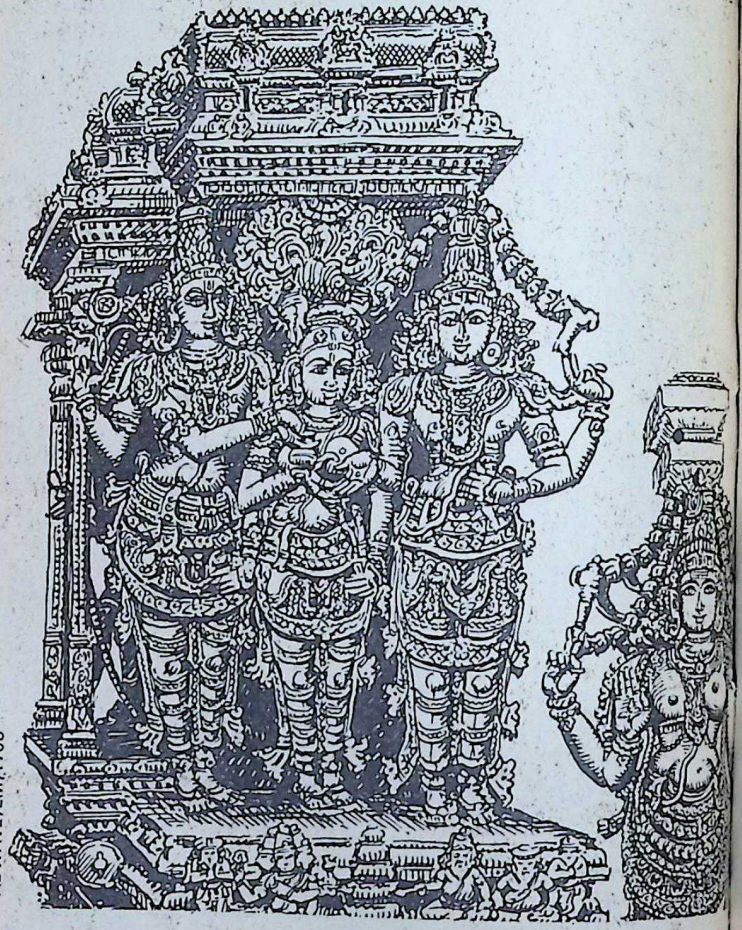
Splendour in Sculptures: 5

MADURAI

Madurai is a well-planned city. The temple is in the centre of the city like the stamen of a Lotus. As the legend goes, Goddess Meenakshi rules this place. In the days of yore, Madurai was the ... of development of Tamil literat... through the renowned Tamil **Sangams.** Madurai was the ca... city of the Pandyas and Nayakk... The splendidly constructed Te... and the towering Gopurams are architectural masterpieces.

The various sculptures, colourf... paintings, magnificent halls, all ... sublime aesthetics. We see here...



ADWAVE/LM/1708

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magnificent sculpted pillars of Meenakshi's wedding; Ardhanareeswarar, Somaskandar & child; and the Veena player. These breathtaking masterpieces were made during the Nayakkar Kings' times.

Such art is a holy legacy to us and our posterity. And it is our duty to protect these with reverence.

Classical devotional sculpture is a hymn to human faith. For, faith inspires goodness, human regard, confidence, effort, success, happiness and all-round fairplay.

And faith is the warp & weft of the rich fabric of our tradition.

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ANAEMIA

The popular understanding about anaemia and its remedy is only part of the story. The matter is not as simple as all that.

DR. K. NARAYANAN

ALMOST everyone seems to know what anaemia is: that it is a disease of "lack of blood" in the body and that it can be cured by consuming "iron." This general knowledge has led almost every pharmaceutical company to produce one or more of these "beverages" of general tonic containing iron for the ruddy appearance of the people they propose to serve. The "beverages" come in their hundreds — or perhaps thousands — of brand names. However, that they have to produce the tonics continuously only indicates that the people always run out of blood!

At the outset, the popular understanding regarding anaemia and its remedy is not without foundation. But it is only part of the story. The matter is not as simple as all that.

First of all, anaemia, like headache, cannot be strictly regarded as a disease. Rather it is only a symptom that heralds the malfunction of some aspects of the body. Even worries, anxieties, depression, fear and similar psychological affectations can depress the mysterious operation dealing with the manufacture of blood. However there is one strange thing which, from the diagnostic point of view, is of immense value for both the physician (to treat) and the patient (to obtain the correct treatment) alike. It is: no matter what the cause of the trouble, the chief casualty in anaemia is the red blood corpuscles (R.B.C.).

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Known also as *erythrocytes*, the R.B.Cs. are one of the smallest cells in the body. (The disc-shaped cell measures 1/4000 of an inch (7.5 microns) in diameter and less than 1/10000 of an inch in thickness). Manufactured in the factory of bone marrow, the normal adult is a treasury of trillions of these brilliant red cells. (The normal count for a healthy individual is 4.6 to 6.2 million per cu.mm. In women it is slightly less). Their golden colour is the result of their content, *haemoglobin* a remarkable iron-containing protein molecule which has a great magnetic attraction both for oxygen and carbon dioxide. They pick up the fresh oxygen (that we breath in) from the lungs and transport it to the body cells and from these cells, they pick up the waste carbon dioxide and carry it back to the lungs to be thrown out with the expiration.

This strange transport system in the body is possible — and our very life subsists on this remarkable system — only if our blood contains the necessary R.B.Cs. and its strange companion, the haemoglobin.

An average healthy person with 100% haemoglobin in his body will have a total of 750 gms. (or 15 to 18 gms. per 100 c.c. in men, about 2 gms. less in women) of haemoglobin which will contain about 2.5 gms. of iron. As a result a deficiency of 1% haemoglobin (that can be detected by a blood test) may require 25 mg. of iron. In fact, 5 to 15 gm. of iron is lost from the body daily.

But the loss is easily covered by the iron content of foods in our daily diet. When the normal diet contains less iron or loss of iron results from various abnormalities in the blood, we suffer from what is commonly known as the "iron-deficiency anaemias." This can result in many ways. The most common causes are:

Bleedings. *As common sense can tell, loss of blood from the body can cause rapid fall of the amount of R.B.Cs. in the blood. But bleeding itself can result in many forms. If the bleeding lasts only a short while, the bone marrow exerts itself to the utmost (in the healthy individual) and in a few days the harm is readily repaired without the conscious effort of the individual. But it is not that simple where the bleeding is severe, when the patient experiences shock. It can be a medical emergency in which the physician will have to stem the bleeding (hemostasis) and replace lost blood by blood transfusions. Sometimes the bleeding can be chronic (menses, piles etc.) but may pass unnoticed until the count fall far below the normal.*

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Sometimes, the bleeding can be internal as in the case of stomach ulcers,—which can often pass unnoticed.

Anaemia resulting from these problems can be remedied by finding and controlling the source of the bleeding. Psychology too can play a part in anaemia. For example, an individual may react with horror when he loses a mere one ounce of blood in an injury, but another may feel unperturbed and even experience a sense of having done a great deed as he walks off after donating half a litre of blood to the blood bank or to a friend.

Other causes and sources of bleeding include epistaxis (nose-bleed), scurvy, abortion, during and after delivery, lungs, stomach, including drug-induced bleeding, intestines and haemophilia where the blood clots improperly. [Though rare, haemophilia, as a hereditary disease, can be tragic. It is transmitted by the females—who themselves remain perfectly healthy—to certain, and not all, male members (sons) of the affected families. The severity of the disease is such that a slight knock anywhere on the body is sufficient to cause rupture of the smallest blood-vessel. The torn blood vessel (including those within the body) is not plugged by a clot that bleeding can be extremely difficult to stop. Extracting teeth for most people can be a highly risky operation. Though medical science knows the nature of the missing chemical, it is not possible yet to manufacture it. The only treatment when bleeding becomes severe consists of transfusion of normal blood].

Various intestinal worms like hookworms.

After a major surgery.

Malarial parasites.

Various general diseases which may interfere with the normal function of the digestive system including absorption.

Leukaemia.

Malnutrition or iron-deficient diets. This is not uncommon in any society, especially where the members are economically poor. Often this can occur to babies whose breast or formula feeding have not been supplemented by iron-rich foods.

Iron-deficiency anaemia (also known as hypochromic microcytic anaemias) is the most common and, fortunately most often it is amenable to treatment with iron—either in the form of iron-rich foods or synthetic chemicals—provided there is no undetected underlying complications. The iron-rich foods include beans, peas, prunes, beef, liver, kidney, pork, egg yolk and raisins. As already noted, the market is literally flooded with hundreds of "tonics for blood." But, if add

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...ional synthetic iron is required, ...is generally agreed that the ...mplest and least expensive iron ...alt, ferrous sulphate, is superior ...o most of the highly advertised, ...expensive iron tonics.

The usual dose is one tablet three times a day. However, in some people it tends to create gastrointestinal upset. This can be often avoided by taking it along with food. Other times one can start with one tablet a day for a couple of days, then increase to two tablets a day for a few days before taking up the optimal dose of one tablet three times a day. Some other iron salts which can create no stomach troubles, but a bit expensive, are ferrous glucosate, ferrous succinate and ferrous fumarate.

Oral treatment itself can often produce dramatic effect. But iron injections are usually resorted to whenever there is malabsorption, resistance to oral rheumatic arthritis or urgency of treatment. The injections, besides being painful, are capable of giving rise to various reactions in some sensitive people. They include: collapse, severe breathlessness, bronchospasm, pain in the chest and limbs.

The classic symptom of iron-deficiency is pallor of the exposed surfaces of the skin. But this can sometimes be misleading. Many pale cheeks need not be anaemic, while many may conceal a significant degree of anaemia. Other their pink and mucous membranes exterior. Generally the pallor of the mucuous membranes of mouth, the inner aspects of eye-lids, of nail beds, ear lobes and palms are taken as reliable index of anaemia.

Other symptoms, when anaemia runs a severe course that it makes the patient rush to the doctor, can include: tiredness, lassitude, muscular weakness, breathlessness on slightest exertion, faintness, headache, palpitation, angina (constructive sensation or pain in the chest), loss of appetite and irritability. Sometimes the nails can be spoon-shaped and brittle. Some may experience difficulty in swallowing.

While iron-deficiency anaemia is widely known to the lay public from very ancient times, there are other types of anaemias which had eluded comprehension till a few years ago. Even now the knowledge with regard to their existence and complicated treatment are the preserve of medical specialists. As in the case of iron-deficiency anaemias, the lay public may not be able to cure themselves by swilling iron salts indiscriminately to overcome these anaemias. They, broadly, are classified as: (i) Pernicious anaemia (ii) Haemolytic anaemias, and (iii) Aplastic anaemias.

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Pernicious anaemia is called as "pernicious" because till its cause and remedy were discovered a few decades ago, it invariably ended in fatality. No patient survived longer than three years. But now, if the illness is recognised in time, cheap, effective treatment can often avert premature death.

It has been discovered that the gastric juice produces an *intrinsic factor* (haemopoietin) and that the food we consume gives an *extrinsic factor*. These two factors interact in the body to produce an anti-anaemic principle. This principle is then absorbed into the blood and stored in the liver and requisitioned by the bone-marrow for the formation of R.B.Cs. In the absence of this anti-anaemic principle, the R.B.Cs. remain immature with large nucleus (megaloblast). The result is pernicious anaemia.

It is evident from this that pernicious anaemia can result from malnutrition that fails to provide the necessary extrinsic factor in the diet (even some strict vegetarians are victims) and the failure of the internal system to manufacture the anti-anaemic principle as a result of various factors. For instance, the stomach may be deficient, or even fail, in producing hydrochloric acid (achlorhydria) that contains the intrinsic factor. It can also occur as a result of malabsorption or destruction in the intestines as it often occurs in Tropical sprue (large frothy stools, anaemia, sore red tongue etc.) and idiopathic steatorrhoea (fat faeces etc.)

The symptoms of pernicious anaemia include: loss of appetite, diarrhoea, flatulence, glossitis (chronic inflammation of tongue), lemon-colour complexion (with a tinge of yellowishness in their pallor), breathlessness on least exertion, oedema (swelling) of ankles and feet and, of course, general weakness. (Soreness of tongue is often the first symptom of the illness, and is almost always accompanied by indigestion).

When illness remains untreated or exacerbates through wrong diagnosis and treatment, it may lead to Addisonian pernicious anaemia in which the nervous system may get affected. Degeneration of spinal cord (sub-acute combined degeneration – sub-acute because it is midway between acute and chronic and combined because it affects both the motor and sensory nerves) may lead to *paresthesia* (burning and pricking sensation) in fingers and toes. A feeling of numbness and cold too can appear in the arms and fingers. This is due to an insufficient supply of oxygen (as a result of lack of R.B.Cs.) to the nerve cells. These sym-

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symptoms are present in all serious cases of anaemias; but the degeneration of spinal cord is more pronounced in the case of severe pernicious anaemia. It can sometimes be accompanied by psychiatric disorders.

Since it was discovered that the anti-anaemic principle is secured in the liver, liver extract was given in the form of injection to relieve the symptoms. But it has been mostly replaced by one of its chief ingredients, cyanocobalamin (commonly known as vitamin B_{12}), which is the real thing that cures the disorders. A ton of liver is needed to extract a mere quarter gram of Vitamin B_{12}! Fortunately, the required amount for most cases is so small that treatment can be effected through incredibly small quantity. Fifty micrograms (50/1,000,000 gram) are often enough to effect a cure. Unlike liver extract, vitamin B_{12} injections are painless and produce no reactions.

Occasionally, injections of B_{12} alone may not be enough to correct the distress. It is then supplemented (as in the case of idiopathic steatorrhoea and anticonvulsant drugs-induced pernicious anaemias) by folic acid (a cheap extract from spinach, green vegetables, mushroom, yeast, liver and kidney).

But there is a hitch. Treatment can be often life-long. But unlike in the case of diabetes where the insulin injections have to be taken almost daily, in this case, the almost painless injection is needed only at longer intervals. The dosage, since the amount of cyanocobalamin required to maintain a normal blood level varies in different individuals, may have to be reached at by trials, checked by blood tests. Often, weekly or even monthly injection of a small quantity is sufficient to control the troubles.

It should be remembered that there is absolutely no connection between pernicious anaemia and iron-deficiency anaemia. The treatment of one cannot influence the other. However, there are times they may run simultaneously and both may need separate treatments with their respective remedies.

Haemolytic and Aplastic anaemias are far less common but can prove more serious whenever they strike.

Haemolytic anaemias result from exposure to substances that cause red cells to burst and discharge their content of haemoglobin (haemolysis). When this process is extensive, it may lead to jaundice (haemolytic icterus). This happens as a result of the liberation of blood pigment by the destruction of red blood cells by the spleen which is turned into bile pigment. Haemolytic anaemias are the result of incompatibilities

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of transfused or parental bloods; hypersensitivity to, or poisoning with, chemicals and drugs (phenacetin, butazolidin, arsenicals, tranquillizers, chloromycetin, etc.). Sometimes the colouring matter will be lost by similar causes but without the bursting of the red cells (Haemoglobinemia). The condition often returns to normal once the causative factor is eliminated. In severe cases, the spleen will have to be removed (splenectomy).

Sometimes, however, they may have a racial or hereditary origin. Thalassemia (in which the blood is unable to make normal amount of haemoglobin from birth) is found common among the people in the Mediterranean areas and Far East. And sickle-cell (in which the red cells are sickle-shaped) anaemias are common in Negroes while it is virtually unknown in the Whites. (But the defect has a merit too: they are mostly immune to Malaria).

Aplastic anaemia results from complete or partial breakdown of the factory — the bone-marrow — that manufactures the blood cells. This can result from cancerous growths or hypersensitivity to various drugs, chemicals and radio active substances. Treatment consists of elimination of the causative factor and repeated transfusions. In severe cases the treatment of repeated transfusion and other related remedies will have to be continued, if necessary, for months or even years, in the *hope* that the "factory" may regain its normal power.

In conclusion the following factors can be borne in mind to prevent or minimise the effects of anaemia:

★ *Attempts should be made if necessary, to determine the presence of RH incompatibility before marriage or after conception.*

★ *Consuming iron-rich foods during pregnancy.*

★ *All children of low birth weight should be given iron therapy from the second month.*

★ *Since even a mild infection in infants and children can cause anaemia and retard blood regeneration, iron salts or iron-rich foods should be given during the weeks that follow the infection.*

★ *Anaemia may be only a symptom. Find the root cause for effective treatment.*

★ *Have an "eye" on the blood function while taking or dealing with drugs and chemicals which can cause haemolytic anaemia. Stop dealing with them to eliminate further injury.*

★ *Simple iron salt and B_{12} are often sufficient to overcome difficulties arising from iron deficiency and pernicious anaemias. High sounding, costly proprietary "blood tonics" are but a financial drain.* □□

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MAMALLAPURAM

Monumental Monoliths of Mamalla

V. K. SUBRAMANIAN

...AVELL, noted author of that famous book, **The Ideals of Indian Art**, (published in 1920) ...cerns qualities of deep sere...y and austerity in Indian art ...general and in the sculptural ...ains at Mamallapuram, in ...rticular.

Mamallapuram, currently ...own as Mahabalipuram, is a ...stal town facing the Bay of Bengal, 30 miles south of Madras, the capital of Tamil Nadu.

It was a thriving sea port, during the heyday of Pallava rule and it was from here that Indian emigration to South East Asia took place.

The creator of this port was the renowned Pallava Ruler, Narasimhavarman I, who was known as Mamalla (literally

Mahishasura Mardhini Panel

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Descent of Ganga,—Mahabalipuram.

meaning: Great Fighter). Mamalla ruled from about 630 A.D. to 668 A.D.

We do not know how Mamallapuram looked during the seventh and eighth centuries, but today the sculptural feast that greets the visitor includes eight

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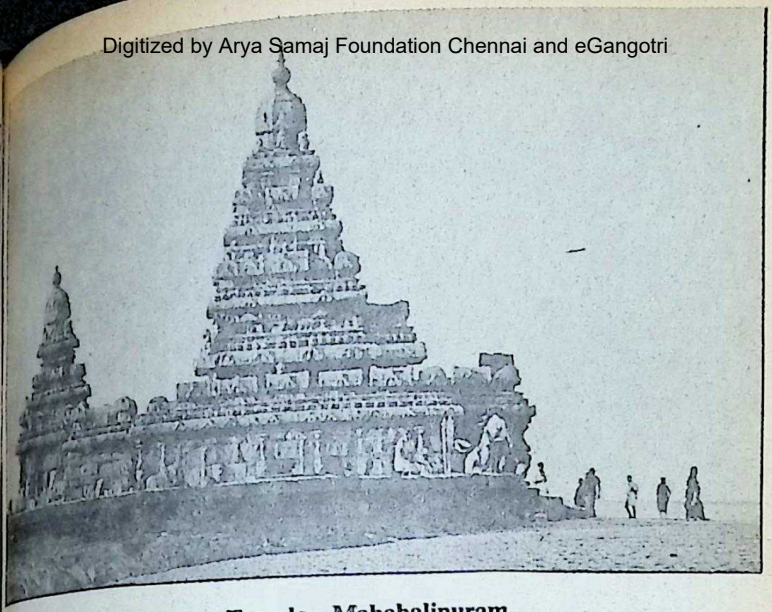

Shore Temple, Mahabalipuram.

nolithic monuments called thas, ten cave halls called ndapas, and a few rock-cut s reliefs, the largest in the rld, a "Shore Temple," the ly survivor of seven such be- ved to have been built on the lty shore, susceptible to sea rosion.

The Pallava style of architecture and sculpture as seen in Mamallapuram is significant in two ways: one, it is a blend of Hindu and Buddhist styles, and two: it is the mother of the sculptural masterpieces in Cambodia and Java.

But what impresses the visitor to Mamallapuram is not the special style developed by the Pallava craftsmen but the tremendous dramatic content imported into the sculpture by the sculptors. The Puranic stories depicted in the various Mandapas and in the bas reliefs, are unparalleled for grandiose design, remarkable attention to detail and perfect finesse in execution.

Monkeys, Sculpture, Mahabalipuram

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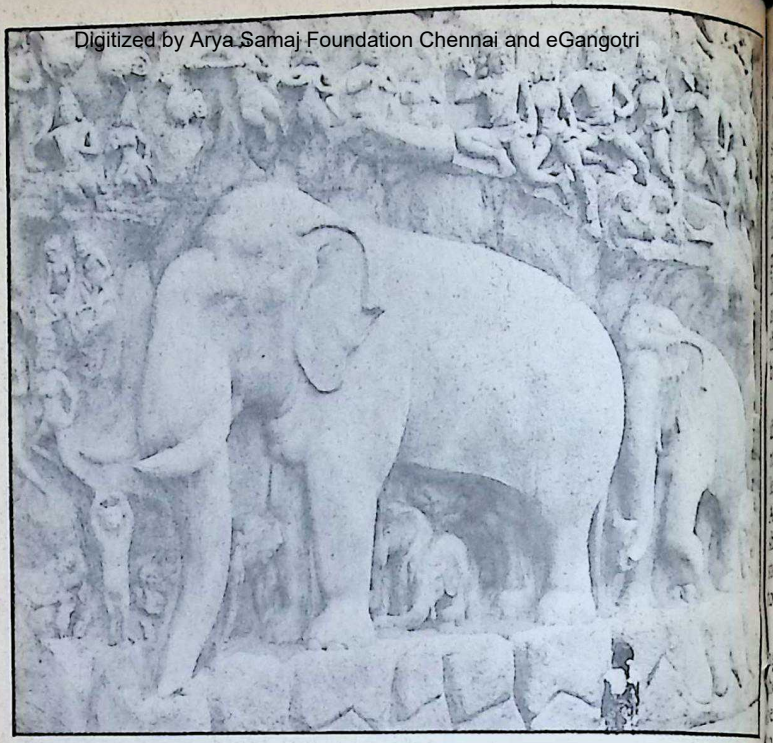

"Elephants", Rock-cut Panel, Mahabalipuram.

The most outstanding dramatic presentation in sculpture is the Mahishasuramardhini panel. The figure of Durga against the buffaloe demon, Mahishasura, is depicted in such a beautiful manner that one feels the entire movement of war, though the figures themselves are not grotesque. As Michael Edwardes observes in his book, **Indian Temples and Palaces,** "the scene, though it tells a story of almost brutal drama, is as gentle and restrained as all Pallava sculpture. Yet there is no loss of vigour, and the figures of the Goddess seated on a lion and the surrounding gods sweep irresistibly forward."

One has seen the depiction of Mahishasura Mardhini in Ellora and Halebid, but the masterpiece in Mamallapuram is unique in its beauty.

The other sculptural panels worth mentioning are the Anantasayana, Vishnu reclining on

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...e serpent; Adivaraha, the incarnation of Vishnu as the boar to rescue mother earth from the ...ging waters; Trivikrama, Vishnu measuring the universe in three steps; Govardhana Krishna, the beloved of the cowherds who protects them from the wrath of Indra by lifting the mountain; and Gajalakshmi, a depiction of the daughter of the ocean being bathed by elephants.

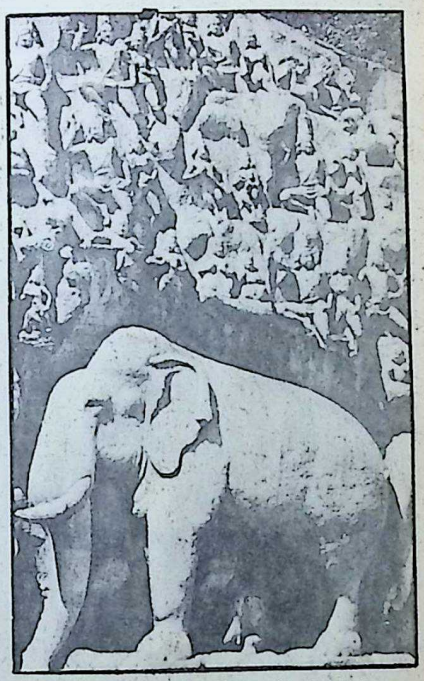
"Descent of the Ganges" is the theme depicted in the giant rock bas relief. Sometimes the legend depicted is mistaken for Arjuna's penance, but the details shown indicate definitely that the story is that of descent of Ganga to earth.

It is a story worth recapitulating. King Sagara, a renowned ruler of the Ikshvaku dynasty, wanted to perform the Asvamedha sacrifice to establish his suzerainty. Accordingly, a horse with auspicious marks was let loose, accompanied by Sagara's sons and a well-equipped army. Indra, afraid of a threat to his own sovereignty, stole the horse and left it in the hermitage of Kapila. Sagara's sons tried to attack Kapila and were reduced to ashes by him. Sagara's grandson, Amsuman, approached Kapila and was told that the dead could be revived by bringing the heavenly Ganga to earth.

Amsuman tried but could not succeed. His son Dilipa also met with no success.

Ultimately Dilipa's son Bhagiratha, after severe penance got the blessing of Brahma that Ganga would descend to the earth, but subject to the condition that the impact of her descent to the earth should be broken lest the earth get washed away.

Bhagiratha prayed to Lord Siva. The Lord, pleased by his penance, received the turbulent Ganga in his matted locks and allowed her to flow gently to the earth over the ashes of Sagara's sons who immediately came back to life.



"Descent of Ganga" Panel, Mahabalipuram.

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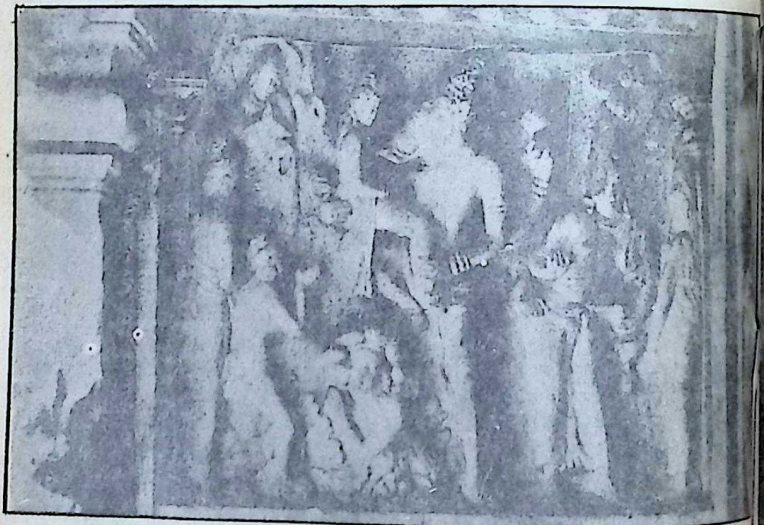
Trivikrama, Varaha Cave, Mahabalipuram.



Varaha, Varaha Cave, Mahabalipuram.

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The representation of the above myth in Mamallapuram is quite different from the one at Elephanta. Here as Michael Edwardes writes: "The episodes converge from left and right on the central cleft in which the river flows to earth. There, a giant serpent floats up the torrent, his face set in rapt devotion as is that of the serpent queen who follows him. There are other deities of the water, and on either side crowd all the living things of the world who have come to watch the saving of their world. Bhagiratha is shown twice doing penance (once before Brahma and again before Siva). The sculptural treatment is calm, there are no mysteries or horrors, no dramatics or violent effects, only serenity and repose. Even the animals seem quiet and lost in bliss."

The Rathas of Mamallapuram, monolithic shrines named in honour of the five Pandava heroes, have maximum Buddhist influence in their architecture. Learned scholars have done painstaking research on their architectural and iconographic survey and written volumes. In fact, there is a single book on the Dharmaraja Ratha alone, (**The Dharmarajaratha and its Sculptures** by K. R. Srinivasan, Publishers: Abhinav Publication, New Delhi.)

Vishnu In Anantasayana—Mahabalipuram.

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The shore temple which stands aloof and alone is a structural innovation of the early eighth century A.D. The rows of Nandi, the bull around the temple, add a peculiar charm to the shore temple.

A description of the sculptural marvels of Mamallapuram would be incomplete without a mention of the treatment of animals by the Pallava sculptors.

The elephant is the most prominent among the animals depicted. There is a lifesize elephant separately carved out, apart from the gigantic ones on the rock-cut bas relief.

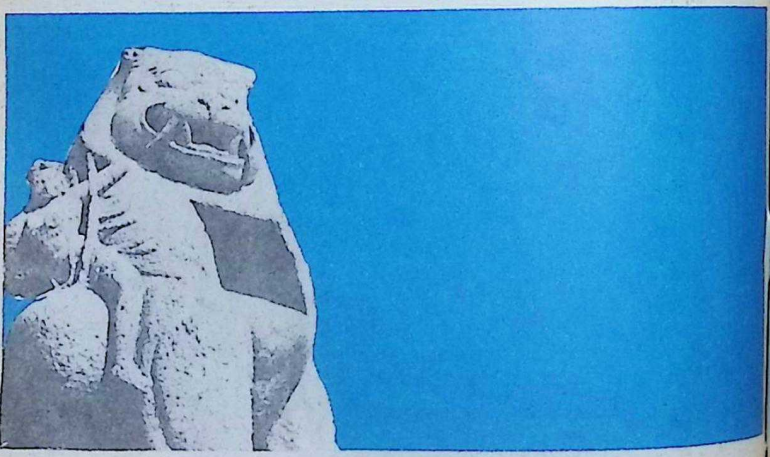
Lions have been shown as also deer, monkeys, cats and serpents.

Will Durant considers the lovely stone deer of Mamallapuram as one of the masterpieces of Indian sculpture.

A friend of mine, a resident of Madras, was once invited by me to accompany me on a visit to Mahabalipuram. He asked cynically: "What is there to see at Mahabalipuram — a few rocks?" His reaction reminded me of the adage: "Nearest to the Church, farthest from God."

The great sculptural masterpieces bequeathed to us by our illustrious ancestors are very much around us, in close proximity. It would be a crime if we ignore them or fail to appreciate their artistic value.

Mamallapuram is one such precious legacy, for which we should bow in reverence to the Pallava rulers who so generously patronised the talented Pallava sculptors and architects and enabled the creations of such mammoth, monolithic marvels, which are the cynosure of our pride and the envy of the world.



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WOLE SOYINKA AND FERDINAND OYONO

A writer whose world view is that of the eagle and the earth-worm. That is Wole Soyinka of Nigeria, individualistic, brilliant and whimsical.

The other writer figuring in this article, Ferdinand Oyono of the Cameroon Republic, hits directly with no holds barred.

V. SIVARAMAKRISHNAN

WOLE SOYINKA of Nigeria is nothing if not versatile. Playwright and actor, poet and novelist, Soyinka is also a political activist who has suffered imprisonment for his sturdy independence.

He is basically an existentialist who is not without a deep knowledge and appreciation of Yoruba (Nigerian-ethnic) culture. He is not a surface skimmer but a diver into the deeps, of the individual psyche and the social mores. His quivering intellectual antennae are highly sensitive to the stink of corruption in the wells of power. He holds up to ridicule social snobbery, political hypocrisy and pinchbeck Caesarism. Soyinka exemplifies Sartre's conception of the writer: "A free man addressing free men who has only one subject — freedom."

Soyinka is so individualistic that his writings are both brilliant and whimsical. His world-view is both of the eagle and of the earth-worm. He can not only ascend Mount Olympus and rub-shoulders with the gods but go down the drains and look for the vermin. Soyinka's is a queer mental make-up.

To illustrate: Writing on the nature of tragedy, Soyinka says:

"The first actor was, therefore, Ogun, first suffering deity, first darer and conqueror of transition. (The 'transition' referred to is the change from God to

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man and man to God. 'The gods, says Soyinka, are filled with the 'anguish of severance' from man.) And the first art was the tragic art ..... In tragic consciousness the votary's psyche reaches out beyond the realm of nothingness, potentially destructive of human awareness, into areas of terror and blind energies because it was the gods, the eternal presences, who first became aware of their own incompletion. Anguish is therefore primal transmission of the God's despair, vast, numinous, always incomprehensible. In vain we seek to recapture it in words, there is only the certainty of the existence of this abyss — the tragic victim plunges into it in spite of ritualistic earthing and is redeemed only by action. Without acting, and yet in spite of it, he is forever lost in the maul of tragic tyranny.

"And acting is therefore a contradiction of the tragic spirit, yet it is also its natural complement. To act, the Promethean instinct of rebellion, channel anguish into creative purpose which releases man from a totally destructive despair, releasing from within him the most energetic, deeply combative inventions which, without usurping the territory of the infernal gulf, bridge them with visionary hopes .... At the charged climatic moments of the tragic rites we understand how music came to *contain*, the sole art which does contain, tragic reality."

(From an essay entitled *The Fourth stage*).

On what Soyinka calls euphemistically the philosophy of voidancy:

"Of — isms I dirge this day, from homoeopathic Marxism to existentialism. If I am personal, it is because in giving the history of myself, I do neither more nor less than uncover the mystery of my philosophical development, for this is one Ritualism for which I am indebted to no predecessor but the entire world of humanity, this is one vision for which I acknowledge no cause but the immutable laws of Nature. If I am personal, it is because this must rank as the most inward philosophy in human existence. Functional, spiritual, creative or ritualistic, voidancy remains the one true philosophy of the Egoist. For definition, ladies and gentlemen, let this suffice. Voidancy is not a movement of protest, but it protests; it is non-revolutionary, but it revolts. Voidancy, shall we say, is the unknown quantity. Voidancy is the last uncharted mine of creative energies; in its paradox lies the kernel of creative liturgy — in release is birth. I am no Messiah, and yet I cannot help but feel that I was born to fulfill this role, for in the congenital

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...ure of my ailment lay the ...st intimations of my martyr-...m and inevitable apotheosis. ...was born, with an emotional ...mach. If I was angry, my ...mach revolted; if I was ...ngry, it rioted; if I was re-...ked, it reacted; and when I ...s frustrated, it was routed. ...ran with anxiety, clammed ...th tension, it was suspicious ...examination, and unpredic-...ble in love.'"

(From the novel *The Inter-...ters*).

The two passages quoted ...o illustrate Soyinka's use of ...rds and imagery 'fearlessly ...d in all their richness.'

Wole Soyinka was born in ...34 at Abeokuta, the capital ...f Ogun State, north of Lagos. (Ogun is not only the name of ...State but also of a river that ...ows through it and of the ...oruba God of iron, war and ...raftsmanship) After his pri-...ary education at Abeokuta, ...e birthplace of another distin-...ished writer, Amos Tutuola, ...d his secondary education at ...adan, Soyinka entered the ...niversity College of Ibadan — ...e nursery of many creative ...lents — at 18.

After two years at the college, Soyinka joined the School of English at Leeds University where he took an honours degree in English in 1957. It was here that he came under the influence of Wilson Knight, the well-known Shakespearean actor and producer for over 25 years. "Knight's insistence in his criticism upon penetrating always to the structure of symbolism underlying dramatic ritual, whether in Shakespeare or in Ibsen, can safely be named as one of the strongest influences bearing upon Soyinka during these important years at Leeds, years during which his own swiftness and originality of mind seem to have impressed several of his teachers" (Gerald Moore).

From Leeds, Soyinka moved to London in 1957 and produced his first two plays, *The Swamp Dwellers* and *The Lion and the Jewel.* In 1958 he started working for the Royal Court Theatre as a script reader. He was thrown in the company of the writers, for the Theatre of the Absurd — John Osborne, Arnold Wesker, John Arden, Ann Jellicoe and Samuel Beckett. (Much of the complexity and looseness of Soyinka's writing is traceable to the influence of these dramatists).

A Rockefeller Foundation research fellowship in African traditional drama brought him back to Nigeria in 1960. On the occasion of the Nigerian Independence celebrations on October 1, 1960, Soyinka produced *A Dance of the Forests*

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by his own acting company. *The 1960 Masks, The Strong Breed, The Road,* and *Kongi's Harvest,* all followed (Soyinka's plays are in verse and prose. They are highly symbolic and require separate treatment). Soyinka's only novel *The Interpreters* was published in 1965.

After a very successful staging of *Kongi's Harvest* and *The Road* in Lagos and London and the presentation of his poem *Idnare,* Soyinka found himself in police custody for 'indulging in a little political swashbuckling' — he managed to smuggle in a tape into the Ibadan Radio Station and announce the victory in the elections of an 'Action Group' instead of the true victor. During the two-and-a-half years of the protracted civil war in Nigeria following the proclamation of the independent Republic of Biafra, Soyinka was in jail — from August 1967 to October 1969 — and a 'silence fell over all his ceaseless and varied activity.' There has been no major publication of Soyinka's works in recent years.

The Interpreters, Soyinka's only novel, is not the run-of-the-mill type. A lay or casual reader may well get lost in its mazes and will require someone to extricate him. Gerald Moore of the University of Sussex, who has produced the first monograph on Soyinka in the Modern African Writers series of Evans, London, may be some help. But the principal focus of Moore is on Soyinka the playwright and he devotes only a few pages to the novel.

He describes the novel as 'rich and fascinating work,' symbolic and mystical' and points out that Soyinka 'breaks drastically with unilinear plots and lone heroes.' And herein lies the complexity of the novel which uses a combination of the stream-of-consciousness technique and the flash-back style of the films. Moore admits that in the first 50 pages or so the reader's mind 'is congested with partial hints and obscure clues as to what is going forward and has almost nothing tangible to work upon, either in the form of a discernible plot situated in time or in that of identifiable central characters.'

The story, if it can be so called, revolves round six persons — an artist, an engineer, a civil servant, a lawyer, a teacher and a journalist — all in search of their real nature or self-identity. Into the company of these intelligent but wayward young men are thrown four women — self-willed, stubborn and uninhibited.

The novel opens with all the heroes (and one heroine) enjoying a drinking spree in a club, somewhat spoiled by a heavy downpour. There is the

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flash-back into the life of them, Egbo, the civil ser- He was to have become local tribal chief in succes- to his father (who was ced) but he rejected the dom because the current ged away his boat in an osite direction from his vil- and he found 'little to ce between the mudskippers this creek and the raucous ds of our sewage-ridden ts.'

There is then the second flash- k into the life of Sekoni, the neer. Sekoni, after his rn from his studies abroad, s posted as an engineer at the dquarters in air-conditioned mfort. But he despised all e paper-work and told the ss, "I realise, Mr. Chairman, t I cannot continue signing uchers and letters and bicycle lowances."

The boss was shocked — here s a man who wanted to work! - and transferred him to a ce where he could work with s hands until his back blister- d. Sekoni went to Ijioha ere he built a small experi- ental power station. A con- ctor — a company formed in e name of the two-month-old ece of the boss — was assign- d Project Ijioha. But at the st moment a hireling expatriate ebligingly declared the project dangerous and the parliament resounded to the 'escapade of a mad engineer.' The contractor (the boss) got his compensation gratified that the 'write-offs pay better than fulfilled contracts.' And Sekoni found himself in a mental hospital!

Sagoe the journalist is carried in a drunken state from the club to the house of Dehinwa, his fiancee. While lying in bed in a half-conscious state, Sagoe recalls the interview he had with the selection Board for his appointment on the *Independent Viewpoint*.. And the figure of Sir Derin Derinola, the chairman and a former judge who courted the politicians in power assiduously and degraded himself, floats before him. The interview had a comic aspect and an unexpected outcome.

To a question from a member (the Managing Director) why he wanted the job Sagoe replies:

'I don't know.'

And now Sir Derin spoke: 'Young man, I hope you do not think you are here to waste our time.'

'No Sir.'

'You are, I presume, an educated person?' (This to one who had returned form many years of study abroad).

'I hope so, Sir.'

'I am sure you are an intelligent person?' Sagoe is silent.

'No need to be modest. I am

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sure you consider yourself an intelligent man.'

'That depends in whose company I am, sir?

..... 'Now, tell me honestly, as an intelligent man, if you were sitting here and I was sitting where you are now, what would you think if, on being asked why I want a job I say, I do not know?

'I would think, possibly, that you were beginning to feel you had made a mistake?

(The Managing Director interposing).

'Do you think we have come here to tolerate your cocky impudence? You small boy, you come here begging for job' ...

'I have not come to beg!'

'Don't talk when I am talking, otherwise get out .....'

'If you will excuse me,' and Sagoe rose to go.

'Please go from our sight .... These small fry, they all think they are popularly in demand, just because they have a degree .....'

And Sir Derin interrupted him gravely. 'A degree does not make a graduate.'

(And now the politician chief Winsala interrupts).

'A-ah, you are no judge of character, Mr. Chairman.' (This to an ex-judge!).

The upshot of the interview was that, not that Sagoe was rejected, but selected to the post — of course, not before the chief Winsala had helped himself to schnapps (a strong drink) at Sagoe's expense.

(Ensconced in office Sagoe started giving lessons to the attendant Mathias in the philosophy of Voidancy or more crudely 'of shit.' He also realised that *Independent Viewpoint* was anything but independent and had no viewpoint of its own except that of the Establishment. The first story of his to be rejected was the case of Sekoni's power station).

Straight from his bed Sagoe goes to attend the burial of Sir Derin reported dead. Of Sir Derin, who was corrupt, the funeral orator waxed eloquent: '.... his life our inspiration, his idealism our hopes, the survival of his spirit in our midst the hope for a future Nigeria, for moral irredentism and national rejuvenescence ..."

The scene now shifts to a crowd pursuing a boy suspected to be a pickpocket. Soyinka uses this incident to have a dig at corruption in high places.

"Sagoe leapt off the bus and joined the throng — Run, Barabbas, run, all underdog sympathetic. Run, you little thief or the bigger thieves will pass a law against your existence as a menace to society. Sagoe followed them ..... run, Barabbas from the same crowd which

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...row and cheer ...reform tomorrow. Today, Monica ...larger thief returning ...twentieth Economic Mission ...pluck his train from the ... dog-wise, in their teeth."

The boy is rescued from the ...ved by an albino, named ...rus, 'not Christ, son of ...d' who befriends Sagoe and ...ces him to a service in the ...urch he has founded — a ...urch in which all the apostles ... criminals!

Interesting episodes follow: ...e those of Ayo Faseyi the ...b who is ever in dread of ... don't-care-a-damn attitude ...his 'foreign' wife, Monica; ...bo's mystical experience ...der a bridge; and a Profes...'s party where plastic apples ...duty for natural apples.

Part Two of the novel begins ...h the death of Sekoni the ...neer in an accident. The ...no turns up again with the ...y of his death and resurrec...n. After the special service ...the church of Lazarus attend...by the eccentric group, the ...thief, who was rescued from ...e crowd, is made an apostle ...d is christened Noah:

The 'story' then moves swift...bringing in a German-Ame...an pederast who causes the ...ath of Noah. Faseyi, unable ...o reconcile his concern for ...iquette with the devil-may-...re attitude of Monica, is on ...e point of divorcing her. Kola, the artist, is busy with his Pantheon Canvas feverishly trying to bring all the members of the group — each identified with one God — in the scheme of his canvas; Egbo stealthily sees the unfinished painting and recoils from it.

"Egbo took his eyes away from what he really wanted to see, his own presence in the overpowering canvas. The unfinished part was an arched figure rising not from a dry grave, but from a primordial chaos of gaseous whorls and flood waters. He is wreathed in nothing but light, a pure rainbow transeucence. It was Lazarus, Kola's new dimension to the covenant."

The climax (?) is reached with an exhibition of Sekoni's carvings and a singing session by Joe Golder. The Patheon canvas is also on display.

"Joe Golder bared his soul, mangled, spun in murky fountains of grief which cradled him, the long-lost child, but would not fling him clear .....
a long way from ho-o-me,
a long wa-ay from home.

And he knew it was not a mere question of geography, Kola, a hard band around his leg, as he looked down and saw Monica's arm trembling in its harsh grip. Kola held her hand, admitting, it is a night of severance, every man going his way.

The severance actually comes when Egbo's affair with a girl

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student of Bandele (the teacher) coming to light and the college community is scandalised about it. The professor, Oguazor, (who had a daughter by his housemaid at 'home' in England) is affected the most. He shouts: "The college cannot afford to have its name dragged down by the moral turpitude of irresponsible young men. The younger generation is too morally corrupt."

How do the interpreters interpret life? Sagoe does it in terms of his philosophy of Voidancy. Sekoni did it while alive in terms of his devotion to work. Egbo was half mystic and half hedonist. And Kola: As he looked at Bandele, he thought: "If only we were, if only we were and we felt nothing of the enslaving cords, to drop from impersonal holes in the void and owe neither dead nor living nothing of ourselves, and we should grow towards this, neither acknowledging nor weakening our will by understanding, so that when the present breaks over our heads we quickly find a new law for living. Like Egbo always and now, Bandele." That sums up (if one can interpret it that way) Soyinka's existentialist view of life.

II

While Soyinka is complex and subtle and rarely attacks the colonials or missionaries openly, Ferdinand Oyono of the Ca... Republic hits directly, ... no holds barred.

Born in 1929, Oyono stud... in the Cameroons and Pa... Entering diplomatic service ... represented his country as a P... manent Delegate at the Un... Nations and also served as A... bassador at the various capit... of Europe.

Ferdinand Oyono has th... novels to his credit origina... published in French in the w... ties. Two of them are availab... in English translation in t... African Writers Series. T... *Houseboy* and *The Old Man a... the Medal* orchestrate more ... less the same theme viz. the ... called 'superiority' and the 'ci... lising mission' of the colonialis... and the missionaries are lik... sounding brass and crashin... cymbals. For a diplomat Oyon... is surprisingly unrestrained, blu... and forthright.

The story of *The Houseb...* opens with the villagers of ... Spanish Guinean village rushi... to the dying Toundi Josep... who has escaped from poli... custody. The dead man leav... a packet containing two wor... exercise books, a toothbrush, ... stab of pencil and a large nati... comb made of ivory. The exe... cise books contain the diary ... the deceased since the time h... runs away from home from ... whip-lashing father to the ti... he escapes from police custo...

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a brutal assault for

the day before Toundi is
initiated' (a tribal rite on
ing puberty) the boy gets
ere beating from his father
going after the sugar lumps
by Father Gilbert of the
Peter's Catholic Mission at
gan. 'You, Toundi .....
greediness will be the ruin
Anyone would think you
have enough to eat at
So on the day before
initiation you have to cross
stream to go begging lumps
sugar from some white man-
an who is a complete stran-
to you.' The boy seeks the
ity of the church and the
ection of Father Gilbert who
rs him 'what is left of his
.' Father Gilbert treats the
like a pet animal (fondling
teasing by turns) and teaches
to read and write. But as
k would have it, Fr. Gilbert
in a motor-cycle accident
the boy is left to the mercy
is assistant, the irascible and
tic Fr. Vandermayor.

Fr. Vandermayor passes on
ndi to the Commandant De-
who is in search of a house-
And Toundi feels proud
'the dog of a King is the
of dogs.'

The Commandant is kind and
l by turns but an understand-
relationship builds up bet-
en the master and the servant.
e relationship gets strained
after the arrival of the Monsieur's beautiful wife. Toundi becomes not only the unhappy witness to the illicit intimacy between Madame Decazy and the prison director M. Moreau (a beast of a man) but their helpless go-between. The clandestine love affair becomes the talk of the town of Dangan which reaches the ears of the Commandant while on tour. He cuts short his tour and springs a surprise visit on his wife who is full of anticipations of the nocturnal dalliance. As if in confirmation of his suspicion, the Commandant gets hold of the tell-tale cigarette lighter belonging to Moreau.

Toundi dislikes the whole affair, remaining steadfast in his loyalty to his master. But he is suspected of spreading the spicy scandal and becomes the sacrificial goat when the husband and wife patch up their quarrel. He is taken to the police station on a trumped-up charge, belaboured and left almost dying. He escapes further torture by running away from the hospital where he is earlier taken in an unconscious state.

This is but the skeleton of the story which Oyono clothes with the flesh of his rapier wit and Rabelaisian humour. Page after page of Toundi's diary takes the reader on billows of sheer delight provided, of course, he puts up with a little tripe. □□□

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INDIA QUIZ-7

A. V. Ashok

Answers: Of Kings And Kingdoms

Asoka (r. B.C. 273-232).

Samudra Gupta (r. A.D. 335-375).

In A.D. 643 Harsha held an assembly at Kanauj to honour the Chinese Buddhist pilgrim Hiuen Tsang and conducted the **mahamokshaparishad** at Prayag at which he distributed charities most generously.

Mamallapuram is named after its founder the Pallava King Narasimhavarman I (r. A.D. 625-645) one of whose titles was "mahamalla" (Great Wrestler or Great Warrior).

(i) Pallavas (A.D. third century to the late ninth century).

(ii) Chalukyas (middle of the Sixth Century A.D. to A.D. 753).

(iii) Rashtrakutas (A.D. 753 to A.D. 973).

(iv) Cholas (late ninth century A.D. to thirteenth century).

(v) Chalukyas of Kalyani (A.D. 973 to the closing years of the Twelfth Century).

Hoysala, Kakatiya and Yadava.

King Amoghavarsha.

Chand Bibi was the daughter of Hussain Nizam Shah of Ahmadnagar and the wife of Ali Adil Shah of Bijapur.

9. The **Ibadat-Khana** (House of Worship) at Fatehpur Sikri was constructed and used by Akbar (r. 1556-1605) as a venue for philosophical and religious discussions and debates which at once whetted and quenched his thirst for Truth and opened avenues for the gropings of his enquiring soul. The **Ibatat-Khana** is a moving symbol of the transtemporal aspirations of a great Emperor of India.

10. **Subahs, Sarkars** and **Parganas.**

11. Bahadur Shah (r. 1707-12), Jahandar Shah (r. 1712-13), Farrukhsiyar (r. 1713-19), Rafi-ud-Darajat and Rafi-ud-Daulat (1719), Mohammad Shah (r 1719-48), Ahmed Shah (r. 1748-54), Alamgir II (r. 1754-59), Shah Alam II (r. 1759-1806).

12. This is a merchant's metaphorical message to the Maratha Peshwa Balaji Rao II (r. 1740-61) about the loss, rout and carnage suffered by the Maratha forces in the Battle of Panipet (14 January 1761). The "Two Pearls" allude to Viswas Rao, the son of the Peshwa, and Sadashiv Rao who was in charge of the military operations.

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Swami Satyananda Saraswati

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From the slight expression of displeasure, which is merely indicated by the face, to the extreme variety which produces apoplexy, ange comes in many guises.

Anger is one of the gateways to hell, and those not keen on taking a passport to hell would do well to know the nature of anger.

The present article is a condensation from the centenary edition of Shri B. P. Wadia's (1881-1958) 156-page book, "Living the Life," published by the Indian Institute of World Culture, 6, Shri B. P. Wadia Road, Bangalore 560 004.

ANGER

ITS MANY GUISES

B. P. WADIA

HE Vishnu **Purana** is said to be "equal in sanctity to the das." In response to his il, Maitreya Parasara tells tale of all evolution.

Parasara is the son of Saktri Sakti, and the grandson of holy sage Vasishtha. In the i Parva of the **Mahabharata** story of Parasara's birth is en.

King Kalmashapara who once ppened to meet Sakti in a nar- path in a thicket, desired to stand out of his way. The refused, on which the king t him with his whip; Sakti sed him to become a **Rak-** sa, a man-eating evil spirit.

The King - turned - **Rakshasa** killed and devoured not only Sakti but his brothers also. But at the time of his death, Sakti's wife was an expectant mother. Parasara was her son and was brought up by his grandfather Vasishtha.

When the son came to know how his father and uncles had come to die, he instituted a sacrifice for the destruction of all Rakshasas. Thereupon the great sage Vasishtha spoke to his grandson:

Enough, my boy. Let thy wrath be appeased. The Rakshasas are not culpable; thy father's death was the work of Karma.

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Anger is the passion of fools; it becometh not a wise man. By whom, it may be asked, is anyone killed? Every man reaps the consequences of his own acts. Anger, my son, is the destruction of all that man obtains by arduous exertions, of fame and of devout austerities, and prevents the attainment of heaven or of emancipation. The chief sages always shun wrath. Be not thou, my child, subject to its influence. Let no more of these unoffending spirits of darkness be consumed. Mercy is the might of the righteous.

Self-evident is the truth of these noble words of the holy sage. The **Purana** records the gift bestowed by the high gods on Parasara because of his non-violent act: "You have exercised clemency; therefore, you shall become learned in every science."

2

Anger is named as one of the three gates of hell. (**Gita,** XVI. 21). An angry man lives in hell or kama-loka in waking life. A mad man does not recognize his lunacy, nor does an angry man remember the saying of Horace: "Anger is momentary madness, so control your passion or it will control you."

There are men who suffer from irritation born of impatience or discontent, and these soon gain strength and turn into wrath. The ultimate effect is that such a person becomes of those who, in the words Shakespeare, "carries anger the flint bears fire."

Then there are those who f indignation — and some sa their consciences by naming "righteous indignation" — b refrain from expressing it words. The Christian scripture have a telling proverb: "Can man take fire in his bosom, a his clothes not be burned."

The world is full of the for of violence, and anger is a pr nounced and formidable expre sion of it. There is anger ho expressed by words and with fi and kicks. There is cold ange like hard ice, which burns. Fro its expression in slight disple sure which is merely shown b the face, to the extreme varie which produces apoplexy, th human kingdom suffers fro anger.

For all such Gandhiji's pr cept and example are excelle He says:

It is not that I do not g angry. I do not give vent anger. I cultivate the quality patience as angerlessness, a generally speaking, I succeed How I find it possible to contr it would be a useless questio for it is a habit that everyo must cultivate and must succe in forming by constant practic

If wrath is bad for the or nary mortal, it is one of t greatest of hindrances for h

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attempts to live the higher

In that strange story **Vathek**, the highly eccentric William ckford, occurs a statement out the sin of anger. **Vathek** an Oriental story of a mega-maniac, an Arabian Caliph, o sells himself to Eblis, Satan. From crime to worse crime he oves; the tragic end of his ming heart we will not speak out. But at the very begin- of the story occurs this:

When he was angry, one of s eyes became so terrible that person would bear to behold and the wretch upon whom was fixed instantly fell back- rd, and sometimes expired. For fear, however, of depopulating his dominions, and making his palace desolate, he but rarely gave way to his anger.

The **Old Testament** wisdom should be remembered: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

Better that we close this outline study of anger with a reference to the patient, spiritual eyes which bring peace and enlightenment. Says the pupil to his Guru:

Master, obeisance to thee. Save me sunk in the sea of life, bending on me thy steadfast glance, which rains down righteousness and compassion. □□□

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MANY are the landmarks in the musical career of Smt. M. S. Subbulaxmi who attained worldwide fame with her participation in the Edinburgh festival and her performance in the U.N. General Assembly. A Magsaysay Award winner, it was she who took Carnatic music for the first time to the world famous Carnegie Hall in the U.S.A. Another feather was added to the crown of the "Queen of Music" (as Nehru described her), when the Viswa Bharati University conferred on her the title of "Desikottama" (D. Litt Honoris Causa) on December 24, 1981.

Dr. Umashankar Joshi, the Acharya, conferred on her the title of "Desikottama" at the Convocation held in Calcutta.

On this memorable occasion Smt. Subbulaxmi delivered a speech to convey her gratitude to the Viswa Bharati University. Her speech which revealed her innate modesty and humility is reproduced below.

"I AM deeply moved and feel all the smaller to receive this doctorate of high distinction from this most respected cultural academy of our motherland, the Visva Bharati. I tender my profound gratitude to you for the gesture.

When one after another honours come to my humble self, it only helps intensify my surrender at the feet of the Motivator pulling the strings of this puppetry of Grace. I can do no better than recall the sublime words of Gurudev:

"This little flute of a reed
thou hast carried over hills and dales,

Smt. M. S. Subbulaxmi receiving the Desikottama award from Dr. Uma-Shankar Joshi of the Visva Bharati University on December 24, 1981.

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and hast breathed through it melodies eternally new' '

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Not only melodies of music, but melodies of service to humanity dies of service to humanity He has enabled me to render to some extent.

He alone is the DESIKOTTAMA, the Teacher Supreme, as Dakshinamurti, as the Gitacharya, as the Mother Divine manifesting Her Grace through all the Masters:

देशिक रूपेण दर्शिलाम्युदया To that

galaxy belongs the Life Force behind this Visva Bharati, appropriately and affectionately called "Gurudev".

To me personally, the Guru-manifestation has been in many forms. In music, my mother Shanmukhavadivu amma was my first Guru. Then I learnt from other Gurus also and I continue to imbibe musical values from many vidvans.

In personal life my husband Shri T. Sadasivam is my Guru—Guru of a unique kind, combining in himself the attributes of mother, father, friend and guide. In fact he is my all, and I owe my all to him.

In the Life Beyond, my Guru is the Sage of Kanchi, Poojya Sri Jagadguru Sankaracharya of Kamakothi Peetham, who is now moving on His feet in His 88th year, showering the Light of Knowledge even on those, who admitting their ignorance seek refuge in him:

विदिता न मया विशदैक कला
न च किञ्चन काञ्च नमस्ति गुरो ।
द्रुतमेव विधेहि कृपां सहजां
भव शंकर देशिक मे शरणम् ।।

I place this doctorate at the feet of all those Desikottamas and take it back as their PRASAD. May they, and you all, bless me to become at least a Sishyottama, a life-long Vidyarthi, filling up some potfuls from the ocean of Naada Vidya watering some patches in this

I feel indebted to the Visva Bharati for two reasons. One, for turning my mind once again towards rededication to all my Desikas. Two, for the joy of being here in the Sanctum of Serenity: Shantiniketan.

In a way I can claim a special kinship of GURU PARAMPARA with the Shantiniketan. If my husband is my Guru, he in turn moulded himself in the cast of his Guru, Poojya Rajaji. Rajaji's sworn Guru was Bapu. And Bapu himself called the architect of the Santiniketan as Gurudev.

Before I conclude, let me pay my homage to the two Desikottamas who made a deep dent in my life Shri Jawaharlal Nehru and Srimati Sarojini Devi, both of whom poured their parental love and affection on me and my home over a period of years.

Once again I convey to you all my sincere gratitude, and invoke the blessings of the One Desikottama on us all, in the cadence of the Gitanjali. "Let all my songs gather together their diverse strains into single current and flow to a sea of silence in one salutation to these".

TAMIL SANGAM TEXT NALADIYAR RELEASED

Sringeri Saradha Peetham Sankaracharya Sri Bharathi Teertha Swamigal released the Tamil Sangam Text **Naladiyar** in Sanskrit with Tamil and English meanings by Shri S. N. Sriramadesikan and presented the first copy to Shri A. V. Subramania Iyer, Additional General Manager, Southern Railway at a meeting held under the auspices of the South Indian Sanskrit Association in the Sringeri Pravachana Mandiram at Madras on January 16.

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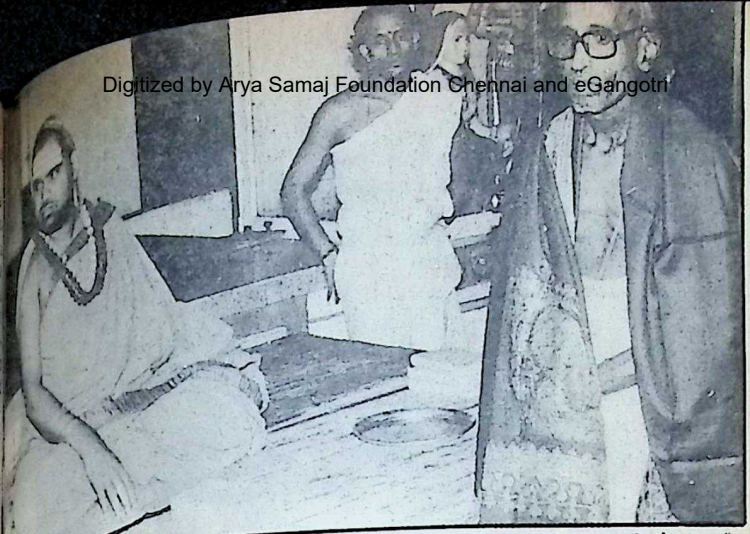

H.H. Sri Bharathi Teertha Swamigal releasing the Sanskrit translation of "Naladiyar" and putting a shawl on Shri S. N. Sriramadesikan.

While congratulating Shri S. N. Sriramadesikan on his good work the Swamigal tried to impress on the people the greatness of Sanskrit by pointing out that there was no enmity between Sanskrit and any other language. The view that it was the language of the Brahmins was a misguided one and quite baseless. He recalled that Buddha's books, the books on Nastikam and the Rig Veda, perhaps the oldest book in the world, are in Sanskrit.

Vidyashinava Vidya Swamigal also spoke on the occasion.

Shri S. N. Sriramadesikan was presented with a Ponnadai (shawl) by Bharathi Teertha Swamigal. The book was dedicated to Vaithi Subramania Iyer by the author. Shri K. Srinivasachari read the welcome address to the Swamiji and Shri K. Chandrasekharan proposed a vote of thanks.

TUNE FOR A SONG?

Shri Shashikant Murdeshwar, a Maharashtrian youth, born and brought up at Borivli, has won the scholarship of that suburb's Asthika Samaj branch. The South Indian organisation's chief, Balu Bhagavatar, recommended Shashikant after listening to the youngster singing bhajans.

Shashikant will now receive training in classical Carnatic music free of cost. The selection was made when Shashikant was participating in the Ayyappa Seva Samiti's programme of bhajans and devotional songs. With no scientific study of music so far, Shashikant has been singing at gatherings of South Indians and Maharashtrians.

"I sing devotional songs in Hindi, Marathi, Tamil, Malayalam and Kannada," he told a colleague. Shashikant has even composed his own bhajans by improvising lyrics of slokas and setting them to new tunes. He has composed half a dozen devotional songs "without much knowledge of ragas." He feels that a scientific study of music will enable him to compose music better.

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Meanwhile, Shashikant's creativity has manifested itself in several other ways. Recently, he made a lyrical composition of an application for a job—that of a copywriter. Unfortunately, he has not received a response, perhaps because, even for a creative post, applications must conform to set patterns. **(Times of India)**

Smt. Chitra Sundaram gave a Bharat Natyam recital on January 19 at the Cochin Kendra of Bhavan.

DRAMA COMPETITION AND THEATRE SEMINAR

THE Allahabad Natya Sangh will be conducting its 15th All India Short Play Competition and Theatre Seminar at the Mehta Rang Manch Prayag Sangit Samithi, Allahabad from February 23 to March 6. Nearly 1500 dramatists belonging to 60 dramatic troupes of different States of India will be participating in the contest. As usual artists and delegates from all over the country will be staying in the 'Theatre Village' where the Theatre Seminar will be held daily from 2 p.m. to 4 p.m.

A special feature of the venture is the midnight Camp Fire where artists from all over the country will be seen singing and dancing joining hands with each other.

SIVA PRASADAM

SRI KRAALAYA, the Spiri... Centre founded by Acharya Bhar... in 1959 has been performing ... vibhuti Maha Abhishekam" to L... Siva on Maha Sivaratri for 22 ye...

Srivibhuti Maha Prasadam will ... sent, free of cost, to all devo... who send self-addressed 50-p... stamped envelopes to Srichakraal... Post Bag No. 33, Secunderab... 500 003.

SUDHARSANA MAHAYAJNA MAHOTSAV

A Sudharsana Mahayajna for ... welfare of the people of Maharash... will be held on March 7 at Sanl... Mutt, Matunga, Bombay under ... sponsorship of Dindigul Sri Ram... krishna Maharishi who feels th... natural calamities can be warded ... by sincere prayers to the Almigh...

Shri "Cho" Ramaswami recently delivered a lecture at the Cochin Kendra of the Bhavan. He is flanked by Shri K. C. Menon (left) Member, Kendra Committee and Shri A. P. Vasudevan, Kendra Registrar.

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BOOK REVIEW

SCOPE OF HAPPINESS: By ...alaxmi Pandit. Published by ... Paperbacks, pp. 310. Price ... 20/-.

...book is "a Personal Memoir" ... Vijayalaxmi Pandit, "the ... wife of great ... sister and ... In a way her inspiring career ... the re-emergence after ages of ... Indian women as free citizens ... own right, since India's in-...dence.

...portrayal given by her of the ...ated circumstances, to which ... she was suddenly reduced upon ...demise of her husband, is a sad ...mentary on the poignancy of the ... of widows of Hindu Copar-... who died intestate without ... progeny under the then prevail-Hindu Law prior to the recent ...ary changes in the Hindu Law ...ccession in India.

...is a charming autobiography of ...who in her early days was torn ...wo between her duty to her ...ren and the inner call of ser-...the country which then entailed ...months of imprisonment. It ...personal account of one who ...ved most of her life in the sun-... and enjoying it, written with ...ful restraint in a lucid and live-...yle. It gives an insight into a ...rkable woman, who has held ...ent positions in our national ...and important diplomatic assign-...s abroad—a pacifist cherishing ...values in life.

...evokes nostalgic memories of a ...entous epoch in our country's ...y, which her illustrious family ...a considerable share in making.

It is altogether a charming chronicle of a fascinating career, beautifully written, incidentally giving intimate portraits of a galaxy of great men.

The author in the evening of her life, in her well-earned retirement to her retreat at Rajpur, a village near Dehra Dun, can now truly say with the poet, that "a little peaceful home bounds all my wants and wishes; add to this my books and friends and this is happiness." One only wishes that the book should have been printed in a larger type even though priced a little more as a consequence.

—**J. T. Desai**

GOD-REALISATION by Bhag Singh Lamba. Published by Sterling Publishers Ltd., New Delhi. Pages 112, Price Rs. 35/-.

THE above book is a sequel to the author's earlier work "Spiritual Science" whose contents have been re-set here in the light of further developments, for the edification of spiritual aspirants. In the words of the author, the central theme of this book is that the universal remedy for all ills is spiritualism.

In pursuance of this theme, the author has sought to administer doses of spiritualism, first by elaborating the God-concept by pointing out His **akhanda mandalakaram**, His wonderment-producing Nirguna-Saguna aspects, His formlessness unconditioned by Kala-Desa, His omnipotence, omnipresence and omniscience and so forth.

The Universe is described as "of" and "in" His mind stuff which forms the substratum for everything material. His mind stuff is present even in the grossest of matter, while evolution from mineral to vegetable to animal and to man is indicated as a progressive increase in the proportion

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of the subtler mind aspect of the Absolute as compared to the grosser material aspect. As life moves through various incarnations, gaining fresh experiences and thereby issuing forth fresh vibrations, evolution rises to more comprehensive realms of spirituality. While this inevitable evolutionary process from man to God is slow, it is accelerated several fold when an individual takes to the path of spirituality. "When the mind is tranquil the spirit begins to work and accelerate evolution. The rapid evolution is conducted by a conscious effort of the mind." The phases of this evolution have been categorised into change from life of sensation to life of thought, consciousness of the purpose of life, recognition that sensual pleasures are transitory, consequent emergence of Viveka and Vairagya, breakdown of even these golden chains (which have replaced the older and grosser chains of materialism), and the final emancipation attained by the grace of God, often appearing in the shape of a guru.

The author has equated consciousness with life, the part turned inward being life and the part turned outward being normally recognised as awareness. Consciousness that is limited in terms of definite time and space is the individual's consciousness while the unconditioned aspect is Universal consciousness. As spirits we are divine. But with covers of varying density limit of the divine measure has been imposed on each atom.

Every individual is a unit of consciousness, its glory veiled in matter. It works in various planes depending upon the various sheaths with which it is associated. Thus, commencing with feelings of pleasure and pain, the unit consciousness finally emerges, in beings on the higher scale of evolution, as 'I' or self-consciou... At this state one identifies oneself the physical body and hence all o... jects on the physical plane appear one as real. With further adva... on the path of spirituality, thro... meditation and other deliberate tra... fer of activities from the physical the mental and subtler fields, m... begins to function more freely in a... astral body rather than in his ph... cal body. In the author's wo... "First, the astral and mental bo... are organised and developed by ... arrangement of their atoms to wo... as transmitters of consciousness ... the physical body. Next these bod... begin to function as independe... vehicles with links well establish... with the physical body, so that co... sciousness can function in each ... these bodies independently by s... ping out of the physical body." ... an extension to this hypothesis, it ... stated that "when man begins to wo... in full consciousness on the 'arup... level or the higher mental plane ... his causal body, he carries th... memory from one birth to the othe... and crosses the gulf of death. Th... perfect man as the Master thus fun... tions on all the five planes with u... broken consciousness."

Going into details, the author h... proceeded to mention the types ... bodies of man from the physical t... the causal, taking into considerati... the koshas of Vedanta and the subt... bodies of Theosophy. So also, th... different worlds like the physical, ... astral and mental, with all the sub... planes of the latter (three rupa type... where vibrations produce picture im... pressions and two arupa ones wh... produce sensations of beauty an... brilliance undescribable by words) a... also touched upon.

After drawing this word picture ... man and the Universe in all th...

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dimensions, the author pro-
to give certain practical hints
God-realisation. Starting with
' and 'Niyama' at the physical
one has to proceed to the puri-
of the mind by constant
brance of God, leading to
ess of the mind. One who
trols the mind has conquered the
d—Man jeete jag jeet. "The key
the bridge between materialism
spiritualism is in the mind"
the ancient sages have indicated
'pranayam' is the key to the con-
of the mind. When one begins
think of oneself as the mind, one
gets the body. But the "most
ential condition to meet God is
get rid of I- egoism." It is here
a guru's helping hand is very
ential. In the ultimate analysis the
uru is God Himself and it is only
account of His grace that man
sses the barrier between the purely
erial and the purely spiritual. As
process involves the abandon-
ent of the ego, it is emphasised that
When 'I' was, God was not; now He
'I' am not."

In this connection, the author has not omitted to touch upon the pro-edural aspects of the whole process, such as, Hatha yoga, Bhakthi yoga, Jnana yoga, Raja yoga, the ascending of Kundalini to Transcendent and pulling down the force into the indi-vidual through the axes of the subtler bodies and through Sahsrara into the physical body."

The life story of the author and his spiritual experiences followed by the part on spiritual healing is indeed an appropriate end to the book, as these practical aspects can be said to follow naturally from the theory expounded earlier.

In keeping with the intention of giving a message before the com-mon man, the language used is sim-ple and the exposition lucid. What the author wants to convey, he does in a forthright manner, clothing his pronouncements in a garb of logic and reason. Coming from a realised soul the pronouncements have also acquired a degree of authenticity and credibility. At the same time he does not make any attempt to preach, persuade or proselytize, nor has he attempted to reduce God-realisation to a technique or a gimmick. He says what he has to say clearly and succinctly and leaves the reader, much as Sri Krishna left Arjuna at the end of the **Gita,** to exercise his own choice. Possibly, this more than anything else has contributed in good measure to the effective conveyance of the message which the author has in mind.

—V. M. Srikumaran Nayar

UPANAYANAM IN SOCIAL PERSPECTIVE By V. Pandian M.A. M.Litt, Giri Trading Agency, No. 10, Kapaleesvaran Sannidhi Street, Mylapore, Madras 600 004, Price Rs. 12/-.

MANY years ago Shri T. R. Venkatrama Sastrigal, a famous lawyer of Madras, appeared in a case in the Pudukkottai court and urged upon persons knowing Sanskrit the duty of learning the Samskara Mantras like Upanayanam and Vivaha and other important ones, of collecting and translating them, and writing about them in a scholarly manner free from prejudices and prepossessions. After that, Advocate K. Balasubramania Aiyar made a collection of the Upanayana Mantras and translated them into Tamil. The present book is a collection of the same with a translation into English. If the book had given the original Mantras in Sanskrit and stopped there, it would have been highly helpful.

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Unfortunately students doing research work have nothing to go upon than the views of outdated Western scholars. One such view is that of an Aryan invasion in which the original inhabitants were worsted and kept under as 'Sudras.' This finds expression in the "conclusion" part of the present book (Pages 97 to 102). Caste is inveighed against in the usual glib manner.

Swami Krishnananda states in his **Philosophy of the Bhagavad Gita:** "The categorisation of social groups into the traditional terms of Brahmana, Kshatriya, Vaisya and Sudra are wrongly called "castes" in a wrongly-intentioned manner. We have heard of the caste system which is cowed down by people as a curse upon humanity. Yes, anything can become a curse and a blot, a shame, if it is distorted and misconstrued and read in the wrong place. The classification of society into the groups of knowledge etc, is for the constructive, cooperative ,wholesome existence of society. They represent the blend of spiritual power, political power, economic power and manpower, necessary for social solidarity and a wholesome existence." (Page 272, 273).

Historically, Hindu society has great powers of resilience and adjustment. Upanayanam is not an outdated Samskara. It was passed on to the lower strata of the Saurashtras and the Vishvakarmas who gained thereby immensely. Aldous Huxley has observed in his **Perennial Philosophy** that it is a universal and scientific classification of society to divide it into the four types according to their abilities and proclivities. A more dispassionate and a deeper study would have made the "Upanayanam in Social Perspective" more rewarding to the author and readers alike.

—**T. R. Rajagopala Aiyer**

TAMIL

HARIHARA PUTRA BHAJAN AMRUTHAM. Published by the Dharmasastha Book Publications Committee, Madras. Available at the Giri Trading Agency, 10, Kapaleshwarar Sannidhi Street, Mylapore, Madras 60 004. PP. 220. Price: 6.00.

THE book contains very beautiful and divine compositions on Lord Dharma Sastha or Ayyappa. As in the usual 'Harinama Sankirthana Padhathi (system)', it also contains the Thodaya Mangalam, Divyanama Sankirthanam or Deepapradakshinam and Dolotsavam with Dharma Sastha as the main deity. It is therefore very useful for the Ayyappa Bhakthas who undertake the vritham to go to Sabarimalai during Mandalam and Makara Vilakku to sing the bhajans exclusively on Dharma Sastha during the vritha period. The fact that the third edition of the book has come out recently itself testifies its value as it will enable Ayyappa Bhakthas to devote more time on concentrating on the name of Ayyappa.

—**P.S.V. Narayanan**

Our knowledge is the amassed thought and experience of innumerable minds.

—Ralph Waldo Emerson

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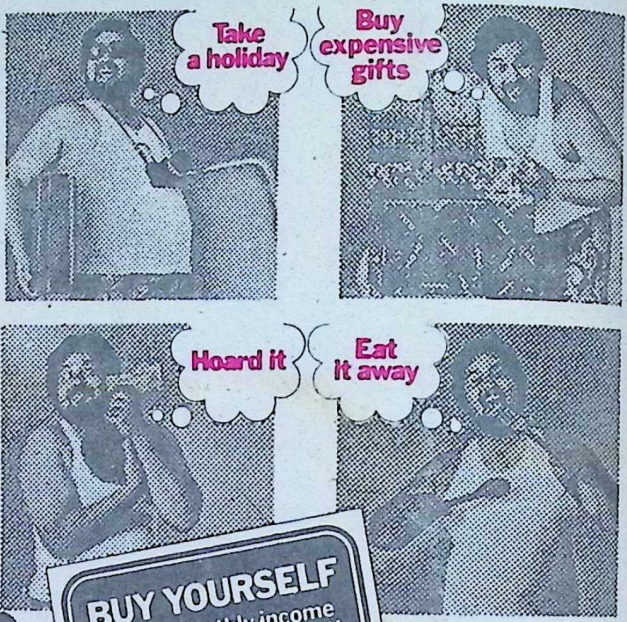

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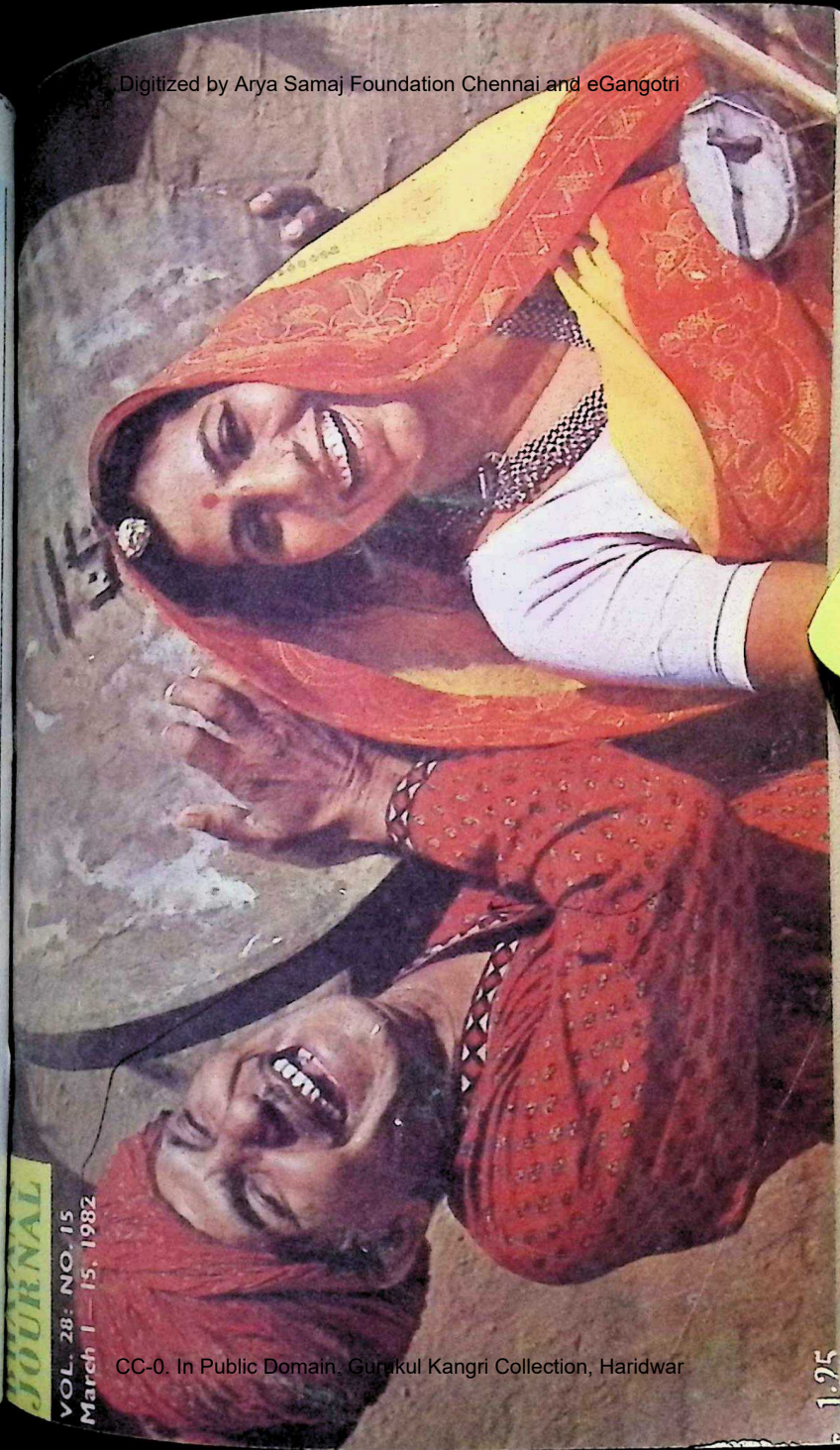

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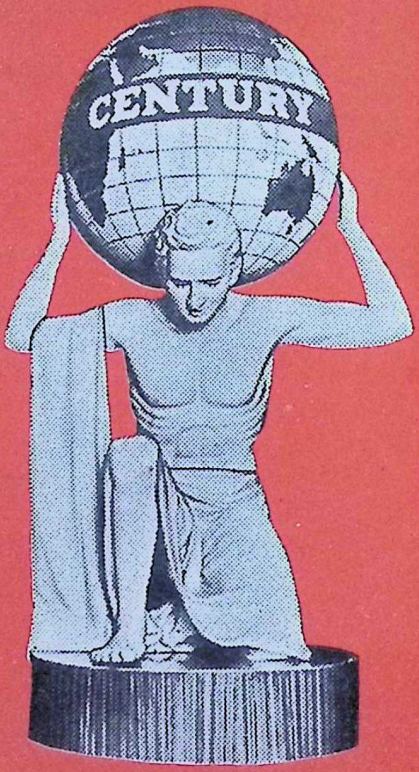

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A HELPING HAND TO THE HELPLESS

Andhra Pradesh stole a march over others by setting up one exclusive finance Corporation for the Physically handicapped people of the State.

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- ☐ **Grounding of Welfare programmes for the handicapped with a total outlay of about Rs. 3 crores in the current year.**
- ☐ **Supply of prosthatic aids and provision of educational, clinical and therapeutic facilities worth Rs. 70 lakhs in 1981-82.**
- ☐ **Extension of reservations in jobs for another 10 years.**
- ☐ **Training-Cum-production centres in Hyderabad, Karimnagar, Madak and Vijayawada to be launched for the benefit of the handicapped;/and.**
- ☐ **Financial assistance upto Rs. 3,000 for self-employment purposes.**

Andhra Pradesh is also paying special attention in coming to the aid of those subject to social evils like casteism and dowry.

Mobile Courts have been set up to effectively deal with cases of untouchability and atrocities on Harijans.

Cash incentives are offered to inter-caste married couples.

The State has been vigorously implementing the provisions prohibiting dowry.

The handicapped and those subject to social evils in Andhra Pradesh are no more helpless. They look forward to hopeful future with the Government extending a helping hand to them.

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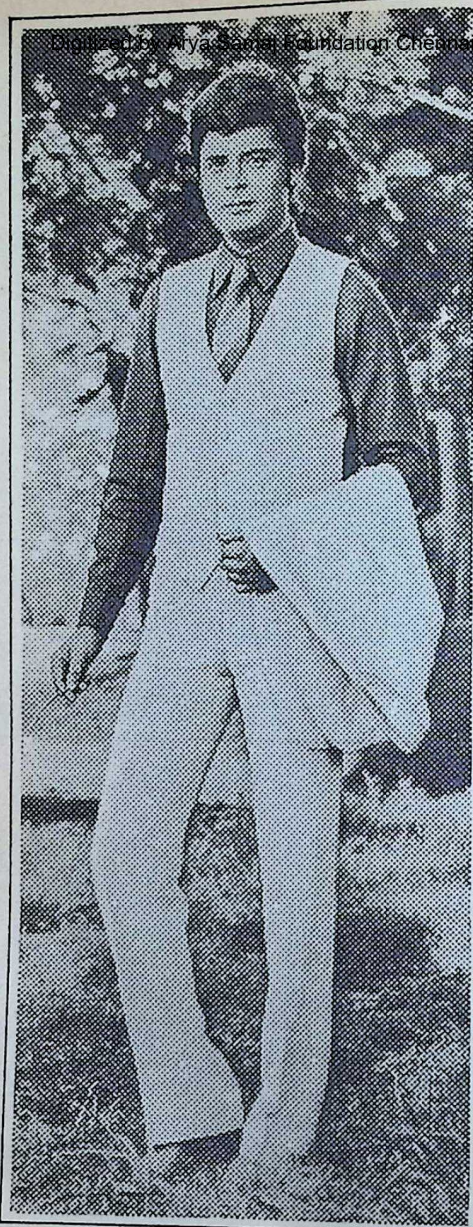

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FRONT COVER:

Sheer Joy

Trans: Bhagwan Das Kapani

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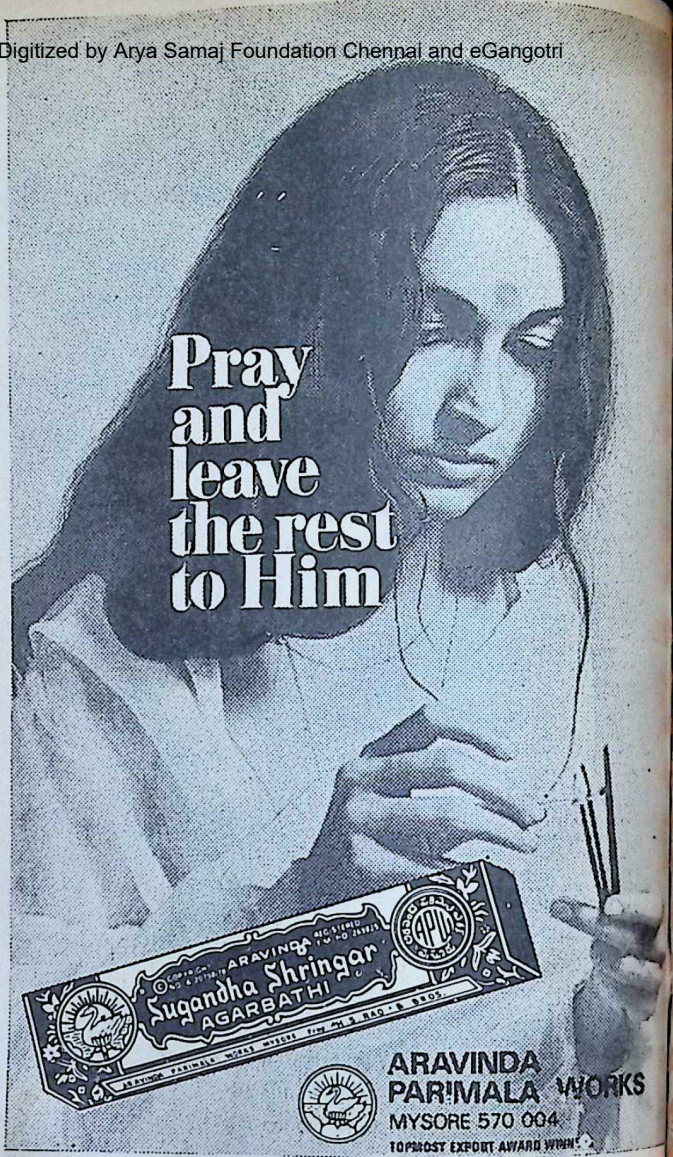

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आ नो भद्राः क्रतवो यन्तु विश्वतः

Let noble thoughts come to us from every side

Rigveda I-89-i

PRAYER TO SIVA

मौलौ गंगाशशाङ्कौ फरचरणतले
शीतलाङ्गा भुजङ्गाः
वामे भागे वयार्द्रा हिमगिरितनया
चन्दनं सर्वगात्रे।
इत्थं शीतं प्रभूतं तव फनकसमानाय
योढुं क्व शक्तिः।
चित्ते निर्वेदतप्ते यदि भवति न ते
नित्यवासो मदीये॥

O Siva, Lord of Chidambaram, how can You withstand all that chill, with the Ganga and the Moon on Your crest, clammy serpents coiled on Your arms and legs, the very Himavan's daughter, dripping with compassion, seated on Your left, and sandal paste smeared all over Your body!—unless You make Your permanent abode in my oven-hot heart boiling with misery.

—*Appayya Dikshitar*

Note: *The celebrated philosopher-poet Appayya Dikshitar is said to have composed this prayer while witnessing the sandal-paste Abhishekam to Lord Siva at the Chidambaram Temple on a chilly morning of Ardra Darshanam day. (Pousha Purnima.)*

BHAVAN'S JOURNAL

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UMESH

YOGA DARSHAN

(Part 2)
Author :
YOGIRAJ SHRI UMESH CHANDRAJI
(English or Hindi Editions
(Price : Rs. 30/- Postage : Rs. 5/- extra).

This is an excellent TREATISE on YOGA. providing lucidly written information on such subjects as 'Pranayama' (Breath Control). Abstraction, Concentration, Meditation and various stages of 'Samadhi' (Super-Conscious State) with clear illustrations. This book, based on the personal experience of the author, shows how one can awaken the Kundalini Power, within oneself.

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These samplings from the book 'A Treasury of Quotations', published by Writers' Workshop, 162/92, Lake Gardens, Calcutta-700045, will convince the readers the richness of the collection made by N. N. The book priced Rs. 20/- is an exquisite piece of art, handbound with cotton handloom sari cloth. There are 95 nuggets of truth in the book, each adorning a page.

WISDOM through the ages

Dharma violated destroys,
Dharma cherished protects.

☆

Never should a man do to another
What he would not want another
To do to him.
This is the essence of all Dharma.
—The Mahabharata

☆

There is only one eternal law:
Hate never destroys hate,
Only love does.
—The Dhammapada

☆

Why is the sea king of a hundred streams? Because it lies below them. Therefore it is the king of a hundred streams. If you really want to lead people, follow behind.
—Lao-Tse

☆

Keep your face to the sunshine, and you cannot see the shadows.
—Helen Keller

☆

The greatest use of life is to spend it for something that will outlast it.
—William James

☆

A man should never be ashamed to own that he has been in the wrong, which is but saying, in other words, that he is wiser today than he was yesterday.
—Jonathan Swift

☆

Confidence in the goodness of another is good proof of one's own goodness.
—Montaigne

☆

The wise man is happy when he gains his own approbation and the fool when he recommends himself to the applause of those about him.
—Joseph Addison

☆

The trust we place in good people is greater than the trust we place in ourselves. That is why we seek out good people.
—The Mahabharata

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Children learn to talk;
adults to be silent.
—Russian Proverb

☆

There are four sorts of men:
He who knows not and knows not he knows not:
he is a fool—shun him;
He who knows not and knows he knows not:
he is simple—teach him;
He who knows and knows not he knows:
He is asleep—wake him
He who knows and knows he knows:
he is wise—follow him.
—Arabian Proverb

☆

What would it avail me, if I could destroy my enemies? There would be as many tomorrow.
That which I hate and fear is really in myself, and no knife is long enough to reach to its heart.
—Ralph Waldo Emerson

☆

When you find a person worthy to talk to and fail to talk to him, you have wasted your time.
When you find a person unworthy to talk to and you talk to him, you have also wasted your time.
—Confucius

☆

Fame is something which must be won;
Honour something which must not be lost.
—Schopenhauer

The untrue never is,
The true never is not
The knowers of truth know this.
—The Bhagavad Gita

☆

Never speak a truth if the truth spoken is a cover for a lie.
Speak a lie if the lie spoken is a cover for the truth.
—The Mahabharata

☆

This is the punishment of a liar—he is not believed even when he speaks the truth.
—Babylonian Proverb

☆

To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.
—Shakespeare in Hamlet

☆

Sin has many tools, but a lie is the handle that fits them all.
—Oliver Wendell Holmes

☆

Everything has its beauty but not everyone sees it.
—Confucius

☆

My creed is this;
Happiness is the only good
The place to be happy is here
The time to be happy is now
The way to be happy is to make others so.
—Robert G. Ingersoll

☆

Listen to me, all of you, and understand. There's nothing that goes into a person from the outside which can make him unclean. Rather, it is what comes out of a person that makes him unclean.
—Jesus Christ

☆

If you find no better or equal on life's road, go alone!
Loneliness is better than the friendship of a fool.
—The Dhammapada

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On the eve of Makara-Samkranti, a Sadhaka (spiritual aspirant) contemplates:

"The Northward journey of the Sun, *Uttarayanam*, begins on Makara-Samkranti day (c. Jan. 14). People become jubilant and welcome the period. The longer nights of winter months start diminishing and the days get warmer, longer and longer. The earlier period of six months, the Southern passage of the Sun or *Dakshinayanam*, was like a 'dark period' when various religious and auspicious rites were suspended. The dawn of *Uttarayanam* finds a revival of such activities and it also brings hopes in the minds of parents trying to settle the marriage of grown-up daughters. In general, *Uttarayanam* ushers in cheer and activity. This is what we find in the world around us.

"Is it only a physical phenomenon of the objective world, or does it convey a subtle meaning of events occurring in the subjective personality also?"

With such an enquiry in mind, the disciple approaches his Guru for an answer:

UTTARAYANAM

SWAMI NIRVEDANANDA

DISCIPLE:

O Holy Sire,
Does all this convey
Any meaning to one
Who treads the Path
To Goal Supreme?

PRECEPTOR:

Well asked, My Child,
Intelligent art thou.
Know they are symbols
With deeper meanings.

What is the journey,
Where is the North;
What is the Sun,
Hearken with patience:

The crown of the head
Is North in a man.
Spiritual Energy,
The Sun in him.

The upward journey
Of Spiritual Energy

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(Which they call
Kundalini Shakti)
From its base
Near the anus
To the crown
Of the head
Marks the dawn
Of Uttarayanam
In a Sadhaka
Treading
The Spiritual Path.

Darkness of Ignorance
And consequent dejection
Gradually fade
As the Sun in him
Rises higher and higher.

Trickles of bliss
The aspirant feels
As the Shakti
Marches on.

When
The Shakti reaches
The crown of the head,
Otherwise called
Sahasrara,
Climax is reached
Of Uttarayanam.
Perfect Peace
And Supreme Bliss
The aspirant enjoys
In his own Self.
Transmigration
He transcends too.

DISCIPLE:

Thy nectar-like teaching,
O Revered Sire,
Has today given me
A load of knowledge.
But confounded am I
'bout another event ...

PRECEPTOR:

Yes, My Son,
Hesitate not.
Come out with it,
Your doubt may be solved.

DISCIPLE:

Bhishma, they say,
Was a realised soul.
Yet he lay
Many a day
Awaiting the day
Of Northern journey
Of the Sun
For leaving the body?

PRECEPTOR:

The Knowing Ones
Have no South or North.

Maybe to prove
That death is at will
Of a Realised One
That Bhishma lay
Till that day.

Or,
Reverting to the symbol,
We can say
That Bhishma waited
Merely to teach us
That Happiness comes
Only when
Spiritual Energy
Marches Northward.

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Remember, My Son,
The Vedic lore?
The Scripture[1] says
In very clear terms:
"If It[2] is realised
(While yet living)
Here, in this world,
Then there's True Life;
Otherwise awaits
Perdition great."

Thus —
Symbolic are these
With profound Truths
Concealed in them.
Think deeply
Dive deeply.
Then the pearls
Of Ancient Wisdom,
Yours for certain!

DISCIPLE:

Salutations to Thee
O Perfect One!
Enlightened am I
By Thy noble precepts.
Salutations to Thee
Again and again.

1. Kenopanishad, II. 5.
2. Brahman, the Absolute.

Om Sri Matreya Nama :

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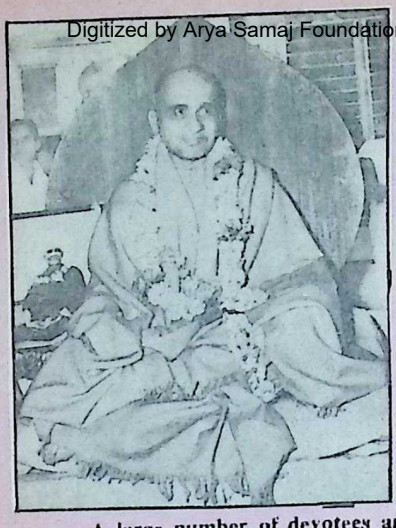

A month-long programme ... been drawn up to celebrate ... Shashtiabdapoorthi of H. H. ... Swami Krishnananda Sara... General Secretary of the Di... Life Society, Sivananda Ashra... Rishikesh. U.P. which will co... clude on April 25, 1982.

Several projects such as ... construction of a number ... rooms for the use of guests ... visitors to the Ashram, publica... of the works of Swami Krish... nandaji, awarding of scholarsh... to poor and deserving stude... and doing of service to lepe... patients will be undertaken ... conjunction with the celebration... one of the highlights of wh... will be a three-day spiritual co... ference.

A large number of devotees are expected to attend the celebrations from India and abroad. Any contribution towards Sri Swami Krishnananda Diamond Jubilee Celebrations will be gratefully acknowledged by the Chief Organising Secretary, Shashtiabdapoorti Celebrations Committee, Divine Life Society, P.O. Sivananda Nagar, 249 192, District Tehri Garhwal, U.P.

THE development of religious and philosophic thought in India comprises a many-sided presentation of the higher aspirations in man.

While the Veda-Samhitas embody the prayers of the human spirit to the Universal Reality revealed in creation and record the vision of the One in the many, the Upanishads represent an attempt to dive into the One from the forms of the many.

Though modern history sees an advance of thought from the Samhitas to the Upanishads, tradition does not permit any such bifurcation and sees in them two types of the vision of Reality, th... former emphasising its aspect ... creation and the latter its bei... as it is.

There is no doubt a tende... to view the essential nature ... Reality as transcending creat... but it is not possible to ign... the creational aspect as a re... outside Reality, for creation al... is within it.

From this point of view ... seems quite reasonable to fol... the way of ancient tradition t... the Samhitas and the Upanish... are not to be divided as infe... and superior, but as pict... on either side of Reality.

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Between the covers of a 118-page book Swami Krishnananda, General Secretary of the Divine Life Society, Rishikesh, has presented a conspectus of the religious and philosophic thought in India.

We have pleasure in reproducing here the brilliant introduction Swamiji wrote for this book—"A Short History of Religious and Philosophic Thought in India"—as a Shashtiabdapoorti tribute to Swamiji whose vast treasure of erudition and high spiritual attainments are well-known. The book published by the Divine Life Society is priced only Rs. 8/-.

AN OVERVIEW OF INDIA'S WISDOM

SWAMI KRISHNANANDA

is an important aspect in the pretation of the Vedas to re- them as a single body of ptural lore, of which the Upa- ds form the consummation. bout taking the purely histo- view that the Upanishads scend the Samhitas in their , the former may be said to improvement upon the con- of the latter in the sense that Samhitas look upon creation its Maker more in their cos- ogical significance maintain- a kind of awe-inspiring dis- e between man and God, e the Upanishads stir up with- man a consciousness of the immediacy, in his own being, of that cosmic grandeur of God in creation.

The distinction of God, world and soul, when it is handled by the Upanishads resolves itself into the unitary Absolute.

But a very meaningful point of view which ought to be emphasized is the importance of the epics and Puranas in the history of Indian thought.

The ancient sages were quick to appreciate the necessity to appeal to the various sides of human nature and to alter the method of teaching in adjustment with this need.

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As I stated earlier Reality and creation are not to be regarded as two facts or problems to be encountered but two ways of witnessing the same thing.

The human mind is composed not only of the rational powers but also the emotional and the instinctive elements which feel the presence and working of certain truths that rationality cannot explain adequately. The epics and Puranas answer to that aspect of human nature which is other than the ratiocinating or the investigative.

It is human egoism which asserts that only scientific discoveries and affirmations in their modern sense are real and there is nothing true in the world which observation and experiment cannot certify.

It is forgotten that reason is not all and science is not the last word in knowledge. The heart revolts against the conclusion of science that tears of grief consist merely of certain chemical substances or that the beauty of a painting is just the effect of a combination of colours.

Religion, likewise, is not an invention of human crotchet or an outcome of fear or even a social necessity but the answer to a living surge of conscious aspiration which cannot be intelligible either to reason or to science. Human nature is not a combination of scientific facts or a bundle of physical laws or chemical elements, but manifests itself a meaning higher than observable values in the world mathematics, physics, chemis or biology.

The religious spirit of the ep and Puranas is different from beaten track of logical phi sophy, for it reads an eter meaning in the temporal struct of the world.

The power and purpose of avatara, for example, infuses to the historical process of universe a truth which is abo history. Everything that is h man has a touch of the math matical and the logical in it whether it is history or scien

But the eternal religion is th which feels the existence an activity of a supernal Reality even in what is earthly. The pe sonalities and events described the Puranas cannot always taken as myths and fables whi have no substance in them, the universe is nothing but t Absolute beheld through channels of human perception.

In their attempt at a bring together of the temporal and eternal, the epics present bef us a picture of divine perfecti commingled with human we ness.

In these records of cosmic tory, the usual meanings of p present and future assume a d rent suggestiveness and it is f to read into them a mere hu viewpoint of understanding.

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it is here that we come face to ...with the fact that religion is ...ther a social practice nor a ...man contrivance but the peren... activity of timeless being.

The **Bhagavad Gita** is a part ...the **Mahabharata** and thus oc... in the context of an epic, ...so it is called a Smriti ...condary revelation), as distin...shed from the Sruti (primary ...elation) which are the Vedas ...the Upanishads.

Yet, the **Gita** plays a unique ...in the history of religious and ...osophic thought.

The Upanishads are like an ...nsive forest ranging over a ...e area and covering almost ...ything which may be said to ...of the nature of reality. The ...agavad Gita is, on the other ...d, a kind of garden of select ...tations which are deliberately ...tured, keeping in view the ...ds of human psychology. It is ...nce rationalistic, volitional, ...tional and charged with a ...h spirit of activity.

...In the Upanishads, Reality ...rs to be musing over itself ...d contemplating its own glo... while in the **Bhagavad Gita** ...peaks to man in a language ...ch is intelligible to the mind ...sees meaning in pleasure and ..., reward and punishment, ...gress and evolution, bondage ...d liberation.

The **Bhagavad Gita** is a world-...gel which tries to link man ...h God, enlighten him on the concrete relation subsisting between the world and the Absolute, and solace him with the assurance that there is a way leading from the finite to the Infinite.

Nevertheless, the Upanishads may be said to have sown the seeds for every thought that occurred later. In spite of their excessive concern with the trans-empirical Reality, whatever be its relation to the cosmos of creation, they make here and there profound statements, though at random, which sum up the principles of ethics, psychology and the path that leads to the Supreme Being.

The **Bhagavad Gita** is a detailed accentuation of some of the terse observations made already in the Upanishads. We have, for example, a statement on the nature of the universal Virat in a single verse of the **Mundaka Upanishad,** which may itself be said to be an inspiration after the **Purushasukta** of the Samhitas. The **Isa, Katha** and the **Svetasvatara** Upanishads have verses that embody some of the important themes of the **Bhagavad Gita** which on the whole, manifests the spirit of God descended into the field of action.

The **Yoga-Vasishtha** rises to a high watermark in the philosophic thought of India. It is a classic inimitable in its kind. Through elaborate descriptions, almost in an epic style, it works upon the fundamental principles enunciated

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in the Upanishads and combines philosophy with a lofty psychology by which it explains creation, evolution and involution purely from a spiritualistic point of view.

In this way, it tries to give an ultimate explanation of everything in terms of the infinite consciousness which manifests itself as the objects of experience on one side and the experiencing subjects on the other.

The sorrows which follow in the wake of every effort of man for acquisition of happiness in a world of transient phenomena, the knowledge needed to diagnose the common malady of everyone, and the ethical pre-requisites to be cultivated for the attainment of true freedom are its main subjects.

The uniqueness of the methodology of the **Yoga-Vasishtha** is in its attempt to analyse all things in terms of consciousness which is the ultimate reality of everything.

Health and disease, happiness and misery, success and failure, bondage and freedom are all explicable in terms of the right adjustment or maladjustment of consciousness. Finally, even birth and death are traced to this mysterious cause which cannot be directly seen, as it is involved in the seeing consciousness itself.

Another text, known as the **Tripurarahasya (Jnana-kanda)** follows the lead of the **Yoga-Vasishtha** in the treatment of spiritual idealism which it regards as the alpha and omega of things.

An interesting part of the manifestation of Indian Philosophy as religion is its concept of the pantheon which has an immense practical significance in the day-to-day life of the country.

The gods (Devatas) hold sway over the minds of persons that the theological evaluation of life may be regarded as commonplace throughout India. A fair interpretation of any problem hinges upon a Daiva or a presiding deity, a heritage of thought which may be said to have directly come down to the present day from the Upanishads that viewed the universe as constituted of the object (Adhibhuta), subject (Adhyatma) and deity (Adhidaiva). There is nothing which is not involved in this triadic relation, in any stage of creation. It is interesting to note this concept of deity entering as an invariable concomitant of every stratum of evolution in the recent philosophy of emergent evolution, particularly in Samuel Alexander who propounds this theme in his **Space, Time and Deity.**

Herein he makes the principle of deity unavoidable in the evolutionary process on a nisus or progress upwards.

It is needless to add that the Upanishads have already, many centuries back, anticipated

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intuitions this revel doc- are only implicit in the principles of deity, with an added sig- of Satya and Rita or in the ac- nance and purpose, and even count of creation given in the it is impossible to remove Upanishads.

the minds of the Indian ple the belief in the govern- of the subject-object rela- by a presiding deity.

It is this presiding principle ch the **Bhagavad Gita** con- s as the final deciding factor ll actions and processes of and the world.

The crystallisation of this doc- e is the great religious theo- of India, which posits us deities as the guardians e cosmos and sets forth rules eir worship in the interest of 's march towards his great iny. Theology is an essential t of religion, which is a name philosophy in practice.

Rules of Conduct

The rules of conduct are a part e religious way of life. The tis are the codes which lay n the laws of human beha- r in one's personal capacity well as in society. The ancient m of the Veda that Satya h as being) and Rita (truth law) are the primary principles Reality and its manifestation e background of the canons Dharma or a life of righteous- s.

It is the intention of the Smri- to make explicit the forms of teousness as they manifest emselves in practical life, which

The modes of living according to class (Varna) and order (Asrama) instituted for the purpose of ensuring mutual cooperation in society are the main contents of the Smritis. These texts not only deal with the ethical problems of man as an individual and as a member of a family or of society in general, but also dilate upon the rules of administration, politics and statesmanship, legal principles and statescraft.

The Smritis of Manu, Yajnavalkya and Parasara, the Santi-Parva of the **Mahabharata** and the **Arthasastra** of Kautilya are the primary sources of information on this subject.

The social, political and legal systems enunciated in these codes are ultimately spiritual in their tone, for they analyse the life of man into the four-fold scheme of practical endeavour, known as rectitude of conduct (Dharma) and a righteous pursuit of economic values (Artha) and of the fulfilment of one's normal desires (Kama), to culminate in the blossoming of the flower of existence into the experience of eternal bliss (Moksha). There is, thus, no clash between the individual and society, man and the State, or between God and creation. □□□

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A. V. ASHOK

ALVARS

1. What is the meaning of the Tamil term "Alvar"?
2. How many devotees of Lord Vishnu are known as "Alvars"? Name them.
3. What is the name of the collection of hymns of the Alvars?
4. Name the Alvar who lived in Srivilliputhur and whose devotion to Lord Vishnu took the form of fashioning garlands for Him from the flowers of his garden which he tended with loving care.
5. Explain the role of Devadevi in the life of Vipranarayana who later became Tondaradippodialvar.
6. Name the Alvar who became a disciple of Nammalvar.
7. Identify the **bhava** in this utterance of Nammalvar: "The village is asleep
   And all the World is steeped in the dark midnight.
   All time has gathered
   Into this long, long night
   If he does not come,
   Who is there who can save me?
   O heart, my foolish heart,
   Why did you love Him, Why?"
8. Who sang: "It was a long, long procession;
   A thousand elephants led it.
   At the centre, He walked...
   Into the hall decked with palms
   He came, Madhava...
   Standing beneath a canopy of pearls,
   He took hold of me by the hand. And with my hand in His,
   He walked round the Sacred fire with me,
   He made me His."
9. Who observed that he would summarily reject the offer of sovereignity over the Worlds of Indra in favour of the joy of weilding the faculty to describe the beauty and glory of Ranganatha, the Lord of Srirangam?
10. Name the Alvar who sang that while pursuing a life of sensual pleasure he suddenly awakened to an awareness of the emancipatory meaning of the utterance "Narayana".
11. Who wrote:
    (i) **Tiruppallandu,**
    (ii) **Tiruppalli Ezhuchi,**
    (iii) **Tiruppavai,**
    (iv) **Kanninun Chiruttambu**
12. The Alvars are considered to be incarnations of the accoutrements of Lord Vishnu. Match the following:
    Periyalvar : the Conch **(Sankha)**
    Poigaialvar : the discus **(Chakra)**
    Thirumazhisaialvar : the **Garuda Vahana**

□□□

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LITPUZZLE No. 8

WIN RS. 6,000

1st Prize Rs. 3,500 — **1,000** up to 2 errors

SMALL QUIZ Rs, 1,000

Clue No. 3 to 9 comes as small quiz and it is Free after every (Main) 8 entries.

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9 CLUES

1. An ACTION/ATTEMPT binds us when it is done for a motive to enjoy its fruits.
2. The most happily married couples, infact, learn one all—important lesson very early in life—AFFECTION/TOLERANCE.
3. Society made up of different cultural or spiritual ABILITIES/LEVELS cannot be transformed in a day.
4. All the ART/LOVE must help the soul to realize its inner self.
5. You must not betray your COURAGE/PATIENTS even at the cost of your own life.
6. A CREATIVE/MORAL hobby that you can share with friends is one of the sources of happiness.
7. As food is necessary for the body, DEVOTION/PRAYER is necessary for the soul.
8. Reading is a facinating hobby, too, but reading without INTEREST/ PURPOSE can be the biggest bore of all.
9. Every RELIGION/STATE tends to encroach upon its neighbours.

Closing Date : All the entries should receive in our office by 16th April, Friday 1982.

1 Entry Re. 1/- 8 Entries Rs. 7/-

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Our Greatest Need

R. B. LAL

R. B. Lal, whose dedication to the cause of re-building the nation on the foundations of our rich heritage is well-known to our readers, begins another serial.

NCE Independence our coun- has made remarkable pro- in many directions, but h still remains to be done. are free from foreign yoke intoxicated with power and h, we have become slaves ur own selfishness, greed, m and lethargy. Evils like ption, indiscipline; lawless- profiteering, soaring prices ty, untouchability and cast- are eating into the vals of country.

We have prepared plans for loping our material resour- but none for making better and a better society. As a ter of fact the best of plans, utions and organizations d men of character and cali- bre to work them; and because we lack such men, things often go wrong and benefits dry up before they have trickled down to the lower strata of society. Our greatest need today is large numbers of men of sterling character who are not self-seekers but tireless workers for the good of the nation. Without such men further progress is impossible.

Man is naturally pulled down by his animal instincts but to rise above them he must make conscious and sustained efforts. No wonder wickedness gets the upper hand where truth, honesty and discipline are not encouraged and enforced and where their opposites are regarded as a nor-

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mal feature of civilization.

The foundations of character are laid in homes and schools, but at present they too are contaminated by the surrounding atmosphere. As a matter of fact parents and teachers are themselves partly responsible for the existing state of affairs.

Character building, the upholding of moral values in society, is the primary duty of saints, religious leaders and teachers, who receive honour even from the high and mighty. Our religious luminaries have had, and still have, such amazing powers that if they only try unitedly, they can effect a spiritual revolution in the whole world, to say nothing of our country. Unfortunately they are far more interested in enlarging their own dominion and circle of disciples and in raising prestigious buildings than in making men nobler and happier. They wish to be served rather than to serve. In particular, they want an uninterrupted and ever increasing supply of money for their Maths and Ashrams and do not mind if it comes out of illgotten wealth. Tainted money dulls the intellect and dims the vision.

But if politicians and religious leaders are not interested in character building, must we deem the mission as lost? Certainly not. For we still have the enormous untapped power of noble-minded intellectuals, elders and other persons of stan specially those who are re and free from worries, for lightening, guiding and enric society. At present their forc going waste because they mostly self-centred, unconcer and dormant. It is high t they realize their responsib and use their influence and sources to bring about a n awakening. Let them assert exert themselves to establish highest traditions in private well as public life. Let them their individual and collec effort refine and direct pub tastes, public morals and publ opinion so that the right, t good, the just and the true w flourish while anything which mean, crooked or dishonourab will be inhibited. This is a co tinuing and all time respons lity of the intelligentsia, thou it may have become speci imperative today on account long neglect.

There can be many ways inculcating such virtues as h work, devotion to duty, unse fishness, love of fellow men a cooperation for common aims but one simple and effective m thod is to organize a study cir in every village and town and every Mohalla of large ci For facility of functioning membership of a study gro may be limited to ten or twe but the number of groups sho be increased as much as possi

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...ch study group can meet ... a week (or oftener) for an ... or so. The meeting should ... with a short prayer for ... peace, prosperity, happiness ... glory of our country, for ...ple Tagore's famous poem ...ming 'Where the mind is ...out fear and the head is held ...' Half the time can be ...ted to a lecture or to the ...dy of a good book like the ... or the biography of Gan... or Gokhale; the rest to a ...ssion of the ways and means ...solving our country's prob... In this task of nation build... the cooperation of as many ...le as possible should be en...d.

...f nothing more, such study ...es will arouse public spirit, ...w feeling, patriotism, team ...t and cooperation. In parti..., a number of such groups ...tioning in universities, col..., factories and big offices ...t serve as ferment to bring ...t a transformation of the ...e society in a short time.

...h Gandhiji's time thinkers, ...ers, lawyers, doctors and ...ers rose to great heights in ...porting the freedom move...t. With the attainment of ...dom their inspiration seems ...ave been exhausted. Many ...them are acting as if the sole ...ters of our country's destiny ...r the politicians, who must be ...rnately fawned and growled ...in order to catch their eye.

Newspapers are full of reports of crime, corruption and disasters and gratuitous, though unwelcome, advice to politicians. But quite understandably mere criticism has led nowhere. It is better to light a lamp than to curse the darkness. The proposed study centres will act as little lamps and each can be used to light many other lamps, thereby turning the encircling gloom into a festival of lights.

By an irony of Fate dirty politics has found a very faithful ally in mistaught religion. This is why corruption and violence are increasing apace without let or hindrance. This perversion of religion stems mainly from two misunderstandings. One is that God can be pleased and liberation can be won only by means of religious pursuits like prayer, Japa, meditation and adoration, while good works, service and charity cannot do so. Another disastrous misunderstanding is that no matter what you do or fail to do, a few minutes of worship will burn up all your sins and leave you free to achieve further prosperity and happiness by continued wickedness. No wonder, right conduct, truth and integrity are at a heavy discount in society.

Ethics is essential not only for ennobling men but also for unifying them and maintaining an orderly society. Devoid of ethics religion becomes the most

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divisive force in the world. Where ethics is neglected any own salvation ..... After difference, such as that of race or colour, dress or food, language, caste, creed or homeland, becomes a source of hatred, jealousy and rivalry, which erupt into conflict, violence and bloodshed at the slightest provocation. Lack of morality also lies at the root of untouchability and other social ills. Neither national integration nor communal harmony nor removal of untouchability or poverty is possible unless we actively propagate the correct version of our scriptures giving morality, including respect for law and reverence for life, its rightful place in the religious curriculum.

Let us capture the true spirit of the **Gita** and make a fresh start with its precepts that those who live for themselves live in vain; those who cook food only for themselves or enjoy the good things of life without sharing them with others, are thieves and sinners; and those who contribute nothing to keep the wheel of life revolving cannot be happy here or hereafter.

Let us also take to heart these immortal words of Swami Vivekananda:

'If you seek your own salvation, you will go to hell. It is the salvation of others that you must seek; and even if you have to go to hell in working for others, that is worth more than to gain heaven by seeking much Tapasya I have kn that He is present in every be These are all manifold forms Him. There is no other God seek for. He alone is wors ping God who serves all bei ..... For the next 50 years all other vain Gods disapp from our minds. This is only God that is awake, our race; everywhere His ha everywhere His feet, everywh His ears. All other gods sleeping. The first of all worsh is the worship of the Virat, those all around us. These our gods — men and anima and the first gods we have worship are our own countr men.'

(To be conti

Lord Rama to Vibhishana— "Listen to me friend: He is th happy warrior whose battle-car moves on the wheels of Patien and Courage and whose standard are Truth and Honour. Strength Discretion, Self-control and Servic of Man are his steeds, harnessed with Love, Pity, Brotherhood and Equality. Faith in God is his driver, Detachment his shield, Cheerfulness sword ; Charity his battle-axe Reason his spear, Experience h bow, a Steadfast Mind his quiver Serenity, Desirelessness and Purit are his keen arrows, and Devoti to Holy Men and Teachers is h impenetrable armour."

—Tulsi Rama

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HOW SELF-IMPORTANT ARE WE?

Performing as it does the dual role of talking and tasting, the tongue can land us in situations which may make us tongue-tied.

T. S. PADUCONE

is easier to misunderstand a
rson than to undersatnd him.
first, this may appear as un-
e. But if we refer to our own
periences, we would admit
e is much truth in the state-
nt.

As we move about in life, we
doubtedly grow richer in ex-
ience. We become familiar
books. We become, at the
e time, familiar with various
le, people with different tem-
aments. We learn a lot from
r behaviour. There will be oc-
sions when we fail to under-
nd some of the actions of our
nds and of others not so
ndly!

It can be safely taken for gran-
d that, in the lives of most of
, there would have arisen at least a few occasions when we had misconstrued the action of another or taken to heart something he said to us or did to us. We may have taken objection to the manner in which he behaved or disputed with him on the stand he took over an issue. Feelings may have become strained and may have endangered our relationship with that person.

Most of us never bother to give a second thought to such incidents of the past. If an unpleasant incident had happened, we generally let it remain, instead of making an effort to improve the situation. The misunderstanding will remain — for all time. It is better, therefore, that we on our part, should do some rethinking in such matters.

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The proverb goes: Short reckonings make long friends. As small boys we may have even come to blows with our equally small friends, on the playground and off it. We may have made it up with them, thanks to the wisdom of our parents, who cajoled us into saying "Sorry!" or "Please excuse me!" to the other party. Soon we had forgotten the unpleasantness and had become friends again and life would have returned to normal.

But things become different once we have grown up. Our ego would have also grown up with us. And this creates problems we did not have in our boyhood! Some of us may have come to occupy positions of responsibility and status, and our ego — which will have also become inflated thereby — will prevent us from 'stooping to conquer.'

It is this sense of self-importance, more than anything else, which is the stumbling block towards a reconciliation with the other party. Our forebears used to say that 'there should be **two** hands to clap.' The other person may have erred in offending us. And we may have, in a moment of weakness, used objectionable language and antagonised him too.

Be that as it may, the unsavoury incident will have left a bad taste in the mouth and with the passage of time the taste would still linger, much to our discomfort. If we have been wrong, then it is up to us whatever the prompting of our ego — to try and look at ourselves once again in an objective impartial light. If we are not the wrong, but have been victims of a misunderstanding for a fault of ours, we will have the satisfaction of not having harmed the other party. The correct thing to do, in such a case, is to pardon him from the bottom of the heart, and feel sorry that he has not taken the trouble to understand **us.** We should invariably remind ourselves that, just as we, as human beings, have our own shortcomings, the other person also has his. A more charitable view will go a long way towards a reconciliation and give us the moral dignity and strength to go over and meet him and shake hands with him, as before.

Nothing can undo what has happened. We have to think afresh and make a genuine effort to correct mistakes, if made, and thereby salvage a friendship which we had valued much. If we have behaved like fools, we must have the moral courage to call ourselves as such. To err is human but to forgive is divine. We cannot avoid errors. We cannot be angels either. But we can sincerely strive for a better understanding of the behaviour of those with whom we come in contact.

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understanding alone can misunderstanding be removed. There is no other way.

An objective mind always prefers to look at both sides of every question. It is because most us are prone to look at only **one** side that we are unable to judge another's actions correctly. **Bias is the base of most misunderstandings.** It leads one unwittingly into wrong analyses, wrong conclusions and wrong behaviour.

As a step towards a correct understanding, it will be worthwhile to place ourselves in the position of the other person and try to find out his motives. One's actions are the outcome of one's motives. Action is engendered by thought. Thought produces action. Like thought, like action. Bad action is the result of bad thought. If one desires to hurt another's feelings, one uses words which hurt.

The so-called sarcastic person wields a tongue which is sharper than the rapier. He leaves behind a trail of wounded feelings. A word can hurt much more than a sharp knife. So it is best to avoid giving tongue to our thoughts, if such words are likely to hurt.

There are occasions when the 'inner voice' cautions us **not** to give expression to our thoughts. This timely warning will have saved us from ticklish situations over which otherwise, we would have had regrets later. The tongue is the main cause of disharmony, disagreement, misunderstanding. It is probably for this reason that the great sages and saints have warned spiritual aspirants to have a good control over their tongue, to use words sparingly, to talk little and to maintain silence.

But then, it is the tongue again which can undo the wrong done to another, either intentionally or otherwise. Suffice for it to say, with honest regret: **"I'm really sorry for what happened. Let us be friends again!"**

Will the tongue say that? Or will our ego again raise its ugly head? **How self-important are we?**

THRICE BLESSED

No one thinks much of those who devote their residual energy and time to public work in their retired life when all physical and mental powers have ebbed out. But when one comes across an extraordinary person who is endowed with the best of health and intelligence and has all the chances of worldly pleasures within his grasp and knows that he would make the greatest success if he went that way, but deliberately turns his back on that alluring prospect and resolves to devote himself to the service of his Motherland and is never weakened in his determination and perseverance, that person must be considered thrice blessed. Gokhale had taken such a pledge and kept it till he breathed his last.

—Lokamanya Tilak

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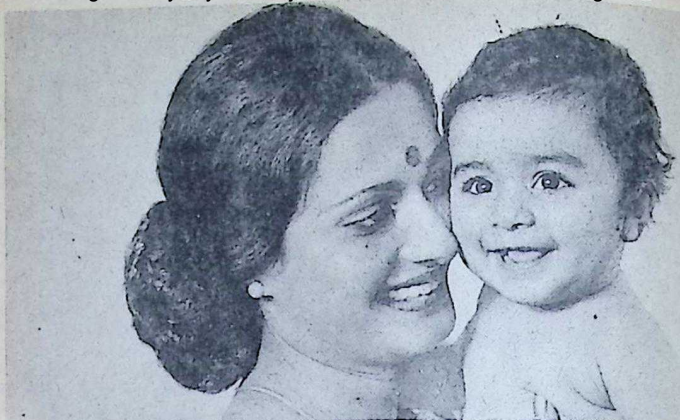

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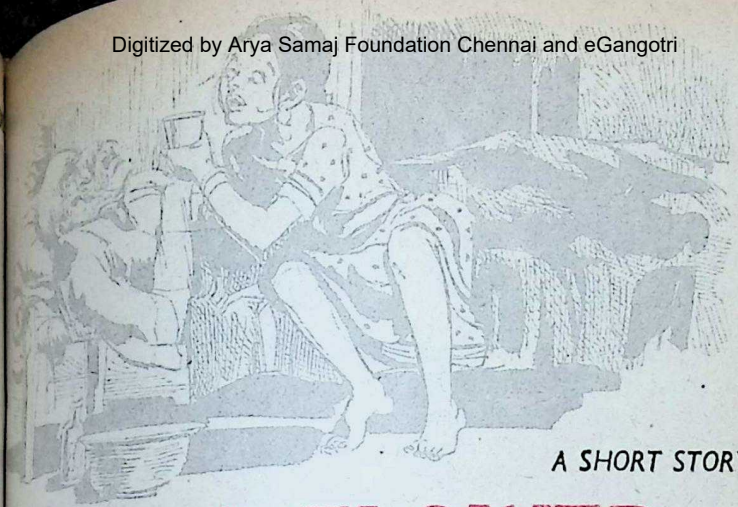

A SHORT STORY

JUST A FLOWER

M. V. UMA

HE old man was lying on the poor bedding spread on an old lasty charpoy for the third day a row. He lay very still, only w and then he grew uneasy, ed from one side to the other earch of air and somehow naged to lift the upper part is worn-out body to gulp in e breath.

Mother, mother," the shriek- little voice would call, ndfather is up again."

ut grandfather could not get any more; he was so weak his limbs could not carry the small load of his ema- d body.

You go near him, give him e water," came the reply.

But the little one was held back by that uncanny fear of death that zestful youth feels instinctively, apart from reason or description.

"Mother, I am . . . he is . . ." But the little one bravely overcame her repulsion and once more came near to the old man, because she really loved him so very much. She looked at him with wondering eyes full of awe mixed with curiosity, he really looked so different now, so frightening, so pale, his eyes deep in blackened sockets and the long martial moustache she had loved to pull appeared terrible in its stillness. Grandfather's face now reminded her of that big fright-

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ful demon that they burned off at the festival — nay, perhaps it was another picture that came back to her mind now, one she had seen a long time ago, of a very thin, transparent worn-out figure...

"Grandfather, grandfather, please drink some water!"

It was becoming more and more tiring to drink and he could not think of any other food. It was ever so tiring even to think now, but images kept coming back to his mind and he wondered about his garden, the old mali. How long had he been ill? He was not sure, but it was before the coming of the monsoon that he had slowed down tending the garden properly. He had still managed to prepare the new stalks of rose-bushes to be grafted later, and he had transplanted most of the bulbs, but he could not prune the vines nor the curtain plant, it made him dizzy to look up. Then he could not carry the pots nor push the wheelbarrow properly and had to ask for help; nor could he carry the load of the manure from the compost ground to the flower beds and finally he had to accept the permanent presence of another gardener.

There still was a great scarcity of flowers for the morning pooja and sometimes he could even see in horror memsahab going about without a flower in her hair.

"Bimla, child, another sip

"Grandfather, where are the baby squirrels that were ning around? Where have baby squirrels gone, grandfathe

"Child, the babies h grown up, very fast, like all sq rels."

"Grandfather, if there are babies, who takes care of the ones who are very very ill?"

"Little one, the old ones m die."

Yes, may be he was very he could even die. Yes, he sure of it now, he had come the end of the road; and the fie looking moustache quivered the old man slowly turned arou to look into the little girl's eye They loved each other so muc she would miss him and he wou not be there to console her wh he died, she might even cry.

.... and this thought, was only pain the old man felt n all the rest seemed gone a overcome.

"You play, little one, go and run about. Go, watch squirrels, court them up for me

But the effort of talking too much.

This bedding is really unc fortable, the cover is torn that leg of the charpoy creak if about to break off. The gar is dry, the Devi will not like may be the child will bring

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flowers, there should be balsams now. maybe even early roses in the old ones. I may call .... but the man's voice faltered and the whole body was shaking in the dark.

Next morning he was worse still he could barely utter a word. The first rays of the sun peeked in through the crack in the shutter. The child's mother tried to give him some warm milk, but he stubbornly refused as he had done so far because he knew that that milk was for the child. But then, he felt really bad and tried to swallow some, it was little anyhow.

Soon after, something happened, it was not quite clear, but someone came near to where he was and brought something with him. He was saying something, maybe if he strained his ears very much ... Yes, yes, he knew him, he was the old bearer, his friend of a lifetime, but what was he saying? What was he saying? something about memsahab; memsahab, what could he do for her now? No, no, it was something about memsahab sending something to him, about sending him a gift.

He could not see properly, but oh yes, he could smell it now, it was a flower, a beautiful motiha with the sweetest scent. He tried to speak, but it was very difficult and he was out of breath too, and he could not hear his own voice. So he lay very quiet and held the flower on his right palm and left it there to rest in peace.

It had been so many years ago; perhaps 30 years ago when the child's mother was a child. That was when the newly married memsahab had come to the house, she had come and won every heart in the household, shy yet lively as a doe. And one sunny evening she had found him out, the mali, at the rear end of the large garden and she was watching him prune the vines. She was inquisitive and asked many questions.

"I come from a big city with no gardens, but this is so big I can almost get lost in it, I love it!" She burst out in excitement.

She had come again after a few days and seemed annoyed and scolded him.

"There are flowers in everybody's room. I also like flowers and so does he. I want some flowers daily."

"Flowers are scarce these days, young memsahab; the rains have come."

"I like flowers, I want some and the motiha is my favourite."

Then, in a mood, she made a pretty gesture of annoyance in her command.

During the next few days she had not spoken to him, but she

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Ensure Proper Tax Deduction from Salaries

The Income-tax Act requires every person responsible for payment of salary to deduct tax at source at the prescribed rates and deposit the same to the credit of the Central Government immediately in the case of Government employees and within seven days in the case of other employees.

Default of the Employer Attracts :

(i) **Recovery of the entire amount of tax from him;**

(ii) **Levy of interest and penalty; and also**

(iii) **Prosecution which may lead to rigorous imprisonment and also fine.**

Avoid Penal Action

ENSURE that the tax deductible on salary has been correctly deducted and deposited into Government account within the time.

ADJUST short deduction, if any, out of salary payments made in the month of February/March, 1982.

Director of Inspection
(Research, Statistics & Public Relations)
INCOME-TAX DEPARTMENT
New Delhi-110001

davp 81 320

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...ded in the garden in between showers of rain, always with a ...wer neatly tucked on the right ...e of her head, just behind the ... And of course he, the mali, ... never given any sign of ...icing it.

She really liked flowers and ...ays asked about this and that. ...en first the neem flowered, ... could sit for long hours un... it, lost in thoughts he knew ...thing about. Maybe that was ...sort of worship, but what her ...ivation was, he could never ...ss or hope to know.

Then, she had been away for ...long time. People said in the ...vant's quarters that young ...hab and young memsahab were ...ay in foreign countries. All ...t he knew about these myste... ...us places was that people came ...k from them with wrist ...tches, transistor radios, came... ...s and large cars — cars that are ...o noiseless that they scare you ...f at the last minute when they ...me down the alley and your ...ck is turned away while you ...re transplanting the seedlings in a ...sh bed of soft, manure-rich, ...m, moist, black earth: that ...grant black earth that the ...ther Goddess has endowed ...h all riches.

"I wonder whether the new ...i remembered to mix the ...mpost in the pit . . ."

"But memsahab is staying away ...o long from her garden, her flowers. Would someone remember to give her flowers daily in those far off places?"

"Mother, grandfather is restless, he's turning from one side to the other, grandfather won't keep quiet!"

The neem flowers had dropped off the tree and new rains had come and gone. So many **motiha** had bloomed, but young memsahab had not been there. Then at last they were back and again daily he could pick the choicest blooms he'd give to the bearer to take into the house for memsahab — again jasmin, and the gardenia she liked above all flowers, and the roses and all the others, to adorn her shiny hair with beauty and perfume, a silent homage to the Lord of Love, Beauty and Devotion whom she worshipped.

But somehow he felt that she was not quite happy then, when she had come back from those places; her voice had hardened and her orders were sharper, often she even forgot to put flowers in her hair or neglected scolding him if the flowers he sent to her room were few. She seemed to be always busy or yawning when she was not and looked annoyed, as if expecting something that never came.

"Mother, grandfather is sighing. Nana, Nana, have some water, it is fresh, grandfather. I just took it from the pot that is

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...ing outside in the breeze.
...father..."

Some time had gone by and he suddenly had become her old self again, and he knew, the Mali, what it was, since he could see her sari bulging and as she became heavier she sat again for long hours under the neem tree stitching or lost again in her own lonely meditations. Then, wonder of all wonders, her voice became her usual one again even better than ever before.

"Mali, is the **motiha** bush not in bloom yet? It is my favourite flower..."

When the neem flowered that year, she was away, but he knew that she would return with a small bundle in her arms.

"Grandfather, are you dreaming?"

The old man could not reply because of that terrible oppression that was sitting on his chest again, like when that log of wood that he had tried to move had fallen over him ... and all was dark.

"Mother, mother, come quick-quick, rush, mother!"

It was a relief when winter approached and the air was fresh and there were so many flowers. "Mali, the rose garden is lovely now, it makes me happy ... and the log had been removed from his chest.

Young memsahab again came around to see him work. She was not shy any longer, she laughed at the baby squirrels that ran up the trees and had not yet learned to be impudent and the little boy also found the juggling earthworms so funny that he kept saying, "one more, one more!"

"Mother, come, I cannot understand what grandfather is trying to say."

The old man lifted his hand slowly and felt the **motiha** on his palm. He could not see it. He tried to talk because he wanted to say so much—that this was the last **motiha** for him, that it had come the other way, as a gift to him and that he was happy, oh, so happy with the loveliest gift ... He could not see it, but he could smell all the beauty in it and all the flowers and scent in his life came back to his fast dissolving memory and his poverty and hardships were all gone.

He tried to see the little one, the jewel of his old age, the light of his tired eyes, but he could not even hear her well enough, he could only try to reach for her, just to drop the flower in her hand — the sweet scented white **motiha.**

He looked very happy and peaceful now and the child was no longer afraid.

"Mother, grandfather is asleep. I called him over and over again, but he won't reply. Look what he gave me! Mother, please tie it in my hair." □□□

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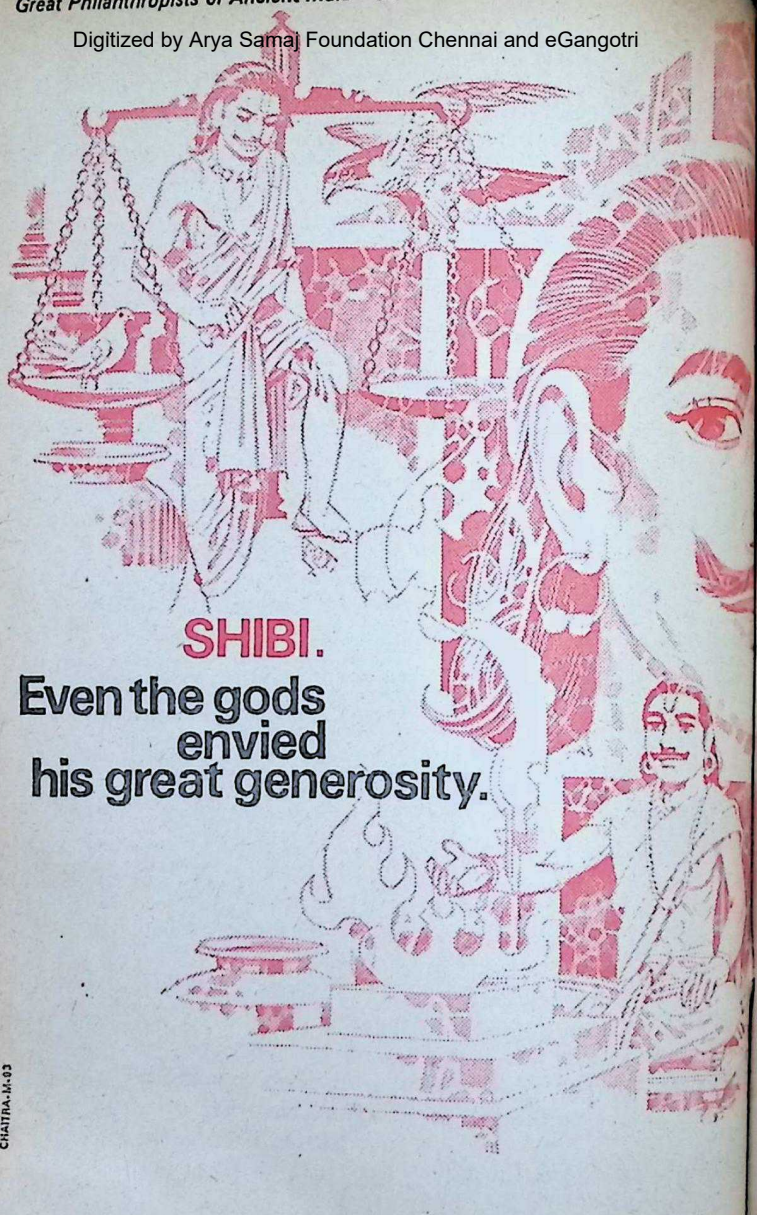

CHAITRA-M-03

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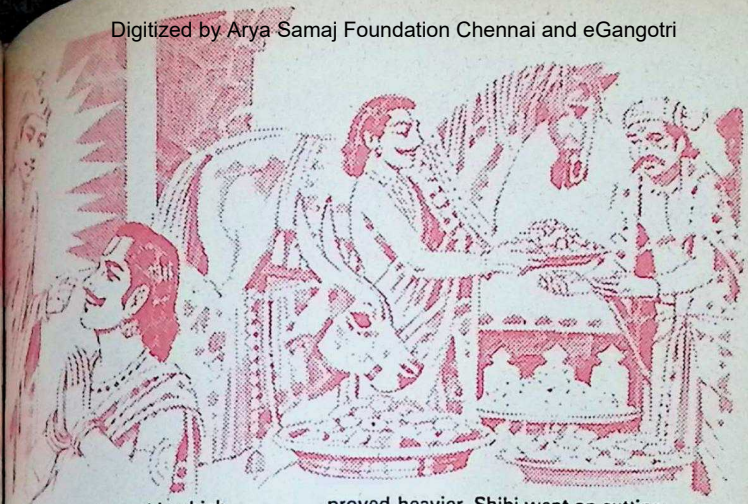

Charity is the only wealth which increases when given away. This was the belief King Shibi faithfully lived by. Many were the material and spiritual sacrifices he performed and many were the gifts he distributed among his subjects.

It was said that the gods came to envy his boundless generosity. Indra, the Lord of Heaven and Agni, the Fire God decided to test him and discover his true mettle. Agni assumed the form of a gentle dove and Indra, a ferocious hawk.

While Shibi was performing a sacrifice, the dove flew towards him. Quivering and trembling, it took shelter in the king's lap. The hawk swooped into the room and in a distinct human voice, demanded the dove which was his food. The king refused to give up the frightened little creature, saying the dove was under his protection. The hawk moaned that he would perish with hunger.

At this, Shibi promised him another meal in the dove's stead. The hawk grimly reminded him that he was a flesh-eater and only living flesh could satisfy him. Was the king prepared to kill another creature merely to save the dove?

Shibi did not hesitate a second. He declared he was prepared to give his own flesh for the hawk's food. The hawk decreed that the amount of flesh given to him should equal the weight of the dove.

The dove was placed in one scale of a huge balance. Unflinching, the king cut some flesh from his own body and placed it on the other scale. But the dove proved heavier. Shibi went on cutting pieces of flesh from many parts of his body, but the dove's scale would not rise. Battered and bleeding, the king placed himself on the other scale.

At that very moment, both the hawk and the dove vanished. And Lord Indra and Agni appeared before Shibi's stunned gaze. Pleased with his supreme generosity and his protectiveness towards the weak and the defenceless, the gods made him whole and unharmed once again. And blessed him with the gift of immortality.

Indian history and mythology possess a rich pageant of philanthropists who mastered human frailties and astounded the world with their celebrated acts of charity. These principles, enshrined in ancient stories, enlighten and inspire us even today. Guiding our decisions and policies with ideals that remain unshaken over the centuries.

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More REAL than the living

★

Men who never were!

MAHENDRA N. PANDIA

ON April 6, 1893, Sir Arth... Conan Doyle wrote to h... mother: "I am in the middle o... the last Holmes story (The Fina... Problem) after which the gentl... man vanishes, never to return! ... am weary of his name."

Dr. Watson "with a heav... heart" took up his pen to record... "the singular gifts by which m... friend Mr. Sherlock Holmes wa... distinguished". It was his intent... tion, continued Dr. Watson, t... have stopped with "The Naval... Treaty" but his hand had been... forced by some letters that had... appeared and he had hence no... choice but "to lay the facts be... fore the public exactly as they... occurred. I alone know the ab... solute truth of the matter, and... am satisfied that the time has... come when no good purpose is... to be served by its suppression... ... "It lies with me for the first... time to tell what really took place...

Sherlock Holmes, Hamlet and Bertie Wooster are among the immortals created by mortals. It is given only to the gifted few to create such immortals and they are all worth a king's ransom. We who live our lonely lives in our sealed city compartments especially find that their companionship is indispensable. May their tribe, like that of Abu Ben Adam, increase!

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Sir Arthur Conan Doyle

between Professor Moriarty and Mr. Sherlock Holmes." "I have not lived wholly in vain," Holmes had told Dr. Watson in his valedictory talk with him. "If my records were closed tonight I could still survey it with equanimity. The air of London is the sweeter for my presence. In over a thousand cases I am not aware that I have ever used my powers upon the wrong side."

Holmes and Watson travelled on May 3, 1891 to the little village of Meiringen, as the former was to meet "the Napoleon of crime" — the ex-professor Moriarty of mathematical celebrity — there and to be locked in mortal combat with him over the Reichenbach Falls. Holmes had gone on and Watson, who had been deceitfully called back by a Moriarty-agent at the critical moment, later saw "two lines of footmarks clearly marked along the further end of the path . . . There were none returning . . . Dr. Watson shouted but only that one half human cry of the Fall was borne back to my ears." He then found a note from Holmes, written "through the courtesy of Mr. Moriarty". Any attempt at recovering the bodies was "absolutely hopeless" and there deep down in that "dreadful cauldron of swirling water and seething foam, will lie for all time the most dangerous criminal and the utmost champion of the law of our generation, one whom I shall ever regard as the best and the wisest man whom I have ever known," he tells us.

And so the gentleman "vanished" as the highly successful series of stories about him was "interfering" with what his creator regarded as his serious literary work — his historical novels, and further as he considered the series as "a lower stratum of literary achievement" and had accordingly resolved to end the life of "my hero". This was a delayed step on Doyle's part, for in 1891 also, he had toyed with the same idea, but fortunately had been dissuaded therefrom by his mother.

But what Sir Arthur had never anticipated, never possibly imagined, was "the concern expressed by the public" at "the death" of Holmes. There was a clamour to have him back in Baker Street once again and people went about

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steeped in mourning! So terrible was the outcry and so insistent the appeal, and so strong the protest, that Conan Doyle was virtually forced into resurrecting him with **The Empty House.** As he said later, he had done the deed but "no coroner had pronounced upon the remains and so . . . it was not difficult for me to respond to the flattering demand and to explain my rash act away. I have never regretted it."

And thus we had the Return of Sherlock Holmes to 221, Baker Street and to the ever-widening circle of acquaintances and clients which included Royalty from many lands. And thus this man who had never lived came back from "death" and became the subject of learned books and prestigeous clubs and societies, exhibitions and legend, and we have today detailed "biographies" and studies of him by people no less than W. S. Baring-Gould, Vincent Starrett, Guy Warrack and others. There are books which discuss his musical tastes, his London, his "parents", his life on the Sussex Downs among the bees, his "private" life, and many other aspects!

Conan Doyle wrote no more than 56 stories and four novels about him and yet so convincing was his writing and so impressive was his creation, that it was difficult to imagine that such a one was only a figment of his fancy! He ultimately gave up penning Holmes stories on three years before his own death in 1930; he had commenced the Holmes saga with **A Study in Scarlet** (1887), his first novel about the world famous sleuth and had later followed it up with short stories also, beginning with **The Scandal in Bohemia** (1891) which appeared in **The Strand Magazine**, now defunct.

At this point, early 1916, Bertie Wooster hogged the entire show and I never looked on Jeeves as anything but one of the extras, a non-entity who might consider himself lucky if he got even two lines. It was only when I was writing "The Artistic Career of Gorky" in late 1916 that he respectfully elbowed Bertie to one side and took charge. "Jeeves," says Bertie, on page 4 (of this story) "we want your advice." 'And from now on,' he might have added, 'you get equal billing. . . . .' I don't think I shall ever be able to fight against the urge to write Jeeves novels and short stories. People keep telling me that there are no Jeeves in England now . . . . but I shall ignore them. It is no good their trying to cure me. I am hooked." This is how his curator explains "the revivification" of the master mind — surprisingly loyal to his employer, many prospects in the outside world awaiting him, notwithstanding.

Sherlock Holmes now belongs to the world of the immort-

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P. G. Wodehouse

Sherlock Holmes, defying time, the flickleness of the public, and the knowledge that he is a fictional creation, goes on for ever. Each year several hundred letters reach London from all parts of the world intended for this man who never lived, at an address which never existed. Their contents range from facetious exhortations to him and Dr. Watson to do something about current crime, to genuine appeals for advice and even personal intervention in cases of dispute and distress. It is now the best part of a century since the first Holmes adventure appeared. Yet the stories in book form are selling in greater numbers than ever before. Further, television and radio versions abound, emancipated from the bonds of fact, he and Watson live in a milieu which has been emancipated too."

His charisma and his poten-

like Lincoln to the ages, and with the passage of time, he has been gathering more and still more worshippers at his shrine.

Strange are the quirks of destiny and of literary appreciation. This Holmes cult is a global phenomenon and letters still arrive for his advice and guidance from many who still believe that the giant brain and the mighty heart are even now active and on the wing!

And a similar hold over the popular mind exists in the case of another immortal pair, Bertie Wooster and Jeeves, gentleman's personal gentleman, to whom the former and his numerous friends turned, always successfully, for help in moments of crises. This student of the psychology of the individual, soft-spoken and much of an introvert, with the dignity that goes with Kings and Captains, and an astonishing feudal spirit, this man of all seasons, sees his master, perhaps "mentally negligible but with a heart of gold," through all manner of crisis that seems to have a special fascination for and which makes a speedy bee-line to him. P. G. Wodehouse created this wonder unconsciously, as it were. In the short story entitled **Disentangling Old Duggie** Jeeves made a brief appearance. He was there only for a paragraph, and that only to announce to Mr. Wooster that his aunt was calling and he left the room "to return no more."

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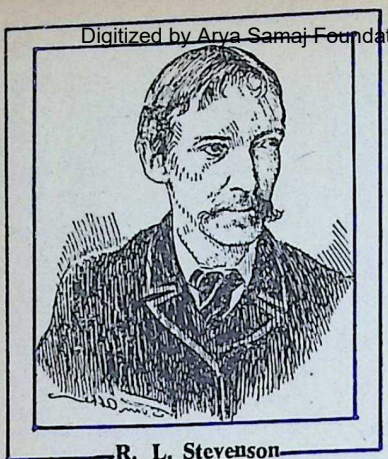

R. L. Stevenson

tial, fortunately held Plum Wodehouse in thrall, and so the all-knowing master-mind joined the band of immortals. Today, even after their creator has left us, we still go to these and their friends of the Drones Club, but most of all to Jeeves, who too, like Holmes, has become a legend and a household figure, when the heart is singularly heavy, or there lurks a nameless dread or a doom is impending!

To whom shall we turn if not to him to bring us back to the mid-season form with plentiful of euphoria splashing about in gay abandon? To us Berkely Mansion, with the inimitable Jeeves in the offing and his stiff upper lip, and his bulging brain, is a haven of refuge when the blue bird has thrown in the sponge and has declined to do business at the old stand, as it often does. With Bertie depending upon this keeper of his, like a child on his nurse, we have him a contemporaneous figure whom we seem to know more intimately than many of our friends, this man with his tact and ready resource, his mental vigour and ineffable charm.

Though of a different texture we are still haunted by another pair of men, as they had accosted us on the way only yesterday, Dr. Jekyll and Mr. Hyde, whom Stevenson created in only one story, somehow, are as real to us as if they had made repeated appearances in many more; their hold on the mind is so strong and so lasting that we seem to see them in the various people whom we come across in our daily commerce with the world. The twin aspects pointed by R. L. Stevenson are shown as being rooted in the same individual whose temperamental duality is thus brought out so well. The venerated doctor and the hideous monster who alternate in the story represent the tendencies of Good and Evil and thus have a focal point of interest for all.

While speaking of these who are in reality one with opposing characteristics based on the sub-conscious, one thinks of the Russian Dostoievsky who made possible our meeting Dmitri Karamazov. Even though he speaks to us from across the gulf of time and space, he carries with him such an air of realism

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with his fits of mental anguish, his religious fervour, his instability, his soul a perpetual battle ground for good and evil, his sensuality and his final atonement he becomes not only unfortunable, but in a sense, likeable, for we too have as he has, our moments of agony and ecstasy, our moments of doubt and despair, of hope and of frustration. Another figure, though very different and equally unpredictable, whom we may consider as unworthy, and admirable contemporary, though hailing from 16th century Spain, is Don Quixote of La Mancha, with his simple and yet shrewd and credulous squire, Sancho Panza. We laugh with him for his follies and yet so real is he to us that the laughter is often fraught with unshed tears! His mind obsessed with damsels, giants and dragons, is not difficult to imagine or to respect due to his transparent sincerity. An immediate rapport is established between him and ourselves. His sojourns astride the broken down old Roxinante, his "knightly charger," for the greater glory of the coarse country girl, to him, Dulcinia del Toboso, through adventurous exploits, bring that mirth and that empathy, which we need so much in our care-worn world today. We see in him our own day dreams, our own wild expectations, ambitions and our fits of temporary insanity.

And when on the subject of insanity, how can one overlook that Shakespearean character, who had a method in his madness! Hamlet, the glass of fashion, a mould of form, the observed of all observers! His soliloquies, his brooding on problems, his disappointments, bring him on the periphery of our ken if not into it and like many other characters of Shakespeare or of Dickens, we accept him into our fold as a good companion, more real to us than some of our friends, so convincing is he with Horatio ever on the fringe. To us he is not a mere philosopher, cold and distant, a denizen of a distant planet, but a partner in life's ills,

Shakespeare

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for his mishaps are not singularly his own. We of this century are victims of such acts of inhuman nature, which then as now, or there as here, have not altered substantially.

If his — Hamlet's — brow was sicklied o'er with the pale cast of thought Mr. Wilkins Micawber's was not! In fact, he always expected 'something to turn up,' (as it eventually did) and his economics was down to earth and briefly stated, easily graspable, without the complexities of a Galbraith or a Keynes. "Annual income twenty pounds, annual expenditure nineteen ninety six, result happiness; annual income twenty pounds, annual expenditure twenty pounds, aught and six, result misery. The blossom is blighted, the leaf is withered, the god of day goes down upon the weary scene, and — and, in short, you are for ever undone, as I am!"

We need his undying optimism and radiating good humour today more than ever when dark clouds have blotted out the sun, there is darkness at noon in some places the world over. He is not simply a figure in a book or an acquaintance of a casual nature, but like Mr. Pickwick, the soul of goodness and innate greatness, and hence an inspiration to us and a hope by which to steer stormy seas!

Hitherto, we have spoken of adults who are more real to us than some of our relatives and friends, whom we hardly see or correspond with. But then there are the young, in spirit and age, whose infection we easily catch, and forgetting the weight of the years, we become young like them once again. These are William and his "Outlaws" — Ginger, Douglas, Henry — the brain-children of Richmal Crompton, and a "nuisance" to the people around — for though well-meaning and charitably disposed, towards one and all, these boys somehow manage to create **imbroglios** which give innocent delight, for they mean no harm and are always helpful and sympathetic in distress.

Like Tom Sawyer and Huckleberry Finn, William Brown and his "gang" love to live a life of exploits, and should none come by on its own, are prepared to create one by themselves. We read in one of his stories, The **Knights of the Square Table**, a typical piece of conversation between the members. They had read the book, **King Arthur and the Knights of the Round Table** and it was a spell of continuous wet weather "that had reduced the "Outlaws" to such a point of inactivity that they had been driven to read the book for want of anything else!"

"I think that would be as much fun as bein' a burglar or a detective, an' I bet it would be more fun in lots more ways than

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being an engine driver," said William.

"What would?" demanded Douglas. "Bein' knights an' goin' out righting wrongs". "But we haven't got armour and horses and anything," objected Henry. "I don't think they're a bit necessary, said William. I bet, I can fight just as well without armour as with it. I should think it'd only get in your way. I once tried wearin' it — trays and saucepans and such like — and I found it jolly hard to fight in them." "There aren't any wrongs to right either nowadays", said Henry. "I bet there are. You jus' don't hear of them, that's all. I bet if we set up rightin' wrongs, people'd begin to come from all over the place." ... So this they decided to do." And so goes another misadventure of the "Outlaws", so lifelike and so true that we share their joys and sorrows, as if we too, were a part of the "gang". How can one forget the statue to Peter Pan in Kensingtan Gardens — the creation of Sir James Barrie in praise of eternal childhood!

And this list of the **men who never were** could be enlarged to include deservedly many more from the rich variety (as rich as Nature's) that has no generously blessed this earth. They would belong to various periods of civilisation and to various parts of the globe, and to many languages and literatures. Alice, the Mad Hatter, Cinderella, the Seven Dwarfs, Emperor Jones from Eugene o' Neill, Uncle Tom, the Bennets (from Jane Austen), Neill and the Hairy Ape, Faustus and Falstaff ... Poes' Auguste Dupin, Oliver Twist, Tom Canty, Miles Hendon from Mark Twain ... there would be many claimants.

It is not their vitality only that makes them so indestructible or their good humour that makes them so lovable; they carry with them that magical quality, that something, that Pygmalion-touch, which is felt and comprehended, which gladdens and consoles, which gives courage or removes the keen edge of grief, which adds a ray of sunlight and glad warmth, or presents us with an ideal — but for which uncanny phenomenon, no dictionary has just the adequate or the right word!

We fly with them on wings of imagination to that world where they live and move and have their being, and come back each time, refreshed and rejuvenated, as people did from the magic fount in ancient Greece, to face with renewed vigour, the fever and the fret of this world. But we return hither only to go back to that charmed circle, for once we have entered it, for however short a time, we cannot resist its beckoning. We surrender our-

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selves each time wholly and happily, and trust that they would hold out to us, as they have done in the past, the sweet alchemy of their making — and this trust has never been belied. We are grateful to them for all the priceless things they have given us and will continue to do, and we cannot imagine what we should have done, if they were not to be there! If their sanctuary were to be denied to us — for there we are secure, proof against the world's onslaughts, if these who are flesh of our flesh and bone of our bone were to close the door of entry into their world, where their good fellowship is a strong bulwark we do not know to whom we should turn for help.

It is given to only the gifted few to create such immortals and they are all worth a king's ransom. Once we have drunk the milk of that Paradise, nothing can act as a substitute. We who live our lonely lives in our sealed city apartments find that their companionship is indispensable. May their tribe, like that of Abu Ben Adam, increase. Do we know our neighbours as well as we know these men who never were? No! we don't and we never shall!

"My never-failing friends are they: With whom I converse day by day."

□□□

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ABDOMINAL PAIN

Your stomach is at its healthiest best when you just don't feel it is there. And indeed this is true of every one of our organs. But then who has not had a stomach ache in his life !

DR. K. NARAYANAN

THOUGH not as common as headache or common cold, abdominal pain — also known as belly ache — is experienced by almost everyone at one time or another. The range and intensity, of course, can vary from time to time. Sometimes it can be a vague distress of brief duration. Other times, the pain can be severe and protracted.

For some, it can be a "trade mark" — so much so that everyone in the neighbourhood knows that they have a chronic stomach problem (i.e. pain). For such people, life can be a torture, since they would be constantly assaulted by the fear of the pain that may swoop down on them without warning and at odd hours. As they often trace their trouble to this or that food item, they often approach the table with great apprehension.

Sherlock Holmes can quickly detect the "belly achers" even in a crowd from the simple fact that their hands would be seen more than necessarily playing over the abdominal area! Years of distress would have developed in them the psychological trait of unconscious patting or squeezing the abdomen even when they are not under attack.

One of the characteristics of this distress is the agony that it unleashes on the patient. Unlike in other pains, belly ache almost makes the victim helplessly toss and wriggle like a truncated

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chicken on the bed or even on the bare, dirty floor. Sanitation is not something that they can ever think of at the time. They would weep and behave like children. Not even intellectuals are immune from this transformation when severe abdominal pain strikes them.

Belly ache can be attributed to innumerable causes. But in order to do so we must know what exactly is abdomen. Little do people realise that it is a delicate yet tough compartment that is jam-packed with countless vital organs of the body.

In fact, if we were to regard our body as a plane, the brain, encased in the crash-proof helmet of the skull can be considered as the cockpit. The fuselage-like trunk, then, becomes the engine-room, with marvellous structures that function systematically and efficiently to make the "plane" trim and in working order. The primary job of this complex mechanical system is to transform the raw material (food) into energy (fuel) that is extremely essential for the functioning of the entire system.

One can find in the "engine room" almost all the mechanical odd-shaped gadgets that are met with in a manufacturing plant. There are the tubes, cylinders, tanks, coils, beakers, nuts, bolts, grease and what not. The only difference is that they are organic, living flesh. And their work is spontaneous and involuntary. Let us see what these gadg... are. (There are, however, t... parts in the "fuselage": the ch... that contains the lungs and hear... But we are here concerned wit... only the lower portion which ... separated from the upper po... tion — chest — by a membran... known as **diaphragm**). They in... clude: a four-pound **liver** with it... **gall bladder** and **bile ducts**; ... **stomach** with its one or two pint... of gastric content; some 20 od... feet of coiled **small intestine**, more than a yard of **large intes-tine** (from whose base dangles a troublesome **appendix**); the **kid-ney** and their accessories — **blad-der** and **ureters**; **prostrate** gland (in men only); **pancreas**; **spermatic cord** (in men); a com-plex network of arteries, veins, nerves and several groups of **lymph nodes.**

To these are added, in wo-men, a pair of **ovaries** with their **fallopian** tubes through which the **ovum** (egg) must travel on its momentous journey to the **uterus** (womb). During pregnancy addi-tional members are added: the growing embryo (**foetus**); the protective bag of water (**amnion**) and the **placenta** (after birth). All these organs are anchored in place by tough muscles and liga-ments and the entire abdomina... cavity is lined by a glistening wrapping known as **peritoneal membrane.**

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Now anything may happen in any living tissue anywhere in the body can happen also to the structures within the abdominal compartment mentioned above. Some of the causes that can trigger abdominal distress include:

- **Overloading the stomach with food or drink.**
- **Irritating the delicate stomach lining with pungent and spicy foods or drinks to which it is sensitive.**
- **Blockage of stomach entrance or exit.**
- **Gastric or duodenal ulcers.**
- **The churning of the coils of small intestine during an attack of loose motion.**
- **Inflammation of the appendix.**
- **Constipation.**
- **Worm infestation.**
- **Intussusception (The telescoping of one loop of intestine into another).**
- **Overdose of laxatives.**
- **Menstrual cramps.**
- **Intestinal spasms as a result of intense emotion.**
- **Inflammation of almost all structures in the cavity: stomach (gastritis); liver (hepatitis); gall-bladder (cholecystitis); formation of stones in the gall-bladder (cholelithiasis); intestine (enteritis); large intestine (colitis); pancreas (pancreatitis); kidneys (nephritis); urinary bladder (cystitis); ovaries (ovaritis) uterus (metritis); peritoneum (peritonitis) and so on.**

Yet there are times when the source of pain may evade even elaborate tests and exploratory operation! The "engine room" has its own way of creating the problem, baffling even the most expert foreman (surgeon) in the field.

Pain! That's the characteristic predominating symptom in any intra-abdominal disturbance. And, as already noted, the pain can come in many forms: mild, vague, agonising, intermittent, steady, colicky, stabbing, localised, generalised and spreading.

The pain can be **direct** or indirect (or **referred**). In direct pain, the distress is registered in the immediate vicinity of the involved abdominal structure. (Eg. under right lower ribs if it is gall bladder or liver; pit of stomach, if it is peptic ulcer and the lower right side and below the navel if it is an inflamed appendix). In **referred** pain (a diagnostic problem for the physicians) the distress is like ringing for a wrong number. For example, a seemingly simple pain of "acute indigestion" may in fact be a serious heart attack or a vague pain in the pit of stomach can prove to be pneumonia or pleurisy (inflammation of the membrane that covers the lungs).

Because of these uncertainties and the urgency of the problem

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...e to its intensity), it behoves ... patients to seek medical ad... ...ce at the earliest, unless one is ...situated to the pain as with the ...se of gastritis or ulcer, in which ...ses they may have some pain ...kers, prescribed by their physi... ...ans, at hand. On the other ...nd, if the pain is mild one can ...rely attempt some temporary ...easures for relief provided one ...nows the obvious cause for the ...ack as a result of similar at... ...cks before and their past suc... ...sful home treatment. But such ...f home treatment should be ...oided if:

- **The pain is of great intensity.**
- **The pain lasts more than one hour.**
- **There is presence of fever or other serious illness.**
- **The patient is too old or pregnant.**
- **The patient is a known sufferer from some chronic diseases.**

The simple home remedies include:

- Inducing vomiting, if the attack is suspected to have been caused by dietary indiscretion. It can be done either tickling the throat or by drinking several cupfuls of hot water to each of which is added a teaspoonful of bicarbonate of soda.
- If constipation is suspected, insert high up in the rectum two plain glycerine suppositories or an improvised suppository of plain soap. While waiting for the suppositories to melt (10-20 minutes) drink one or two cups of hot coffee, tea or soap. Walk up and down and massage the lower abdomen.
- Take an enema, if the above measure fails. (The procedure is related at the end of this article.)
- Apply local heat with the help of hot water bag or bottle or stupes (towels soaked in near boiling water and wrung dry), taking care that the skin is not burnt. (This can be done, if necessary, by applying butter or a non-medicated ointment over the skin area).
- If the pain is due to menstrual cramps, simple analgesics like **aspirin** may be tried (It can be taken, crushed, with coffee, tea or alcoholic beverages).

The analgesics, the group of pain killers commonly used in headache and muscular pain may be found often less effective — or non at all — in the case of pain originating from the visceral (abdominal) region. The pain is more amenable to **opiates** and **anticholinergic** group of drugs **(belladona, atropine,** etc.) which may need professional supervi-

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sion, at least in the beginning. One should, again, avoid taking laxatives or cathartics, without proper diagnosis. For, if the pain is caused by inflamed bowel loop, the hypermotility caused by the laxatives can cause a rupture and spill its germ-infested contents throughout the peritoneal cavity. It can be fatal.

Note:—A simple, cleansing enema can be taken in the following way.

Prepare a pint of soapsuds in an enema bag or can. Recline in the bath tub with feet elevated sides. Insert the lubricated just far enough to prevent tion from leaking. Slowly, let suds flow intermittently (It sho be stopped if cramping occur When the total amount has be introduced, turn on left side a massage gently the abdomen fr below upward and from left right. After ten or fifteen minut try evacuation. If the enema is effectual or impaction of ha dry stool is suspected, profess nal advice should be sought.

□□

Even when the experts all agree they may well be mistaken.

—Bertrand Russell

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ARMAH, FARAH AND DUODU

V. SIVARAMAKRISHNAN

Living portraits of three more African writers are presented in this article. Armah is an agnostic, a xenophobe, full of fury against abuse of power by men in authority; Farah is calm, cool, religious and has a simple style; Duodu is essentially a humorist.

NOVELS of Ayi Kwei Armah bear out the remarks of Jacqueline Wauthier on the post-independence African writing. Says Wauthier: "One rarely encounters now the serenity of tone which is necessary to portray the peaceful happiness of a traditional society close to nature — a little in the manner of Rousseau — which was to be found, for instance, in Camara Laye's L' **Enfant noir (The African Child)** ... It has also become rare to find in the most recent African literature any expression of confidence in the future or in the advent of a new, more viable or less unjust society towards which the works denouncing colonial rule seemed to be looking ... It would probably not be inaccurate to suggest that rarely has the history of literature registered a rebellion such as this on the part of the intellectuals against the established order."

Armah is not only an intellectual but a very angry intellectual. His anger is directed both against the aliens who exploited the land and people of Africa and the new rulers who became corrupt and allowed the evil to corrode the society. And he has a style to match that anger. His language suggests a mountain torrent — so swift its flow and so powerful.

Armah was born at Takaradi, the port-town of Ghana, in 1939. After his early education at Achimota (near Accra, the capital of Ghana), Armah took his first degree in Political Socio-

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logy at Harvard and his Master's Degree in Fine Arts at Columbia. He has written four novels — **The Beautiful Things Are Not Yet Born** (1970), **Why Are We So Blest?, Fragments** (1970) and **Two Thousand Seasons** (1973). In all his writings Armah's focus is on the two predominant African themes, namely, political corruption, especially in Ghana during Kwame Nkurumah's regime (1960-66); and the glory of the traditional way of African life. Armah's handling of sex has a rawness, a daring **a la mode The Godfather** of Marie Puze.

Armah's first novel **The Beautiful Things Are Not Yet Born,** though strictly of relevance to Nkurumah's Ghana, is considered a landmark in African literature. A critic gives three interpretations to the title: 'The beautiful ones'— those sea-green incorruptibles are not yet born but will be born in the future; the 'beautiful ones' are not born and will never be born; the 'beautiful ones' are born every day but are inevitably drawn into the cesspool of corruption.

The story is about a railway clerk who struggles against odds to keep his soul clean. He has his moments of frustration, loneliness, defeat and despair but remains to the end firm in his resolve.

He suffers public disgrace and family ridicule. His wife is indifferent to him and his mo in-law is openly hostile. was a man ever going to be to fight against all the things all the loved ones who n ceased urging that nothing mattered, that the way was important, that the end of was the getting of these comf able things? For the self, o not the self, then for the lo ones, for the children. Noth else mattered."

There were, however, ments of vacillation. "The foo ones are those who cannot l life the way it is lived by around them, who stand by flowing river and disapprove the current. There is no oth way, and the refusal to take leap will help absolutely no c at any time."

Again:

"Was there not some prove that said the green fruit w healthy, but healthy o for its brief self? That t only new life there ev is comes from the seeds feed on their own rotten fruit? Wh then was the fruit that refus to lose its acid and its greenne What monstrous fruit was it th could find the end of its life the struggle against sweetn and corruption?"

The railway clerk remains shining candle in a naug world.

Armah returns to the sa theme in his second novel Fr

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...ts only with this difference ...t the 'victim' and 'hero' are ...h himself. It is a thinly ...ed autobiographical novel. ...ko Onipa, the protagonist, is ...his way back to his country, ...na, after five years of study ...America. Aboard the plane ...first encounter is with ...R.H. Brempong, a Ghanian ...ficial, typical of the tribe wed...d to the 'cargo cult' ever in ...diness to fly in and out of the ...ntry .Baako puts up with the ...gging of Brempong with sup...ssed anger: "There are im...rtant things you can't get to ...y at home. Every time I go ...t I arrange to buy all I need, ...s and so on. It's quite simple. ...got two cars on this trip. Ger...n cars, right from the factory, ...l fresh. They are following me. ...pped ... (Holding up a ciga...e lighter) where in Ghana ...uld you find a thing like this? ...rp eyes. I bought it in Amster...m, at the airport, actually. ...autiful, things there. Amster...m. Tape recorders. I took one ...t year and it has never given me ...y trouble ... You just have ...know what to look for when ...u get a chance to go abroad. ...herwise you come back empty...nded like a fool, and all the ...e you spent is a waste, use...ss."

Baako's next experience is a ...tant type of social discrimina...n in, of all places, a public ...spital. He takes his sister in a taxi to the hospital for confinement in a serious condition.

"Are you the father?" The nurse asks, looking at Baako.

"No." He points to Araba at the back. "She is my sister."

"Are you a senior officer?"

"Look, I am not in the Civil Service yet."

"Well," the nurse could hardly contain her disdain, "is the real husband a Senior Officer?"

"No. But why are you asking?"

"Look, beautiful nurse," the driver says winking broadly at the girl, "the woman is suffering."

"Taxi driver!" The nurse made the words come out like shots. "I am not speaking to you."

"So what is your status?" She asks, turning to Baako again.

"I have no status," says he.

"Well", she says. "This new wing is for VIP's and Senior Officers. The rest, to the old wards."

The third confrontation of Baako is with a minor fry in the form of a Junior Assistant to the Secretary of the Civil Service Commission, who puts off Baako every time he goes to the Commission to enquire about his appointment at Ganavision — the television department. The matter is settled and Baako is asked to report for duty even without a formal order of appointment when Baako's old art teacher puts in a word to the

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...ipal Secretary to the Minis... of Information. Baako learns ...ough this episode the ways of ...eaucracy, the system that is ...personal, slow and at times ...ical, and of bureaucrats with ...ir obsession with trifling per...al concerns.

Many other episodes follow, ...esson here in social snobbery, ...esson there in official callous... And finally Baako himself ...es a stonewall in his own de...ment. His scripts aimed at ...ating the people on the cul... of the land are just ignored, ...suggestion to distribute TV ...s to the villages is laughed at. ...ead, the sets find their way ...e homes of the elite of the ...n and the films, far from be... used to educate the people, ...conserved to cover the func...ns attended by the head of ..., 'the redeemer.' Baako ...ks in his two-word letter of ...gnation.

...How does the world look upon ...an of the type of Baako? His ...ther and sister are disappoint... People outside are amused. ...ako, the idealist, the philoso...er of the 'cargo-cult', 'the man ... the books,' is thrown into a ...atic asylum!

Armah is at his angriest in ... **Two Thousand Seasons.** He ...urs vials of wrath on the 'pre...ors from the desert' (the ...rabs) and 'the destroyers from ...e sea' (the Western colonials). ...piles sentence upon sentence as if molten lava is flowing out of his pen. He doesn't spare the religions of the foreigners.

Contrasting the destroyers' way and the traditional African way, he says:

"The white man wish us to destroy our mountains, leaving ourselves wastes of barren sand. The white man wish us to wipe out our animals, leaving ourselves carcasses rotting into white skeletons. The white man want us to take human beings, our sisters and sons, and turn them into labouring things. The white man want us to obliterate our remembrance of our way and in its place follow their road, road of destruction..."

"Our way is reciprocity. The way is wholeness. Our way knows no oppression. The way destroys oppression. Our way is hospitable to guests. The way repels destroyers. Our way produces before it consumes. The way produces far more than it consumes. Our way creates. The way destroys only destruction."

The Two Thousand Seasons are seasons of depredation and destruction. Armah makes a broad survey of African history through the two thousand seasons of penetration into land by the Arabs and the colonials. A group of rebels (11 girls and 9 boys) emerges (and the story is about their doings) who, under the wise guidance of a rebel leader, destroys the destroyers

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themselves not destroyed. novel is full of bizarre, d-chilling incidents in which group are involved before triumph and tragedy overes them. Armah pleads elotly for unity among the peoto get over the 'bloody deso- the whites have stretched the land.'

II

From Ghana to Somalia right ss the continent west to — it is not the distance that separates Nuruddin h from Armah. Armah is an agnostic and a xenoe, full of fury against abuse wer by men in authority; Armah has a tornado-like ping style. Farah, in his thir- is calm and cool, religious (as as one can see from his no- and has a simple style. ah is the greater artist while ah is more of a plodder.

Born in 1945, Farah had his ation at Chandigarh (India), adiscio, London and Cochr. He is reported to have ed down in Italy. He has his credit four novels, three of ch (so far known to this er) have been published m **A Crooked Rib** (1970), **A ked Needle** and **Sweet and ur**. The first novel was writn by Farah while he was at ndigarh in 1968.

The story of **From A Crooked b** is about a country girl belonging to 'jes,' a group of several Somalian families, moving from place to place with their cattle. From childhood, Ebla (meaning 'graceful') shows a tendency towards freedom, a spirit of self-assertion. This spirit first drives her away from home to Belet Wene when her grandfather wants her to marry an old man; and then from Belet Wene to Mogadiscio when her cousin, with whom she stays at Belet Wene, tries to palm her off to an unknown broker involved in a smuggling racket. While fleeing Belet Wene, she is in the company of Awill, an official in the Education Department, who promises to marry her.

Though Awill violates Ebla's virginity a day before the marriage much against her will, she makes sure that the marriage is solemnised without delay. Ebla feels proud that she has not gone against her religion and has become the wife of a man in the name of Allah. But this euphoria does not last long. Awill goes to Italy on a three-month study tour and his friend brings Ebla a letter from him (which she cannot read) and gives her, along with it, deliberately or by mistake, a photograph of Awill with an Italian girl.

Ebla is furious and, egged on by a procuress, the spirit of revenge swells in her breast. Ebla becomes the wife of another man,

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...older than Awill but richer. ...relationship, too, does not ...long as the man who marries ...under threat from the ter... ...of his first wife, divorces

...is pregnant and uneasy ...the eve of Awill's return. To ...or not to defy Awill was the ...tion. But the reconciliation ...en the husband and wife is ...and soothing and all is well ...after.

...Western reviewers have read ...the novel a 'drily moving ...enge to male chauvinism.' ...would rather have it that ...has tried to portray the ...ring of a green-horn of a ...try-girl left to fend for her... ...in an unknown world.

The title of the novel is taken ...a Somalian proverb:

'God has created Woman ...om a crooked rib; and any... ...e who trieth to straighten it, ...eaketh it.'

III

Cameron Duodu is one of the ...ger writers from Ghana ...e forte is humour. In (Fon... ...1969) **The Gab Boys** he ...the story of the experiences ...a youth in search of a job ...Accra. Kwasi Asamoa, one of ...Gab boys,' so called because ...group of boys wore gaberdine ...sers, runs away to Accra ...m his village of Pusupusu to ...ape legal action. Accra is a typical metropolis — the rich and the poor jostle along on a razor's edge. With one pardonable lapse, Kwasi Asamoa manages to escape from the snares and delusions of the city, thanks to the sustained love and encouragement of 'B', his girl-friend. Both the lovers ultimately find in their traditional way of life a solvent to the ills of the world. It is the sound of the drum, the way it is beaten to mock at the kings and chiefs of the past, that leads them to discover the glorious world that **was** before the Westerner stamped it out.

"Sensible people are those who realise that, as the drum proverb says, 'the path was cut out to meet the stream, the stream is from long ago, long ago.' Technology does not teach ideals; our ideals are our love of freedom, our love of music and dancing and our concern for each other's welfare, which we show through the responsibility we assume for hordes of people in what is called our 'extended families.' These are the important things; technology will be acquired anyhow — even monkeys can be taught to drive cars."

The main story in **The Gab Boys** is wafer thin but there are several more interesting stories within the story. And there is not a single dull page in the whole length of more than 200 pages of the novel. □□□

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A SMALL SLIP OF A BIG CHEAT

A. V. MENON

E year was 1947. It was
e hot month of May in Cal-
a. The city was bursting at
seams with the influx of re-
es from all over the North.
was working as Passing Offi-
at the main Calcutta office of
Bank. It was a Monday
ning. We had just opened and
started preparing for a busy
ahead, with the checking of
ers and books.

A smart young man, well-
ssed in a slack shirt and tery-
pant, smoking a cigarette
with a tin of '555' cigarettes
his hand, prominently dis-
yed, presented a cheque at
counter for payment. The
k at the counter told him that
might have to wait for a few
utes, as the ledgers would
me to the counter only after
checking. The young man was impatient.

The clerk asked him to sign his name and give his address on the back of the cheque. The customer handed over the cheque after scribbling his name, and at the top of his voice, told the clerk that there was no necessity for his address, as the cheque was payable to bearer. By this time he was in a bad mood.

To avoid a scene, I went over to the counter, took the cheque and gave the customer the usual metal token. The man said he had other work to do and did not want to waste his time at this "bloody place" and walked away in a huff.

The cheque for Rs. 30,000/- and odd, was drawn on the account of one of the very valuable

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and respectable customers, a Marwari firm doing gunnies broker business. The firm was enjoying big credit lines with the Bank. As was usual in those days, in the case of many 'Marwari' accounts, whole books of blank cheque leaves were signed by the constituent or by his Attorney authorised to sign on behalf of the firm, in the presence of a Bank official, who 'verified' the signature of the drawer, to ensure that only genuine cheques were paid out. The cheque now presented for payment was such a one.

The cheque was scrutinised as usual and was found to be in order. But it was found to exceed in amount the credit limit sanctioned to the Firm. The drawer-firm was contacted over the telephone, so that adequate arrangements for funds were made by the firm to meet the cheque.

The 'Munim' of the firm, who handled the Bank accounts, came rushing to the Bank. A look at the cheque told him what had happened. The signed cheque-leaf had been stolen from the firm's safe. He instructed us not to make payment of the cheque, and to detain the gentleman who presented the cheque, when he called for payment. He went back to his office and sent us his instructions in writing under proper authority.

In about half an hour's t there was a great sensation in office, when news went ro that this 'customer' walked to next Bank round the corner, cashed a similar cheque fo bigger sum; by one o'clock had managed to encash chec at three other Banks, for amo totalling over a lakh of rup It was usual with Marwari-B ker firms to have credit arra ments with as many Banks possible. Our constituent fo that he had lost some one l of rupees by two o'clock t day. Our (in) efficiency sa for him the comparatively sm sum of Rs. 30,000 and odd!

By four o'clock in the even the 'customer' was apprehend and was in police custody. transpired that he was one of gang of Bank thieves, operati all over North India, and t 'loot' had been substantial that time. If only the s young man had filled the chec drawn on us for an amount les than Rs. 30,000 and odd, t 'gang' would have gone on u checked.

We 'identified' the culprit an 'Identification Parade' at th police office some days later. the sessions trial, we gave e dence. I understand that t four members of the gang varying terms of imprisonm all rigorous. A substantial p tion of the amounts 'looted' also recovered. □□

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Let Us Fight Corruption—1

T. N. TIWARI

(Readers are invited to submit such genuine instances.)

ONE of the main reasons why corruption is so rampant in our society is that most of us have come to accept corruption as an integral part of our life and are no longer shocked by it. Otherwise, simply standing up for one's rights firmly will often be sufficient to fight simpler forms of corruption as the following incident clearly shows.

Once I was travelling from Calcutta by a night train which starts around 10 p.m. In such trains, many unscrupulous persons occupy the upper berths in the unreserved compartment and then "sell" these to equally unscrupulous passengers at fancy prices. Thus some passengers illegally 'buy' the unreserved berths and sleep, while other equally deserving passengers have to stand throughout the night.

On that day there was much rush and many passengers were standing in my compartment. But on one upper berth was lying a shabby-looking young man with no luggage but merely a towel under his head.

Then an elderly gentleman entered the comparmtent. Seeing no place even to put his heavy luggage, he requested the young man very politely to get up and sit down, so that he and others could at least put down their luggages and stand comfortably.

But the young man refused flatly, saying "Have you reserved this berth? If you want a berth, make the reservation in advance or come earlier like me."

The elderly gentleman was polite but firm in his rightful demand. He replied, 'All right; you may lie there and sleep if you are travelling yourself. But if you try to sell the berth to anybody else, I will call the police and have both of you arrested."

Then followed some arguments from other passengers and the stalemate continued till the train whistled for departure. At once the young man jumped down suddenly, apologised and rushed out of the compartment hurriedly.

Thus the firmness of this kindly gentleman enabled several others besides himself to keep their luggages on the vacant berth and travel a little more comfortably. □□□

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...NCE IMPLIES ...DLING ...H PEOPLE: HAYES

...e seen and listen'. Giving ... prescription to managers and ...ke managers, Prof. James L. ...s, Chairman, American Man... Association, exhorted all ...gers to mix with their subor... and listen to them since ...e implied dealing with ordinary ...e. He felt that all Management ...ng Centres should concentrate ...is vital aspect while training ...gers, as mere reading of books ...d never make any one a good ...ger.

...is observation was made by him ...e delivering the first annual ...e of Bhavan's S.P. Jain Insti... of Management and Research ...e Gita Mandir of the Bhavan ... February 23.

...ting that managers had for... the significance of service in ...r obsession for profits, the man... expert said that profit was ... right, but a reward for good ...gement.

...his scintillating speech on 'Management for Tomorrow' Prof. Hayes recalled how his files indicated similar speeches at the turn of the last four decades and how the outline had remained pretty much the same.

Pointing out that the large American conglomerates had ignored the workers, he stressed the need for people's orientation and reminded managers to make attempts to organise small clusters of people with the ultimate intention of transforming society.

Presiding over the function Shri J R D. Tata said that the task of Indian managers was lighter than that of American managers because basically for the former the workers were easier to deal with thanks to their loyalty and capacity for tolerance. Endorsing Prof. Hayes' suggestion Shri Tata deplored the fact that many managers in India failed to cultivate good relationship with

Prof. James L. Hayes delivering his speech on 'Management for Tomorrow' at the Bhavan. To his left are Dr. Ram S. Tarneja, Shri C. Subramaniam, Shri J.R.D. Tata and Shri S. P. Jain.

...ARCH 1, 1982

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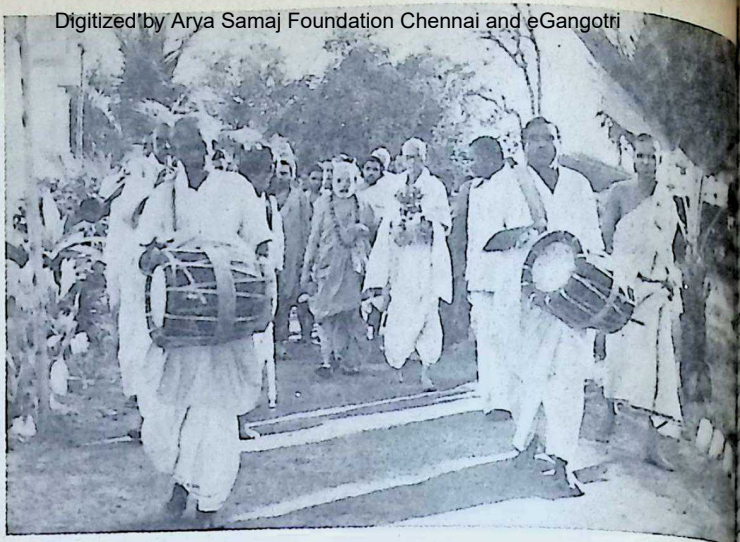
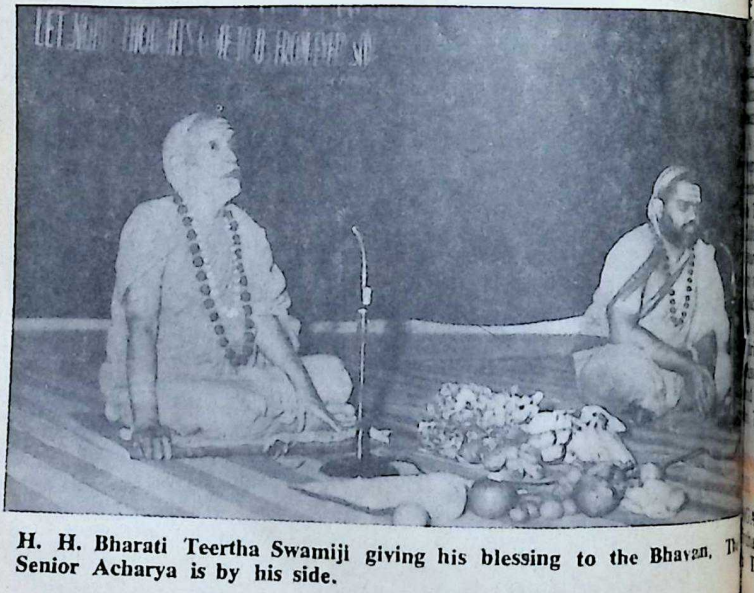


Sringeri Jagadguru being received with Poorna Kumbham by Shri P. Venkateswara Rao of Bhavan's Guntur Kendra.



H. H. Bharati Teertha Swamiji giving his blessing to the Bhavan. The Senior Acharya is by his side.

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...kers due to a failed sense of ...

...ing on the occasion Shri ...Subramaniam, former Union ...er, asked Indian managers to ... from the sophisticated Ameri... ...agements and integrate them ... native culture. He was all ... for the S. P. Institute which ... done a remarkable job by ... the courses within five mon... ...ter the laying of the founda... ...stone.

... Ram Tarneja, Managing ...tor of Bennett Coleman & Co., ...cing the speaker said that ... Hayes had spearheaded man... ...t education throughout the ... and thanks to the impetus ...ed by him privately-sponsored ...gement institutes and research ...sations were coming up in ... parts of India.

...f. A. N. Kothare, Educational ...er of the Bhavan, proposed a ... of thanks.

...e to the tradition of the Bha... ...e function started with the ...ts of the Bhavan's Sangit and ... Shikshapith singing the in... ...on prayer.

...special feature of the evening's ...mme was the Sanskrit sloka ...ing by Elizabeth Veena from ... Temple of Cosmic Religion at ...rnia. She strummed the ... to provide instrumental sup... ...o her musical rendering, which ...ed lyrical translation of the ... in English.

...ri Shriyans Prasad Jain, Hon. ...rer of the Bhavan, offered ... tributes to Prof. Hayes and ... Tata.

...GERI JAGADGURUS BLESS ... BHAVAN

...ADGURUS Shri Abhinava Vidya ... Mahaswami and Shri Bhara... Tirtha Mahaswami of Sringeri Sarada Peetham graced the Guntur Kendra of the Bharatiya Vidya Bhavan with their august presence on February 11, 1982.

The Jagadgurus were received by the Kendra Secretary Shri P. Venkateswara Rao with Purna Kumbham to the accompaniment of Nadaswaram. Shri Rao expressed his gratitude for the affection and consideration shown by the Jagadgurus in coming over to the Bhavan.

Sri Maha Sannidhanam graciously replied that the visit to the Bhavan was not to give any lecture but to bless the Bharatiya Vidya Bhavan out of their affection and regard for the Bhavan's activities.

His Holiness then distributed prasadam and fruits to the devotees.

BHAVAN LOSES TWO BENEFACTORS

WE deeply regret to record the demise of two great benefactors and ardent well wishers of the Bhavan — Shri Ramanbhai Premabhai Patel and Shri A.C.P. Wadia.

Shri Adi C P. Wadia, a great philanthropist, known for his gener-

Ramanbhai Patel

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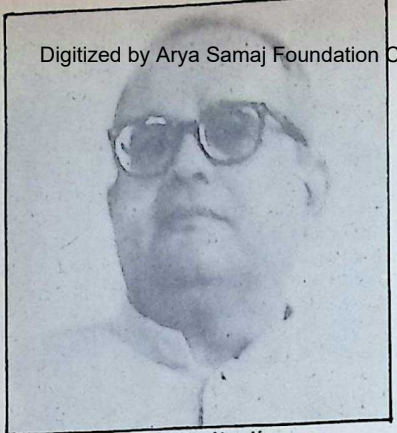

A. C. P. Wadia

ous donations to various educational institutions, hospitals, orphanages and charitable institutions, died in Pune on February 8. He was 68.

A member of Bhavan's Council since 1977, it was Shri Wadia who had arranged for a donation of Rs. 3 lakhs from the A. H. Wadia Charity Trust to the Bhavan's School at Andheri at the crucial stage of its construction.

A few days prior to his death Shri Wadia had promised another donation of Rs. 15 lakhs for the second phase of the construction of the Andheri School and this donation was to be announced on February 6, the anniversary of the school. The function had to be postponed because of the unexpected demise of Shri J. L. Hathi, Vice-President of the Bhavan, on February 2.

Bhavan dips its flag to honour the memory of this great philanthropist who was ever ready to lend a helping hand to individu... institutions in distress.

The Bhavan lost another ... well wisher and steadfast frie... the death of Shri Ramanbhai P... bhai Patel who led a long life ... dicated to constructive activities ... continuous business involvemen...

The primary section of the ... van's School at Andheri has f... ly been named after Smt. S... behn Patel, mother of Shri ... in whose fond memory he g... handsome donation to the sch...

A great humanist, Shri Patel ... out of his way to understand ... problems — whether they were ... or poor, literate or illiterate, ... placed or poor — and his advice ... financial assistance were avail... all who approached him.

Shri Patel's enterprising ... took him to South Africa a... very young age of 17 and there ... first gave vent to his business ... Returning to India in 1955 he ... a big leap forward and set up ... industrial estate in Bombay – ... Roman Brothers. The Pha... Medico (India) Pvt. Ltd., ... Ramson Laboratories Pvt. Ltd., ... M/s. Paramount Investment ... Ltd., established by him bear ... to Shri Patel's keen business ac...

He was initiated by Balyogeshw... Paramhams, Sadguru Shri S... Maharaj.

In the evening of his life, ... Patel set up a Trust — Mat... Mithiben Prembhai Sian... Charity Trust — with the la... objective of supporting ... causes. He passed away on Sep... ber 22, 1981.

If you give a man more than he can do he will do it. ... you only give him what he can do, he will do nothing.

—Rudyard Kip...

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BOOK REVIEW

The Spiritual Vikings: By Nath Chandra Chakravarti (Firma KLM Private Ltd., Calcutta, 1980), Price Rs. 35/-.

THE Bauls are an oddly distinct religious community, or rather a congeries of similar groups each under a leader: and these have thrived mainly in Bengal. There have been fraternities of Bauls for over 1000 years, and they have been drawn from the Tantrik Buddhists, the Hindus (the Vaishnavas especially), and the dance-and-song loving Sufis. Even as the Vikings of old fought Death before succumbing, the Bauls or the spiritual Vikings "risked everything: social status, economic stability, religious opposition by men of elite, as they set out headlong to declare war on superstition, dogmas and the established power of the church and all other religious institutions."

Defying doctrinal and ritual orthodoxies, the Bauls opted for the 'sahaja'—sex with Yoga practice—and felt that, instead of the refusal of the ascetic, "all phases of life are necessary part of spiritual practice and to experience everything in a natural (sahaj) way is best". Through sahajiya, it should be possible (they thought) to awaken and attain the 'Nijer Manush', the Man of the Heart, or the Supreme Being, within oneself. Such attainment alone brings infinite joy.

The sahajiya part of the Baul sadhana is of course open to grave abuses. It is foolish to think that, through gratification, sex can be extended or sublimated. Yayati was to learn this bitter lesson rather late in his life. The attempt to combine Yoga with sex might bring "catastrophic results". And the Bauls' valiant endeavour to make a mixture of Vedanta, Sufism, Vaishnavism, Hatha Yoga, Raja Yoga, Buddhist and Hindu tantra, as also the system of chakras, mudras and mantras, was bound to prove infructuous; and the slippery descent towards the marshland of aberrations and abuses was far easier than the steep ascent towards the summits of fulfilment.

The notion that sex energy could be used for achieving lofty spiritual goals was almost always a delusion and a trap. On the other hand, there was the phenomenon of Sri Ramakrishna Paramahamsa, who "made a synthesis of all religious practices but in a different way and on a higher level"; and "all the principles advocated by the Bauls are as it were burnt through fire, purified and cleansed by Sri Ramakrishna."

With their music and dance, their openness and feeling for human nature, and their adhesion to their Guru, the Bauls may have a future after all, but only if they will shed the grosser elements in their religious practice. Shri Chakravarti's monograph is well-informed and instructive, and carries a very comprehensive Glossary.

—**Dr. K. R. Srinivasa Iyengar**

VOID by Krishna Srinivas, Rs. 10/-
A LOVER AND A WANDERER by Syed Ameeruddin, Rs. 20/-. (Both published by Poets Press India, Madras-17) and **FLAMES AND THOUGHTS**, translated from the original Tamil of Va Mu Sethuraman, by Krishna Srinivas (Kaviarasu Publications, Madras-111). Rs. 25/-.

KRISHNA SRINIVASA'S series of elemental forays into Reality which

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have shaped themselves in recent years as **River, Ageless Fires, Wind** and **Earth** (four formidable compositions) conclude with the just published **Void.** Five 'cosmic' poems—each spanning 60 printed pages — in the course of just three years provide proof enough of Krishna's sheer poetic fecundity. Each of the five elements — water, fire, air, earth, void or akasa — defies understanding except in primordial terms. Krishna tries to weave webs of relationships between the cosmic, the historical, the scriptural, the mythical and the personal, and the reader is alternately thrilled and baffled, edified and flabbergasted. From the Transcendent emerged these five elements, and they must ultimately roll back to It as well. It is a mystic theme of vast potentialities, and notwithstanding the spurts of unexpected and unconventional phrasing, the total articulation compels attention.

Syed Ameeruddin's new book of poems registers a clear advance from his first book, **What the Himalayas Said,** published 10 years ago. Youth is being superseded by early manhood and maturity, with their mingling of romance and reason, exultation and regrets. The diction too reveals a selective and surer touch. The long title-piece in three parts successfully articulates a particular point of view governed by the intrusion of the intellect and the consciousness of a measure of failure as also a residual aspiration and hope. The other pieces, with their variations in theme and mood give a fuller amplitude to the volume. While romance and sentiment have their say, social criticism and larger issues also figure in some of the poems, thus bespeaking a gradual widening of interests, and this is most welcome.

Sethuraman, known as 'Perun Vikko' (Big King Poet) in Tamil, has been described by Dr. Sanjeevi as a rare combination of tradition and modernity." The translator, Krishna Srinivas, says in his Foreword that although a traditional poet, Sethuraman "mobilises the fury of man in his poetry of revolt." From out of his immense output in Tamil (nearly 1000 pages), Krishna has selected 33 lyrics and given their English renderings in a well-produced volume, **Flames and Thoughts.** There are pieces on Gods like Ayyappa, great men like Ramalinga Swami (Vallalar), poets like Bharati and Bharati Dasan, political leaders and tribunes of the people like Anna, Tamil classics like **Tirukkural,** and on Armstrong's landing on the moon. While it is not easy to render the power and the glory of Tamil poesy into English, the meaning and the message and the urgency come through, and Krishna deserves all commendation for his missionary zeal and success as a translator.

—**Dr. K. R. Srinivasa Iyengar**

PSYCHOMUSICOLOGY: A NEW THEORY OF MUSIC By Otto E. Laske. Published by the Indian Musicological Society, Bombay and Baroda, 1980. Rs. 25/- only. Pages 77.

THE three chapters in this book had already appeared in the author's "Music, Memory and Thought" published in Ann Arbor, Michigan, in which Dr. Otto Laske has "conceptualized musicology as a science comprising three sub-disciplines music analysis, psychomusicology and socio-musicology."

In these studies, musicology is understood as a science of music dedicated to the investigation not only of musical structures, but also

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...e mental processes required for ...nthesis in human memory. ... is considered as a pro... of human memory. Memory ... organ of survival; there... music too is considered as ... integral part of the organism's ...gramme for maintenance and ...val. The science of memory is ...d "cognitive psychology" in the ...dern tradition. Therefore, the ...itive study of music and musico... as based on a science analogous ...psycholinguistics, has been nam... the science of Psychomusicology. ...e musicology is a theory of ...e structure, psychomusicology is ...eory of music problem-solving ...sically linked with the theory ...usical memory. At any given ...ent during a musical experience, ...music makes sense only if it is ...stent with its past because it is ...accumulated record of all the ...s of the music experienced up ...hat point."

The contents of music "semantic" ...ory (a memory that stores the ...total of the conceptual know... a human has about music) are ...blessly stored in a very systema... way, but no complete theory of ...memory exists at present. Psycho... ...ological studies aim for such ...evance for musicological studies ...e that memory determines both ...ual perception and music-syn... information processing.

...an has a whole battery of memo... comprising of two equally im... ...rtant parts. Musical art is the ...an attempt to match these two ...inals, namely, the receiving ter... ...al (musical memory), and the ...mission terminal of music (the ...al tract, instruments and the ...ory system). To observe musical ...petence in action, and its growth ...e task of developmental psycho... ...sicology.

The theory of music is a discipline whose task it is to systematically link what we know about music as an object or structure, to what we know about music as an activity or process. The scientific challenge lies in showing explicitly what the relationship between these two aspects or representations of music is.

The last chapter—"Toward a Theory of Musical Instruction"—abounds in so many highly technical terms that it would be beyond the comprehension of most of us who are not familiar with these. The idioms and tools of thought and investigations being inevitably occidental, they impose cultural limitations. And, as Shri R. C. Mehta points out in the Foreword to the book: "Musical structures, eventually, must be understood as aesthetic structures..... Aesthetic structures are not mere problem-solutions of outcomes of behaviour; they have an autonomy of their own." In musical experience, the aesthetic aspect is of prime importance, and no study of the psychology of music can be complete without inclusion of this aspect.

—Susheela Misra

TALKS WITH AMMA: Sri Anasuya Devi. Edited by Rodney Alexander Arms, published by Matrusri Publications Trust, Station Road, Bapatla, Andhra Pradesh 290 pages. Price Rs. 20/- Library edition: Rs. 15/-.

SRI ANASUYA DEVI, fondly called Amma by her devotees, is one of the less well-known spiritual personalities. She lives in the small village of Jillellamudi of Andhra Pradesh, and it is claimed she was born with signs usually associated with the advent of a divine personage. Born in March 1923 into a Brahmin

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family and married, she has a daily stream of visitors, including many from foreign countries.

Rodney Arms, who has provided 24 pages of life-sketch of Amma, states that her words have "undergone a long process of being noted (or taped and transcribed), translated, edited and printed." The rest of the book comprises answers given by Amma to questions put to her by various persons. Many of her observations have a novel character.

Amma regards everyone as her children and is regarded as an embodiment of motherly love. She asserts that everything manifested springs from a universal **Sakti** (supreme energy) and its inherent nature. Sakti exists as all — body, mind, rock, earth, pot, blood, muscles or anything else you can think of. The Sakti which is all-pervading may be termed Atman. She does not, however, recognise an individual soul apart from the Sakti, and for the Paramatman there is no rebirth.

At death the limited mind dissolves into the unlimited mind, like a bubble in the ocean. Death for the body means only change of the form of Shakti. "Everything that changes manifests Sakti thereby and so cannot be termed 'lifeless.'" The Sakti that creates us also determines our actions, she avers. Free will does not really operate, although it seems to, nor does Amma think that we have any responsibility for our actions.

Amma's theories sound strange, but strangely she sounds logical too, without any confusion in her mind. Is it **advaita** with a new interpretation that she is propounding? Let the reader find for himself if he is interested.

—**I. G. Parasuram**

NATURE CURE FOR COMMON DISEASES: By Vithaldas Modi. Adapted by D. P. Pandey from Hindi original and published by Orient Paperbacks (A Division of Vision Books Pvt. Ltd.), 3 Connaught Place, New Delhi 110 001.

NATUROPATHY or nature cure has been found to be effective in many cure, without costly drugs and medicines, of many acute and chronic ailments, and understanding of the system would be useful for all. Books on the subject are available in plenty. Many authors are, however, not academically qualified as physicians and tend to give misleading or even wrong information.

Shri Vithaldas Modi has considerable experience as a naturopath, having been running a centre for nature cure since 1940, and has written several books on the subject. The book contains many useful hints for the layman, both for the prevention and cure of ailments, but is, unfortunately, not free from errors. For instance, with regard to hypertension it states: "Modern medicine believes that a healthy person should have a systolic pressure of 100 mm plus age and the diastolic pressure should be 80 mm plus age."

Shri Modi also recognises only one kind of asthma — caused by excess of phlegm. In one place he criticises that allopaths have "created the bogey of bodily weight as a measure of health" and advises that a healthy man should not, normally speaking, worry about obesity until it gets out of hand. Nor should a lean under-weight person lose sight of the need to maintain his condition." In another section of the book, however, he warns that the obese have a greater chance of dying early than those of average weight.

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the common cold, Shri Modi ...s that "the patient must fast ...e cold is gone — it will not ...more than two days — and ...warm water enema followed ...cup of warm water every two ...s." It would be interesting to ...how many in practical life can ...this regimen every time he ...es cold.

—I. G. Parasuram

INDIA OF OUR DREAMS: ...e Fourth Estate Speaks: Gene... Editor, M. V. Kamath. Publish... by the IBH Publishing Co., ...Tulsiani Chambers, 212 Back... Reclamation, Nariman Point, ...bay 400 021. Pages 248. ...ce Rs. 25.

...RE are very few countries in ...world where the press is as free ...is in India and as powerful to ...ce public opinion. Newspaper ...are often better informed be... of their access to all persons ...blic life. Those of them who ...unbiased observers and fearless ...e expression of their views are ...bulwark of parliamentary demo... social justice and ethical and ...l values. Such men who serve ...tch-dogs of the general public ...held in high esteem. There are, ...course, many others who are ...pieces of particular political ...s or ideologies, or ill-informed ...s.

...this book several leading mem... of the press present their ...ghts on how they would tackle ...numerous problems of India, ...M. V. Kamath, until recently ...r of the **Illustrated Weekly of** ...a, playing the role of General ...tor. The other stalwarts who ...e contributed are R. K. Karanjia, ...tor of Blitz and allied publica... V. K. Narasimhan, journalist of several decades' standing notable for his forthright views, Nikhil Chakravartty, Editor of the left-wing **Mainstream,** Rajmohan Gandhi, Editor of **Himmat,** fearlessly independent in his views, and a group of seven prominent journalists who have made a joint contribution entitled "An Agenda for the Eighties."

Kamath, in his introduction, has neatly summed up the problems facing the country despite its phenomenal achievements, and the suggestions put forward by his colleagues. Over 40 per cent of the remaining pages of the book is taken up by Rajmohan Gandhi's contribution entitled "Encourage a New National Ethos."

Rampant corruption, black money, inflation, deterioration of law and order, weakening of democratic norms and other ailments of the country have been highlighted and remedies suggested, although the effectiveness of the remedies themselves, where they are not controversial, would call for much needed transformation of human nature at all levels.

For instance, there is much to be said for Karanjia's suggestion for mobilisation of the unemployed to work in the form of a mighty army for development projects. But who will guarantee that the army will not weld itself into another powerful trade union? Among the unemployed there are, of course, highly qualified engineers, technicrats, ex-servicemen who are d... mobbed at the age of around ... every year from the nation's fighting forces. And there could be ... better project than that of linking the Ganges with the Kaveri, sp... sored in the twenties by two ... tinguished statesmen of Madras and

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approved by an Indian engineer of International repute.

Narasimhan has pertinently pointed out that the nationalisation of many vital sections of industry and business and the enormous investment in public sector enterprises have not produced the desired results. The returns from them have been poor, nor have they served to promote industrial peace.

However, in his article, "Let the Left Unite," Nikhil Chakravartty has commented: "When we talk about irregularities or incompetence of the public sector, a pastime in which the captains of the private sector are the most vociferous, we forget the cesspool of corruption, deception, dishonesty of all types, including large-scale tax evasion, that prevail over a large area of the private sector." What an apology for the failure of the public sector! At least, Prime Minister Indira Gandhi has herself recently recognised the importance of improving the image of the public sector and has expressed concern at the fact that the profits shown by 170 public sector units as a whole in the first half of 1981-82 worked out to only Rs. 48.5 crores on a total investment of Rs. 19,652 crores.

[illegible] who speak in favour of [illegible]nent ownership of vital pro[illegible] segments of the economy [illegible] better way of strengthening [illegible]omic and social philosophy [illegible] demonstrating that they are [illegible]iciently managed than the [illegible]ed private sector enter[illegible] in this way promote healthy competition between [illegible] sectors.

Many of the ills of the cou[illegible] which the writers in this book [illegible] referred are of long standing [illegible] the remedies propounded are [illegible] not new. What happened to [illegible] Vigilance Commissions, Ombu[illegible] and the Bharat Sadhu Samaj fo[illegible] proving the moral fabric of [illegible] people?

As Rajmohan Gandhi and [illegible] say, India has no dearth of m[illegible] and human resources. The diffic[illegible] how to improve the quality and [illegible] awareness of the millions. To [illegible] Rajmohan Gandhi: "No leader [illegible] change India on his or her [illegible] The creative acts of hundred[illegible] millions will alter the Indian s[illegible] not the passion or drive of an e[illegible]tional individual, even when [illegible] individual is uncommonly tal[illegible] and is the country's Prime Mini[illegible]

It is often said, in despair [illegible] with a large element of truth, [illegible] the people get the Government [illegible] deserve. On the other hand, a [illegible] profound dictum is, **yatha raja t[illegible] praja:** In a democracy of the [illegible] of India this quality of leader[illegible] has to become much more [illegible] spread in order to evoke adeq[illegible] response at the grassroot level.

The book is worth reading be[illegible] eminent journalists have proj[illegible] the problems and their remedies [illegible] it would be hard to find any[illegible] in it which has not been discuss[illegible] public before.

—I. G. Paras[illegible]

conservative is a man with two perfectly good leg[illegible] ever, has never learned how to walk forward.

—Franklin D. Roosevelt

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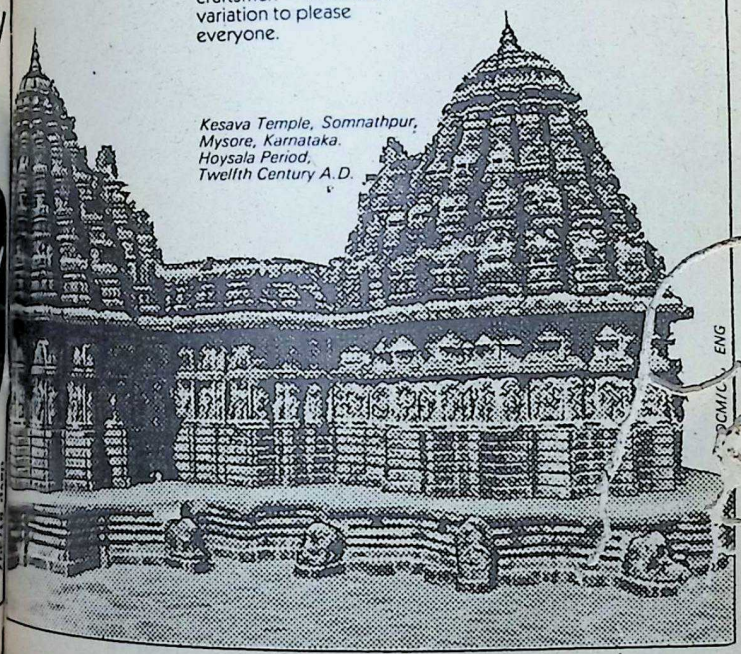

Kesava Temple, Somnathpur, Mysore, Karnataka. Hoysala Period, Twelfth Century A.D.

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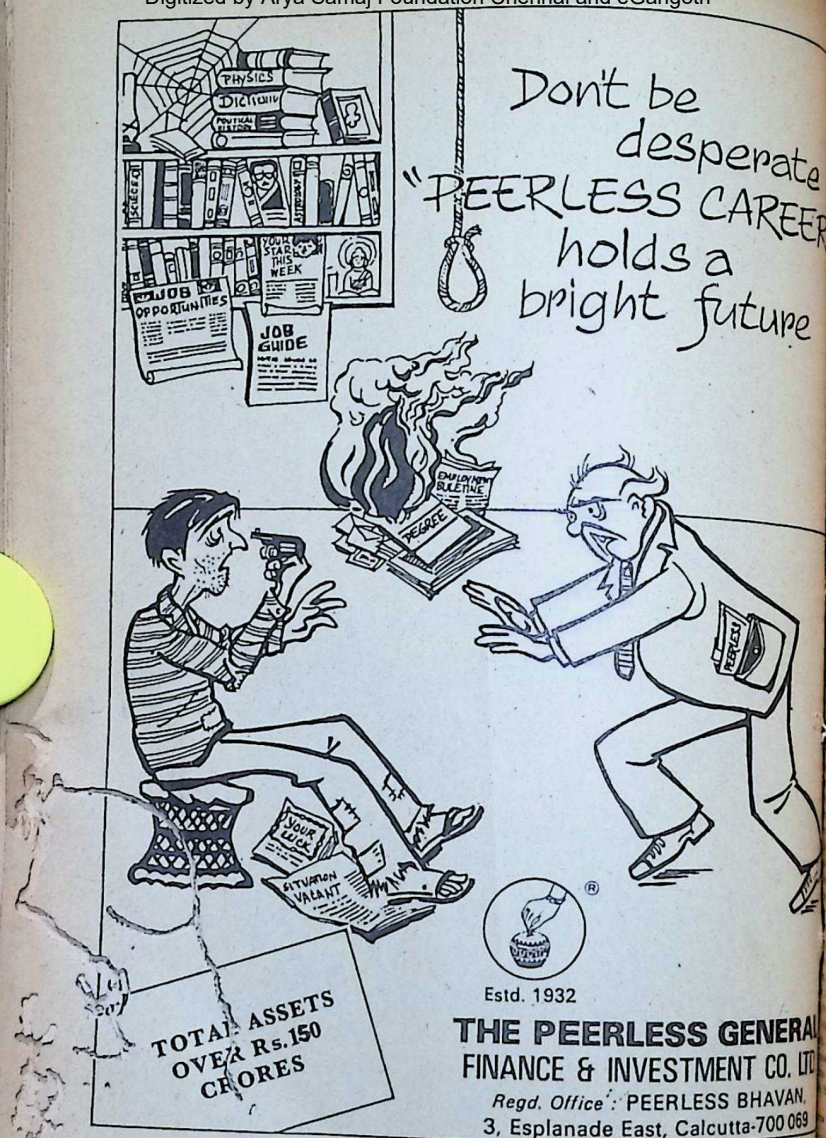

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BHAVAN'S JOURNAL

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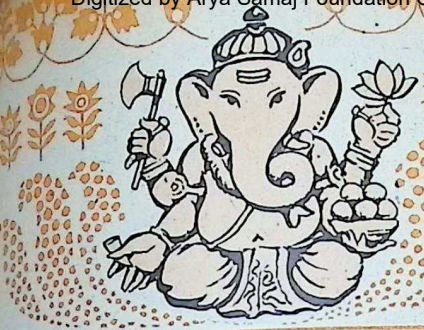

आ नो भद्राः क्रतवो यन्तु विश्वतः

Let noble thoughts come to us from every side

Rigveda I-89-i

PRAYER TO SRI RAMA

भजामि भाववल्लभं कुयोगिनां सुदुर्लभं
स्वभक्तकल्पपादपं समस्तसेव्यमन्वहम् ।
अरूपरूपभूपतिं नतोऽहमुर्विजापतिं
प्रसीद देहि मे विभो पदाब्जभक्ति-
माशु ते ।।

I offer worship unto Thee, O Lord of Love, whom the worldly-minded cannot reach, but who art to the devotees the wish-yielding tree, and the object of worship to all. Lord of the universe, Thou art formless and yet with forms. Have mercy upon me, O Lord, and pray, promptly grant me devotion to Thy lotus feet.

—*Tulsidas Ramayana.*

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GEMS FROM RAMAYANA

T. SRINIVASA RAGHAVACHARYA

Rama wins the subjects by his adherence to truth, the poor by his gifts, his preceptors by his service and his foemen by his skilled archery in battle.

★

...Truth, charity, penance, detachment, friendliness, purity, straightforwardness, knowledge, and service to his preceptors are the real characteristics of Rama.

★

A man reaps the fruits of his own actions, good or bad, exactly in the same way in which he has done them.

★

He who does not foresee, even at the commencement of an action, whether or not it will bear good fruit, or whether his endeavours will be wholly fruitless must be classed merely as a child.

★

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There is nothing wrong in dissociating ourselves wi those who had wronged us before.

★

Like a torrent which cannot flow back, past life cann be retraced. Life should therefore be directed towards hap piness, as bliss is the heritage of man.

★

To pretend to be virtuous when one is not so, to pre tend to be pure when really one is not, to appear as posses sing all the good qualities that make a righteous man, t pretend to be a man of principles when one does not hav any and to act unrighteously in the garb of righteousnes — all these are to be condemned.

★

God is but truth, and all virtues follow truth. Every thing good comes of truth and there is nothing higher tha truth.

★

An untruth emanates from the mind, tongue and body because the mind thinks of it, the tongue utters it and th body translates it into action.

★

Through Dharma, wealth and happiness are obtained. Through Dharma anything can be obtained. Dharma per vades the whole Universe.

★

A sinner does not reap the consequences of his sins forth with. They fructify at the appointed time, even as a har vest is reaped long after the seeds are sown.

★

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It is easy to acquire friendship but very hard it is to maintain it. Owing to inconstancy of the mind, friendship breaks at the slightest irritation.

★

They are the blessed who by their wisdom can control their anger even as water subsides a conflagration.

★

Even as a serpent casts off the slough by its effort should a man cast off his anger by his forbearance. Then alone can he be called a man.

★

That servant entrusted by his master with some difficult task is considered to be the best among men when he executes not only the same but does something more unasked which would be beneficial to his master.

★

One's capacity cannot be understood without giving one an opportunity to display one's talents; but one cannot be entrusted with anything without prevoius credentials.

★

A guilty man cannot freely roam about without fear of detection.

★

Whoever daily reads or hears with devotion the sacred Ramayana, the life story of Sri Rama, which is the very embodiment of the holy hymn of Gayatri, is absolved from all his sins and lives the full span of life.

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RAMAYANA

THE **Ramayana** is an auxiliary to the Vedas and ranked equal to the Dharma Sastras. It may be asked: "As we have the original Vedas and the original Dharma Sastras themselves, what is the necessity for a poetical narrative like the **Ramayana?**

Our ancients have enunciated that instruction can be imparted in three ways:

1. It may take the form of a command just as a master orders his servant to do something. When the master gives an order, it is not open to the servant to ask him the reason for the order or to suggest an alternative or to disobey him, much less to argue with him about the priety of the order. He simply to obey and carry implicitly the order given.

2. It may take the form an advice as a friend in another to do something. He point out the advantages may follow if it is done and the disadvantages if left un The friends are of equal st unlike a master and servant there is this difference th advising friend knows w the proper thing to do an other is ignorant of it b the confidence that the being a well-wisher of hi advise him properly.

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Centuries have rolled away since India's first poet Valmiki composed the immortal Ramayana. Its influence on the life and conduct of the people of India has been tremendous, though often unperceived. Here in this essay are given specific instances of how Ramayana has laid down certain rules of conduct even more effectively than scriptural injunctions.

A Guide for Daily Conduct

—R. KRISHNASWAMY IYER

...s. It may take the form of ...ible suggestion just as a be...ed wife is able to make her ...band to do something, not by ...manding him nor by advis... him but simply by suggest... effectively what has to be ...e.

In the first category come the ...s couched in the form of ...mands. It is not for us to ...uss their propriety or to ask ... any justifying reason there... The Mimamsaka has defi...ly stated that, if any passage ... the Vedas or the Dharma ...tras contains any reason for ... command therein, it loses ... authority as a command and becomes only a sort of advice. All schools of thought accept this principle of interpretation.

If a servant is bold enough to ask the master the reason for his command, the master is really no master if the master chooses to give out the reason to justify to the servant his command; he completely forefeits his claim to be a master, for he thereby concedes to the servant the right to judge about its reasonableness and the consequent right to dispute or disobey if it does not appeal to his reason. Any command therefore which seeks to justify itself by assigning any reason therefor lacks in

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the authoritativeness which a true command ought to have. But man by nature is inquisitive and wants to be convinced before he obeys any command.

The Dharma Sastras which come under the second category satisfy this inquisitiveness by saying that such and such a reward awaits a person who obeys and such and such a punishment awaits another who flouts a particular injunction and they are given out to the world through great sages who have been once like ourselves but by dint of strenuous endeavour in the paths laid down in the Vedas have attained a status wherefrom they can advise others just as a knowing friend guides a person who does not know what is really good for him.

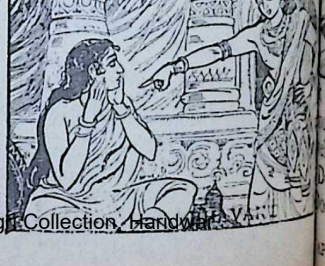
The third category consists of those excellent poems which inculcate high moral principles and high standards of right conduct, not by mere command as in the Vedas nor in the didactic method of the Dharma Sastras, but by subtle persuasion without the person persuaded feeling in the least that he is being persuaded. If a wife casually tells her husband that a neighbour's wife has purchased a new and fine sari, he will be moved to ask her if she wants one herself. Even if she urges that their circumstances cannot permit such a costly investment, he will assure her that the circumstances are not so bad as not to p this purchase and will insi getting it which has so pl her. Here the husband is v ally carrying out an unsp command of the wife. Th the method adopted by high poems and they indirectly struct the readers to co themselves properly.

The **Ramayana** belongs to category and the careful re will learn many a useful le from it without knowing tha is being taught. It does teach anything which is found in the Vedas or the Dh ma Sastras. But the metho teaching is different and m agreeable and disarms any p sible resentment or controve We shall consider just a few amples.

1.

If we are told "Don't to a cow with your foot, D pass urine facing the sun, D sleep at the time of sunrise sunset; Don't milk a cow cently calved," we will tempted to ask immedi "Why not?

When Bharata found t



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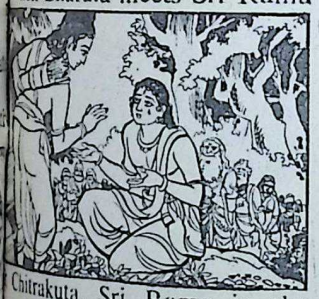
...salya suspected him of hav-
...a hand in exiling Sri Rama,
...bursts out cursing anybody
...approves of Sri Rama's
...away and in the course
...that cursing he calls down
...that person the dire conse-
...ces of several kinds of sins
...among them he includes
...prohibitions above men-
...ed.

...स्पृशतु पादेन ।
...च प्रति मेहतु ।
...मध्ये शयानस्य ।
...त्सां च गां दोग्धु यस्यार्योऽनुमते गतः।

...reading through this out-
...st of the grief-stricken Bha-
...the reader will not be in-
...ed at all to question his
...ements but will take them
...incontrovertible truths and
...moved to avoid the sins enu-
...ated by Bharata so feelingly.

2.

When Bharata meets Sri Rama



...Chitrakuta, Sri Rama in the
...rse of enquiring into the
...lfare of Bharata asks him:
...Do you avoid excessive sleep?
...o you wake up in time? Are
womenfolk well protected? Is your income extensive and your expenditure far below it?"

Though introduced in the course of a conversation such words carry many a useful lesson to us.

3.

When Sri Rama is leaving the hermitage of Suteekshna for visiting other sages, he is naturally anxious to escape the insufferable heat of the midday sun and, in giving expression to it, he equates that heat to the suffering caused by a man who is not born of a respectable family but has managed to amass wealth by improper means.

अविषह्यातपो यावत् सूर्यो नातिविराजते ।
अमार्गेण।गतां लक्ष्मीं प्राप्येवान्वयवर्जितः ।।

4.

On the problem of talking well, we get from the **Ramayana** the preliminary lesson that the pronunciation must be accurate.

Valmiki says that Hanuman found it very difficult to recognise Sita as she was not adorned just as one would find it difficult to grasp the meaning of a word which was not only ungrammatical but in its then form meant something else.

दुःखेन बुबुधे सीतां हनुमाननलंकृताम् ।
संस्कारेण यथा हीनां वाचमथांन्तरं गताम् ।।

There must be no mispronunciation or ungrammatical use of words. The delivery must

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not be prolix or ambiguous, long-drawn-out or hasty. The sound must come from the chest and pass out through the throat in a medium tone. Such are the characteristics to which Sri Rama draws the attention of Lakshmana when Hanuman speaks for the first time with them:

बहु व्याहरताऽनेन न किंचिदपशब्दितम् ।
अविस्तरमसंदिग्धं अविलम्बितमद्रुतम् ।
उरस्थं कण्ठगं वाक्यं वर्तते मंध्यमे स्वरे ।।

This is a veiled advice to all speakers to conform to this standard if they want to be properly understood and appreciated.

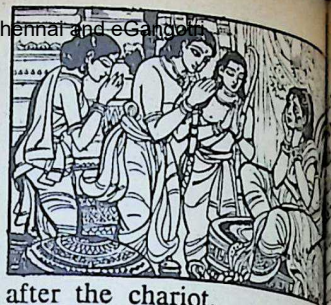
5.

When Hanuman describes Sita as so emaciated as a lesson learnt on the Prathama day and so weak as a lesson not kept in memory by constant repetition, the reader imbibes involuntarily the teaching that study is not permitted on some days and that a lesson once learnt must not be forgotten by disuse.

प्रतिपत्पाठशीलस्य विद्येव तनुतां गता ।
आम्नायानामयोगेन विद्यां प्रशिथिलामिव

6.

When Sri Rama with Sita and Lakshmana left the palace and mounted the chariot brought by Sumantra for taking them to the forest, King Dasaratha and Kausalya in uncontrollable grief ran into the open street and ran also



after the chariot.

Just at that time his close tendants reminded him that a person was leaving us and we wanted him to return s and safe, it was not proper accompany him to a great tance.

Dasaratha, in spite of the tensity of his grief, recognises propriety of this advice and, he was certainly keen upon Rama returning safe and so immediately desisted from lowing the chariot, and st where he was without turn his eyes away from the son was going away.

When Dasaratha attached much validity to an Achara e in a moment of acute me crisis, is it not necessary others to respect the rules conduct at all times? This the lesson which this inci teaches us.

यमिच्छेत् पुनरायान्तं नैनं दूरमनुव्रजेत्
इत्यमात्या महाराजं ऊचुर्दशरथं वच.
तेषां वचः सर्वगुणोपपन्नं प्रस्विन्नगात्
प्रविषण्णं
निशम्य राजा कृपणः सभार्यो व्यवस्थि
सुतमीक्षमा

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When Bharata tried his best to persuade Sri Rama to return to Ayodhya and accept the throne but failed, he hit upon the expedient of sitting before Sri Rama with a vow to fast to death unless he agreed to so return. But even this method of compulsion must be carried out with all the formalities attendant upon a sacred vow. Bharata asks his charioteer Sumantra to spread the Kusa grass for him to sit upon.

But Sumantra looks up to Sri Rama and awaits his orders. Bharata, impatient at the delay and not hopeful of Sri Rama ordering Sumantra to spread the grass, takes the grass himself, spreads it on the ground and seats himself upon it.

Sri Rama points out that such method of compulsion may be objectionable against a person who is trying to do anything improper and that even then it is open only to a powerless Brahmana. It is not sanctioned for a Kshatriya nor against any person like himself who is doing only what is proper.

In spite of Bharata's anxiety to make Sri Rama consent to return, he realises the truth of what Sri Rama says and the impropriety and the futility of this method of persuasion.

Sri Rama asks him to give it up, get up from his seat of Kusa grass, touch Sri Rama and touch water also. It is prescribed in the Sastras that, if a person inadvertently tells a lie, he must wash his mouth and do Achamana.

Here though Bharata did not tell a lie, he had to give up a vow which he adopted in due form and so had to falsify his own declared statement. This amounted to a lie and Sri Rama asks him to purify himself by touching water and, as the vow was directed against Sri Rama, Bharata is asked to touch him in cancellation of that vow.

These are simple matters but Sri Rama will not allow them to be overlooked whatever the mental tension may be that Bharata is having at that time.

Bharata also in strict obedience to the words of Sri Rama carries out his injunctions though he had not yet abandoned all hope of persuading Sri Rama and was evolving in his mind other modes of persuasion. Here again we see what importance is given to Achara even in tense moments.

किं मां भरत कुर्वाणं तात प्रत्युपवेक्ष्यसि ।।
ब्राह्मणो ह्येकपार्श्वेन नरान् रोद्धुमिहार्हति ।
न तु मूर्धाभिषिक्तानां विधिः प्रत्युपवेशने ।।
उत्तिष्ठ नरशार्दूल हित्वैतद्दारुणं व्रतम् ।।
उत्तिष्ठ त्वं महाबाहो मां चस्पृश तथोदकम्।
अथोत्थाय जलं स्पृष्ट्वा भरतो
वाक्यमब्रवीत् ।

We learn from this that it is quite improper to compel any-

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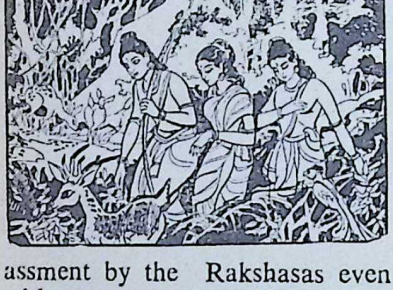
body to do anything which is not right. It necessarily follows that it is equally quite improper to do something which is not right simply because another person insists upon its being done and threatens to fast unto death if it is not done. In such cases he must be persuaded to give up the fast and, if he is still adamant, must be left to his fate.

8.

When Sita suggests to Sri Rama that he ought not to harm the Rakshasas who do not injure him, he points out that as a prince it is his duty to protect the sages in the forest from har-



assment by the Rakshasas even without any request from them for protection and that the duty was more imperative as such a request had been made by them and cannot be disregarded. He adds that he would rather give up Sita and Lakshmana and even his own life than give up his duty.

अप्यहं जीवितं जह्यां त्वांवा सीतें
सलक्ष्मणाम् ।
न तु प्रतिज्ञां संश्रुत्य ब्राह्मणेभ्यो विशेषत
तदवश्यं मया कार्यं ऋषीणां परिपालन
अनुक्तेनापि वैदेहि प्रतिज्ञायं तु किं पुनः

Such is the high standard duty which Valmiki preaches us through the words and c duct of Sri Rama.

9.

Even on such small matt as that ladies should not ha bare foreheads but must be auspicious marks there, Valmi conveys a lesson to us in q a casual way.

When during the rainy seas the sun has moved towards t south in the heavens leaving north empty, he points out th the north has lost its beauty j like a lady without a **Tilaka** her forehead.

संक्रमाने दृढे सूर्ये दिशमन्तकसेविताम् ।
विहीनतिलकेव स्त्री नोत्तरा दिक् प्रकाशते

Thus the method of teachi adopted in the **Ramayana**, t ideal Kavya, imparts instructi in an indirect way which is the same time more effect than the method of direct teach ing adopted by the Vedas a the Dharma Sastras. It m therefore be even said that **Ramayana** is a better instru of Dharma than those scriptur Its popular appeal is necessa greater. □□

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Just as a scientist stands firm on his procedural principles, a man of strong moral code should stand firm on time-tested higher principles.

RELEVANCE OF MORAL EDUCATION

K. R. Ramachandran Nair

MORAL education is one of the subjects that receives the st attention of educational mers today. Whenever moral ucation is attempted it is given wrong orientation so as to re- students and parents alike.

The problem of moral educa- n is linked with the problem the transformation of society. is the task of creating a sense social and personal awareness, ding ultimately to social co- ion and harmony. It is often ed glibly that India is in a e of transition and the vaga- s of our social and political e are merely symptoms of h an era.

Transition implies a movement m one stage to another and ings in its wake unusual dis- rtions and disruptions in the stem of traditional values. It should be the concern of our public education system today to enable its products to survive these distortions and to establish a new and vigorous system of ethical and moral values.

What makes the need for moral education today so imperative is the increasing tendency to treat education as only a means to achieve success in society. In classical education the aim was to understand the universe in its total meaning. The study of mathematics or astronomy then led to the study of theology and philosophy, ethics and metaphysics. Today the aim is to know the facts, to collect information and to manipulate all knowledge to achieve power over man and nature. In such a situation even the parents desire that the schools should educate their

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children to adapt themselves to the present condition of society so that they would not lag behind in the rat race. But certainly schools have a loftier purpose.

It is uncharitable to attribute all evils of a society to its educational system. However, a society dominated by the educated cannot explain away its aberrations except by blaming its system of education.

The relevance of moral education is felt more in a rapidly changing society. In India since Independence we have been acutely aware of the deterioration in our moral and ethical values.

The Committee on Religious and Moral Education (1959) and the Education Commission (1964-66) suggested that provision for moral and spiritual instruction in the class room should be made for 'one or two periods a week.' The suggestion could not be acted upon because there was no consensus on what constituted moral and spiritual education. Narration of stories from great religions as suggested by the Commission appeared not only ineffective but also dangerous because of the possibility of its degenerating into the teaching of superstition, irrationality and unquestioned dogma.

There had been a tendency among denominational schools to identify moral education with the teaching of religion till it was banned by a Constitutional provision. Even today teaching religion is done in some schools under the guise of teaching about religion to circumvent the Constitutional ban. Some schools adopt an open approach asking the children to worship but not any denominational gods. This renders the worship unreal and ridiculous because any worship presumes an object of worship.

The point is whether it is right to teach any religion in schools in a multi-religious and multi-belief society like ours. India is secular in the sense that the people are free to believe in any religion or no religion. The proportion of people who take seriously the observances of any religion and adhere to it is falling rapidly. Teaching of religion does not amount to the inculcation of moral and ethical values because it is mere absorption of a set of culturally transmitted rules and assumptions. The view that morality is conformity to conventional values has been made untenable by the findings of sociological, anthropological and psychological researches.

Another objection to the teaching of religion in schools is that it leads to indoctrination of the young. **Indoctrination is a method of coverting a person to a belief without giving him any other alternative for consideration.** Today when advertise-

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...ndists, political mounte-
...and religious frauds ex-
...the mass credulity of the
...it has become the duty
...teacher to train the young
...everything only after
...analysis and examina-
...So the teacher will be con-
...ing himself if he teaches
...which calls for faith.
...a world where values are
...ingly becoming relative,
...education is primarily
...rned with instilling in the
...a healthy confidence to
...the immediate society with-
...pairing the qualities that
...them to solve the ultimate
...and moral questions.
...education it is indispen-
...to initiate the young into
...world of knowledge as well
...agination. The moral values
...which a public education sys-
...is built up are intellectual
...sty, integrity, imaginative
...y, sense of justice and
...ness of right and wrong. In
...of the multiplicity of poli-
..., religious and social beliefs
...traditions, a society can co-
...if it has developed and sus-
...d a common value system.
...a value system should en-
...the individual not only to
...certain things in life but
...to know whether the things
...alues most are the things he
...ht to value.

The youth in India are today
...ed with several hangups of
...unequal and callous society.
Moral education should make them aware of the implications of these social tensions. Some of these are the prejudices created by class and caste divisions, lack of compassion for the poor and the weak, the corrupting influence of money and political power, the arbitrariness and violence of the upper classes, open defiance of the norms of justice and equality even by the elite resulting in social chaos and the libertarian ideas eating into the sanctity of family and sex relationships. A public education system that does not awaken the young against such moral and social issues does not serve its purpose, however much it succeeds in filling their minds with facts and formulae.

In an industrial society like ours the concept of education is always correlated to that of occupation. Failure to reach positions of profit and power is often individualised and stigmatised. This leads to a loss of self-respect and dignity and encourages the educated to resort to deplorable means to achieve success. One task of moral education is to train the young against such easy tendencies and to prepare them for a life of vigorous self-discipline.

A feature of our society is the growing isolation and alienation between the educated and their work. It is the task of any system of education to develop a

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moral fibre to counteract this tendency. Education should enable the young to acquire a capacity to take a larger view of the society and the universe, an interest in the intricacies of basic knowledge and to make a right choice of both ends and means.

Another task of moral education is the development of personality traits. Moral behaviour involves individuality and a readiness to make personal choices. The purpose of moral education is not to dragoon or brainwash the young into sharing a single set of beliefs about religion or politics but to enable them to develop responsible responses to personal and social situations and to make right choices and mature decisions.

Today when both religion and rationalism are suspect, the device is to adopt an attitude of non-involvement. Moral education should guide the young to get involved meaningfully in the life of the society instead of side-stepping questions of morality, integrity, justice and fair-play. Moral education implies choice, decision and action. Schools should provide graded practice in actually facing decision-demanding situations and taking responsibilities. As Coleridge observed, man may be made better not as a consequence of education but during the very process of education.

To have a rational and code of behaviour man subscribe to what R. S. calls "some higher-order ples." The principles that be part of education are telling, love of liberty, imp lity, consideration for justice, charity etc. Just scientist stands firm on his cedural principles, a man strong moral code should firm on these higher-order ciples though he may be fle at lower levels.

Any moral code that ed tion instils should be intrinsic motivated and not be gov ed by reward motives. Spi wrote, "Blessedness is not reward of right living, it is right living itself." Moral e cation is concerned with the ture and organisation of the ternal controls, innate respo and value systems that moti the conduct of the individuals

Moral actions are characte ed by conscious choices and sonal decisions. So the m personality of the young is ways in the process of tens and development. Moral cepts cannot be given as fiats be obeyed by the young. Nei can values nor beliefs be dict to them. Moral education sh become a part of general ed tion and not a morbid preoc pation of prudes with isol items of instruction.

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> **The effect of any writing on the public mind is mathematically measurable by the depth of thought.**
>
> **The way to speak and write what shall not go out of fashion, is, to speak and write sincerely. The argument which has not power to reach my own practice, I may well doubt, will fail to reach yours.**
>
> **That statement only is fit to be made public, which you have come at in attempting to satisfy your own curiosity.**
>
> **There is no luck in literary reputation. They who make up the final verdict upon every book are not the partial and noisy readers of the hour when it appears; but, a court as of angels, a public not to be bribed, not to be entrusted, and not to be overawed, decides upon every man's title to fame. Only those books come down which deserve to last. Gilt edges, vellum, and morocco, and presentation copies to all the libraries will not preserve a book in circulation beyond its intrinsic date.**
>
> **The permanence of all books is fixed by no effort friendly or hostile, but by their own specific gravity, or the intrinsic importance of their contents to the constant mind of man.**
>
> **—R. W. Emerson**

...ials, like charity, begin at ... The existence of love and ... between parents and child ... the early years is a neces... condition for the formula... of enduring and consistent ... values and habits. A good ... where the young are trea... with love, affection and sym... and not merely as intoler... numbers can fortify the ... values and give them a ...able direction.

SOURCES

...e sources of moral educa... are the teacher, curriculum ...ext books, school atmos... and extra-curricular acti... A good teacher is judged ... by what he is than by what ...es. A teacher who possesses ... standards of moral beha... a curriculum which incor... es the best from every dis... ...e and provisions for extra... ...ular activities that encour... ...e physical and intellectual ...es of the young and soften ...ough corners of their per... ...y are the most effective ...es of moral education.

...oral education aims at the ...ion of an 'autonomous man' ... conscious of his role in ...y and family, who is cap... ...e of conforming to the norms ...ociety but free and bold to ...ose whether to conform or ... The young, when they are at ...ool, come under several distracting influences of the encircling society and only a vigorous, creative and comprehensive system of moral education can keep them along the right path.

□□□

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Kaduvur Kodanda Raman

N. RAMAKRISHNA

KADUVUR is a small village in the District of Tanjavur of Tamil Nadu situated about 25 kilometers from Tanjavur on the Tanjavur-Mannargudi bus route. It can be reached from the village of Ammapet which has a Railway Station.

From ancient scriptures we learn that the place was known as Vakularanyam dedicated to Kodanda Ramaswamy. The image of Rama in this temple is a beauty in itself and every detail in the metal has been exquisitely brought out by the ancient

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artisans of Tamil Nadu. Rama is seen as described in Valmiki Ramayana and the image is a blend of art and beauty. The Lord has rosy cheeks, beautiful arms, majestic pose and a lovely smile all put into one.

It is said that the temple was once dedicated to Gopalan, but under strange circumstances Rama known as Kodanda Ramaswamy became the presiding deity. In a village Talanayar near Tiruthuraipoondi the images of Rama, Lakshmana, Sita, Bharatha and Anjaneya lay buried under a tree.

One night the Rajah of Tanjavur had a dream about the buried idols and he took immediate steps to unearth them with the intention of building a temple at Tanjavur for the idols. But the people in the village woke up and objected to the idols being taken to Tanjavur. As a compromise the Rajah gave the idols of Lakshmana and Bharatha to the villagers of Talanayar and returned hastily to Tanjavur with the idols of Rama, Sita and Anjaneya. But on the way the villagers of Vaduvur, attracted by the beauty of the idols, requested the king to give the idols to them for installation in the village.

The king refused but the people climbed up the temple tower nearby and threatened that they would jump down and put an end to their lives if the Ra did not accede to their requ The Rajah was much moved a agreed to give away the idols them. He also helped th build a temple and renovate tower which was in ruin. L it is said that the idol of Lak mana was cast and Rama, S and Lakshmana along with A janeya took their abode in V duvur. But there is still a sep rate sanctum sanctorum for Gopala.

Sri Rama Navami festi which is celebrated for ni days, attracts a large crowd the month of April. The six day of the festival is the m important. During the festi the deity is taken in a decora palanquin through the streets the town and the villagers recei the deity with extreme reverenc In the night the deity is taken a procession on the Eleph Mount through the streets arou the temple.

Then the Wedding of Ra and Sita is enacted at the e trance of the temple which witnessed by a large crowd fro the surrounding villages. Durin the festival season the Laks archana is also performed which the villagers take p The Sahasranamam and Ash tharam are done by the arc kas in melodious Ragamalika

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KUVEMPU'S RAMAYANA DARSHANA

K. V. Puttappa's (Kuvempu) "Ramayana Darsana" in Kannada won for him the Jnana Pith Award and many other laurels, and the work also sought to fill a void in Kannada literature.

We present here the condensed version of a lecture delivered by Prof. Kushalappa Gowda, Head of the Kannada Department in the University of Madras, at a seminar on Ramayana held at the Rajaji Centenary Library of the Thakkar Bapa Vidyalaya in Madras on September 23, 1981.

PROF. K. KUSHALAPPA GOWDA

THE **Ramayana Darshana** of Kuvempu (K. V. Puttappa) has become an epic of modern Indian languages and has filled a great vacuum that existed in Kannada — that of not having a good **Ramayana.** Not only in its size, but in quality too, Kuvempu's work has surpassed all the previous works on **Ramayana** in Kannada.

Taking the general framework of Valmiki's **Ramayana,** Kuvempu has added a new vision and dimension to it. He has imbibed the views of both eastern and western epic poets and philosophers. He thus pays homage to Dante, Firdousi, Homer, Vergil and Milton as well as Valmiki, Vyasa, Pampa and others. He symbolically compares himself to a grandchild of Valmiki and says that he, having climbed the shoulders of this grandfather, could look to a wider horizon and gain a new vision.

Thus, **Ramayana** has taken a new incarnation in Kannada in the form of **Ramayana Darshana** in the light of the poet's vision. A question may arise as to the relevance of this Puranic story to modern life, when so much of scientific and technological advances have been made. Another question is why a poet like Kuvempu chose to take themes from the Puranas, when man's ideal of Mukti or salvation has shifted from the other-worldly concern to the struggle of overcoming the problems of mundane life. A poet does not become great or small because of the theme, but

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because of his capacity to give a new interpretation of it. Kuvempu has successfully done this.

On the first question, we must acknowledge the co-existence of good and evil in the web of life at all times. It is also necessary that the contact and conflict between the two is continued for ever for moulding the world into what it is. In this life's drama, the ultimate goal of the human soul is to become perfect, virtue winning over vice.

Therefore, **Ramayana,** the sojourn of Rama, or the travails of the human soul, is not over with Valmiki's completion of his composition. The means and method adopted by him to describe this in order to shape the society may be unique and appropriate to his time. When another **Ramayana** is re-born, if it is only a reflection of Valmiki's work, without giving a new vision and new philosophy to contemporary life, then the work must necessarily fail. But Kuvempu has not failed in his **mahakavya,** which he aptly called **Ramayana Darshana,** where 'Darshana,' "the vision" is the key word.

Kuvempu sees the world bound by an invisible micro-thread and ruled by a great and mighty will called 'the fate,' or, "Vidhi." Against the background of this philosophy, every part that comes in **Ramayana** seems to be a part of the great and eternal dr... and each of them sheds a ... message to the poet, to the ... der and to the thinker.

Rama cannot become Ra... unless Ravana manifests in ... vana's form. Thus Ravana h... the world to know Rama ... even Rama comes to know ab... himself only when Ravana t... ed to be a mighty one. O... when Anjaneya goes crest-fal... to Rama, after tasting defe... at the hands of Ravana, is ... able to behold Rama in a ... perspective. He exclaims: "W... is this, O! Dasharatha's son! Y... have misled me till now by ... revealing who you are. Y... only acted like an ordinary m... tal, weeping and lamenting. B... ing Almighty, for the purpose ... bestowing good luck on us, y... merely begged us for help...

Then Rama replies: "O! V... liant one! to none else oth... than you, this aspect of mine ... visible. Neither to you, nor ... me, until this very moment, ... secret power was known. In t... playful world, "siddhi," or ... tainment is dependent on Tim...

After explaining why it w... possible for Anjaneya alone ... behold the Almighty in Ra... he pacifies him not to be shak... by the destruction that Rav... had wrought on their army ... well as by Anjaneya's appar... defeat which was nothing ... the destruction of his ego.

The relation between R...

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Ravana is like that between diamond and carbon. An avatara or incarnation to become an overt manifestation, many individuals have to work, many have to sacrifice and struggle. This truth must be viewed from the background of the period in which the poet wrote this work — in the thirties and forties of this century. India was struggling for independence; the Second World War was at its peak of destructive worst. When we take a look from this angle, the narration becomes more meaningful.

Granted that every individual plays his or her part in this great drama, the distinction between great and small does not matter much. Kuvempu has viewed each and every character with universal sympathy and understanding.

He, therefore, is obliged to modify certain characters and situations to this new requirement. Urmila, the consort of Lakshmana; Manthara, the key figure in **Ramayana,** and Sabari, the old ascetic woman, and ever so many others shine with new figure. The silent character of Urmila of Valmiki's **Ramayana** becomes a great 'tapasvini' in Kuvempu's **Ramayana Darshana** and her power of 'tapas' alone protected Lakshmana when he received what would have been a fatal blow from Ravana.

Thus, even though she did not involve herself in any active role in the **Ramayana,** her sacrifice as well as contribution is no less than that of Sita. Sabari gives a new life to Rama who happens to fall ill during the search for Sita. Manthara is described unsympathetically as an ugly creature in all **Ramayanas.** In **Ramayana Darshana** also, her physical appearance is as ugly as one can imagine. But her love for Kaikeyi and her son Bharata is so intense that she considers their well-being as all that matters to her and nothing else. Out of this motive alone she commits the folly of inducing Kaikeyi to ask for the two fateful boons.

When Bharata and Shatrughna return to Ayodhya, they come to know of the calamities. They realise that Manthara is the root cause of all troubles. Shatrughna, unable to control himself, gives a good thrashing to Manthara. When Bharata comes that way, Manthara thinking that he would appreciate her efforts in securing a kingdom to him so easily, approaches him for protection from his brother's blows. But to her dismay, he too re-

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primands her for her folly and mischief. All her hopes and dreams are shattered to pieces and now the poet gives a beautiful simile':

"Just like the Earth which has been orbiting around the Sun, if freed from the gravitational force, would roll down into bottomless deep blue void, her heart fell into the bottomless depth of nothingness when she was reproached by Bharata." So far, all her interest was focussed towards Bharata. Figuratively he was her Sun, dispelling her dark sorrows and sufferings! Her life was revolving round Bharata. But when his affection was lost, she became utterly helpless and ruined. She had no other go now, than trying to set the matters right; so she thought of bringing Rama back from the forest.

The lonely and half blind and old Manthara goes in search of Rama. Everything appears to her like Rama and as she goes nearer she is deceived. Now Rama, whom she disliked ever since he was a child, becomes dear to her because he was dear to Bharata. The poet makes her to call "Rama," "Rama," the forest, but still has made h to utter 'O! Bharata's elder br ther!'

Thus, by a deft stroke the pen, the poet successfu brings to the fore the psycholo of the old woman. Finally, forest fire glows at a distan and seeing it, she feels that must be Rama. She rushes for to hold him and meets her e in the fire. Just like the oth two women characters who sa the lives of Rama and Lak mana, this woman also saves life of Bharata just when h mission was fulfilled.

Bharata was disappointed sin Rama had not returned as h had promised. Therefore, h wanted to immolate himself i fire, as he had vowed. When th fire was lit, there glowed a bea tiful and godly figure of a wo man, who was no other than th ugly Manthara's soul. She ap pearing in the form of Punya lakshmi advises Bharata not t kill himself and tells him th good news that Rama would b returning shortly. This uniqu and rare depiction of the Ma thara episode is the creation o Kuvempu.

Kuvempu uses many drea episodes to explain the workin of the subconscious mind an also he subscribes to the be of re-birth. One such instan is as follows: Ravana finally giv up all his infatuation for Sita

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purified state of mind he succeeds to suggest that not only Ravana's desire for Sita's love will be fulfilled but also his wish to defeat Rama.

...s to defeat Rama in the bat-...field and then present Sita to ...m with all honours. At this ...ge he has a dream in which ...e gets a vision of the future ...nts. That is, he and his bro-...r Kumbhakarna would be ...rn to Sita as twins and she ...uld embrace him, kiss him ...d fondle him. What he could ...t attain in this life will be ful-...d in another form in another ...ch. In **Uttara Ramayana,** we ...w that Rama meets with de-...t from his own twin-children, ...sha and Lava. Here the poet

Though in ancient and medieval periods of Kannada literature the **Ramayana** story did not secure a firm root in Karnataka, now, in the 20th century through Kuvempu, it has stood up firmly with splendour and glory. This **Ramayana Darshana** won him Jnana Pith Award and many other laurels. The work stands out as a monument of all the attainments of modern Kannada literature. □□□

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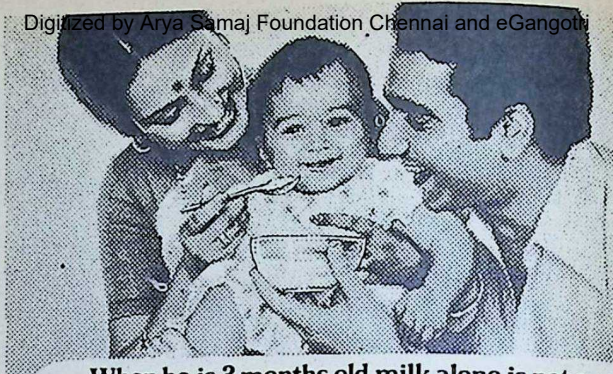

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Those in authority would do well to know the criteria for choice of ministers in Ramayana days.

The Ideal Minister Envisioned in Ramayana

B. SUNDERLAL

MINISTERS in the days of Ramayana were of high integrity besides being erudite and efficient.

Poet Valmiki describes the ministers of Dasaratha in the seventh Sarga of **Balakanda.** They were experts in conducting deliberations confidentially. They were capable of assessing the character and capacity of a person by a mere glance at him. They always acted in the best interests of the people. They were not thick skinned but were shy and very sensitive to criticism. They were experts in administration. They were not slaves of their senses and wielded absolute control over them.

Dasaratha took care to appoint only opulent persons as his ministers. They were high-souled, learned in Sastras, very brave and iron-willed. They enjoyed very good reputation. They were humility personified and scrupulously carried out every promise they made. They never spoke to anyone without a pleasant smile on their lips. They never uttered a lie either due to anger or lust or greed. They knew everything whether it concerned their own or other countries.

There was such a highly efficient and organised system of intelligence that the ministers not only knew everything that had already taken place, but they even knew what was actually going on in the present. They were highly skilled in the affairs of the State and were very impartial in their actions.

They never went out of their

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way to favour even to their character or one who cast l
friends. In fact they were in- ful looks at the wife of anot
ducted as ministers only after Tranquillity prevailed ev
being tested thoroughly, that where. People were well c
even in the case of their friends and well fed and trod the path
they would not deviate from virtue firmly devoted to Dhar
Dharma. Their impartiality was
of such a high order that if the These ministers were held
need of the hour demanded that high esteem not only in th
they should punish their own own country but in foreign co
sons, they did not hesitate to tries as well. They knew fu
come down upon them with an well with whom the coun
iron hand. Conversely, they should be friendly and w
never did even the lightest harm whom it should be an ene
even to their sworn enemies if and nature itself endowed th
they were not at fault. with every good quality. Th
had razor sharp and penetrat
The ministers of Dasaratha intelligence. They were perf
were further greatly interested in in the knowledge of ethics a
enriching the State treasury and were always soft and pleasant
strengthening the army. They their speech.
were valorous and ever in excel-
lent spirits. They diligently fol- In the **Ayodhya kanda** th
lowed the laws of good govern- is an informing passage abo
ment as enshrined in the Sastras. the manner of selection of m
They afforded perfect protection nisters and their strength. It
to all pure and law-abiding citi- quite clear that in the olden da
zens. large and unwieldy cabinets d
not find favour with the rule
The degree of punishment to As far as possible the rulers tri
be meted out was carefully con- to keep the strength of the m
sidered by them according to the nisters low. In the 100th sar
gravity of the crime and the an- of **Ayodhya kanda,** Rama te
tecedents of the culprit. They Bharatha thus: "It is better
were scrupulously clean in body have a single learned and astu
and mind. All the decisions minister rather than to have
taken by the ministers were well thousand foolish ministers. O
received by the people because brilliant minister might w
the ministers always acted with bring about lasting prosperity
clean hearts and with unanimity. a king and his whole dynas
With such ministers at the helm It is, therefore better to cho
of affairs, it is no wonder that a single clear-headed, wise
there was not even a single liar devoted minister rather t
in the country, or one of bad

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thousands of perverse and fool should not toe the line of his
ruly ministers."

Rama also asks Bharatha if
s very learned ministers were
ising him properly without
ving an eye on money when
dispute arose between a
wealthy person and one
ped in poverty. Thus, the
isters were always expected
hold the scales even whether
was a poor man or a rich man
was seeking justice.

It is the sacred duty of a min-
er to give correct advice to the
r and give him proper guid-
e. For fear of displeasing him
falling from his grace, he

master especially when that would prove disastrous to the ruler and the country.

This is clearly brought out by Maricha in the 41st Sarga of **Aranyakanda,** when Ravana insists that Maricha should disguise himself as a deer, go before Sita and tempt her. Maricha asks Ravana as to why he is not putting to death all his ministers though they deserved to be put to death for their failure to advise him against the course of action he proposed to take in the matter of carrying away Sita clandestinely. □□□

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ACHARYA KRIPALANI
a relentless crusader

P. D. TANDON

Here is a tribute to the intellectual and moral calibre of a great Gandhian and a striking figure in contemporary Indian politics who passed away on March 19.

ACHARYA J. B. KRIPALANI was a much misunderstood national leader because he was incapable of keeping party interests above national considerations. Many people often approved of what he said, but few followed him because that did not serve party and personal interests. However, he continued to be of the most courageous and brilliant of our elder statesmen whose patriotism was always beyond question, and integrity never in doubt. He was an exciting and controversial figure in Indian politics. No other leader in the country had experienced so many ups and downs in his political career as the Acharya had.

I was in close touch with Kripalani from my student days. The more I knew him, the more I admired him. He used to write to me frequently and it was an education and delight to receive his letters. On September 25, 1951 he wrote to me, "Nobody has ever benefited by his connections with me except those who have had some advantage out of me personally and those have tried to get on that basis

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...ing somewhere else. You ...e not benefited from me in ...t direction. So you remain ...ere you are. I hope you will ...t mind. After all destiny rules ...er us all. Whatever is to hap... will happen .... As far as ...m concerned I have not made ...e country and I am not res...nsible for its happiness. I am ...ly responsible for my conduct. ...t shall always be honourable ...atever happens. I need noth... I am ready to depart. Those ...oved most have also left me. ...few friends yet remain and I ...thankful for their love. You ...e one of them."

The Acharya who had a great ...se of humour was a master ...repartee and he was a very ...werful speaker in the English ...guage. Once when he was ...dressing an audience of stu...ts in the Large Lecture Thea... of the Allahabad University ...was heard in pin-drop silence. ...was in great form that ...y. Explaining something ...said, "Mother keeps the baby ...hin herself for eight months ...fore it is born...." A smart ...dent interrupted, "Sir, nine ...nths, not eight."

The audience burst into laugh...r and it seemed that Kripalani's ...in of thought was disturbed. ...e relaxed for a while and when ...e laughter subsided, slowly, al...ost pathetically and rather re...tfully the Acharya said, "This ...y at this age knows so much more about these things, than I at this age."

His listeners laughed uproariously and almost everybody turned his back to the rear benches to have a look at the young man who was more knowledgeable about these matters than the aged Acharya. This youngster felt so embarrassed that he rushed out of the hall, leaving the audience laughing and clapping.

In 1939, at Muir Hostel of the Allahabad University, Acharya Kripalani was speaking about certain decisions that the Congress Working Committee had taken that year. During his speech an irate student got up and said, "Sir, the members of the Congress Working Committee have mortgaged their brains to Mahatma Gandhi. Whatever he says the Working Committee puts its seal on it. Its members are mere rubber stamps."

Kripalani did not appear to be hurt or irritated. Softly he replied, "If ever a truth was spoken, it has been spoken today, here and now. It is very true that we have mortgaged our brains to the Mahatma. But what can we do, when he is a genius, and we are not? And what can be done when he is always proved right, and we wrong? It is a tragedy not to be a genius. It is a double tragedy not to be able to appreciate a genius. And like this student, we do not want

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to be doubly damned.

The audience greatly enjoyed the way Kripalani trounced the irreverent interrupter.

Profusely praising Kripalani as a speaker Smt. Sarojini Naidu had written, "Who can ever forget his most moving concluding speech at the Meerut Congress when he made his superb confession of faith and traced the process of his conversion from the doctrine of terrorism to the transfiguring gospel of non-violence and love? That speech is in itself a perfect autobiography and an enduring memorial of a soul that has passed from turmoil to an inner serenity of realization."

Kripalani's was a frail, thin figure. His blond hair and sharp features gave distinction to his personality. He had the thin, hungry looks of an agitator. There was a Shavian touch in his personality. He had Shaw's arrogance, conceit and that seeming levity which hides wisdom.

He was a writer of distinction and a speaker who could hold his own before anybody. As an interpreter of Gandhism he was unique. His originality was refreshing. His sarcasm had a touch of savagery. An eminent journalist once said, "Acharya Kripalani, a first-rate intellectual ready with his sarcastic nose and his Voltairean mouth to pour raillery at puny intelligences that could not comprehend the G dhian way. He had written e the best book on Gandhian d lectic, and his platform elo ence, sweeping in gesture a sentiments was not excel either for sarcasm or poin counter-attack. He hid great u derstanding under a superfi ease."

Kripalani wielded a racy pe Once he took to writing he re ed out page after page with ea which could well be the en of prolific writers. I remem how he used to sit down in verandah of Swaraj Bhawan a write article after article w amazing rapidity, counter ing C. R.'s views regardi Pakistan. His book 'Gandhi Way' is 'creative in its interpr tative brilliance.' In this boo he has maintained that Gandhis is a dynamic and a growi philosophy of life and not a st tic creed. The essay, **The Late Fad: Basic Education,** h the hallmark of Kripalani. Th cogency of argumentation a the clarity of conception sho the high quality of the intell tual and the specialist.

Kripalani had a caustic tong gue. He hated pomp and hum bug. To get into a controvers with him was to ask for som painful punches. He was uncon ventional by temperament. 1970 some of us had start planning to get articles on K palani from his friends and

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...rs for a big volume, asses-... the life and work of the ...rya. A small meeting was ...g held at his house. When ...heard a certain name being ...ested for writing about him, ...shouted, "Have you people ...e mad? You have nothing ...er to do? You want that de-...ged person to write about me. ...o you want me to be one of ...e leaders who pay money to ...g out books about them?"

He calmed down for a while; ...after a few minutes an in-...ated Kripalani thundered, ...ce in a century a man comes ...e written about, others are ...ies. I want everyone to ...get me after my death. People ...se even Gandhiji. Do you ...k they wish to lionise me?"

He was a lone leader, ploughing his lonely furrow. But many years ago, he acquired the status of a national leader and that none could take away from him. Despite everything he continued to be one of the most able and striking figures in contemporary politics. And this is a big tribute to his intellectual and moral calibre. If power had eluded him and rich prizes of public life had not been his, he was rich enough in soul to have contemptuous disregard for these because he knew that they were mostly achieved after too many compromises. He was a Khadi hawker and hawked his way to great eminence in the country by devoted service to the nation. He was a relentless crusader.

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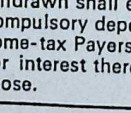

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THE MOTHER

FAMILY

A TRAVELLER in Morocco noticed that in the evening when the flocks of ewes and the flocks of lambs were brought together after having been separated all day, the good creatures went eagerly here and there as if they were looking for something. In fact, each ewe was looking for its lamb, each lamb was looking for its mother.

A monkey had young ones and she loved them, but her love was like a fountain, giving drink not only to her own children, but pouring it out on all. She found other little monkeys and was kind to them. Not only that, she took puppies and kittens with her as if she had adopted them. And when she had food to give, she shared it between her own little ones and the ones she had adopted.

The mother bird sits on her eggs to keep them warm and the father bird goes in search of food for her and her brood.

The gorilla of Africa lives with his mates and his offspring as a real family. Chimpanzees do the same and the father makes a rough nest in a tree to shelter the mother and her children, and he watches through the night to protect his family from the prowling leopard.

If our animal kindred can show affection for their young and protect them, it is no wonder that even primitive men form groups or families consisting of a man, a woman and children.

When does the mother begin to love her child? At the beginning of his life.

When does the child begin to

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love his mother? Not at the same time. First he must learn to feel, to think and act. Then he learns to love his mother and his father as well.

We are told about a little girl of seventeen months who ran to meet her father when he returned after a few days' absence, and stroked and kissed his face and gave him all her toys.

People are always happy to receive gifts. We read in the history of the Muslims that Caliph Mamun gave his wife a golden carpet on which he poured a heap of pearls; and after her ladies had each taken a pearl, there still remained a sparkling pile of these precious gems.

And what does the mother give to her child? She gives him good health, straight limbs, the power of speech, the power to love what is right.

For if a mother neglects her child, his health will suffer, his legs will be crooked, his tongue will not speak good words, and he will not learn to behave well and think well. And are not all these gifts infinitely more precious than a golden carpet and many pearls?

The mother who gives these beautiful presents to her child feels that her own life is in her son or daughter. And just as her heart is full of joy when her child is well so it is full of sorrow when he is sick or when he dies. Listen to the voice of a mother in a Tamil song:

He lives in my heart; wi
has he fled?
Alas, my child, my ch
Who has taken my idol
gold?
Alas, my child, my ch
In a pretty voice he c
me Amma
Alas, my child, my ch
I have never seen such
pretty face,
Alas, my child, my ch
He played gracefully on
lap,
Alas, my child, my ch
His father lifted him
with delight,
Alas, my child, my ch
On his brow were the li
of good fortune,
Alas, my child, my chi
Oh, evil on the evil eye t
looked at him!
Alas, my child, my chil
Stay, my child, or let me
with you,
Alas, my child, my chil
Come back, come back,
not leave me alone,
Alas, my child, my chi

The good father's heart a lives in the life of his child a is wounded by his death.

How cruelly Mohammed s fered when he lost his little s Ibrahim! The old books say t the child died at the age fifteen or sixteen months.

But there is a very famous p called 'Hasan and Husain' which Ibrahim seems older.

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Azrael the Angel of
day, comes to Mohammed's
and asks for the child.
I beg," says the Prophet in
distress, "that he may stay
me until tomorrow."
So the angel waits a little. And
then the little boy's voice is
d at school, reading these
ds from the Koran:
I fly unto Allah for refuge
m the evil one. In the name
Allah the All Merciful, O thou
who art at rest, return unto
Lord well-pleased and well-
ing, enter among my ser-
s and enjoy my paradise."
How sweet to the ears of
ammed is the voice of his

How sweet to parents are the
es of boys and girls who re-
their lessons! I shall not de-
e the rest of the scene of
him's death. I only wish to
how his mother Mary watches
r him lovingly, how affectio-
ly his sister Fatimah speaks
Ibrahim, how Husain, the
phet's grandson, places the
d's head on his lap, and how
father, weeps when Ibrahim
o more.

* * *

Do parents only love bright
clever children? No, their
s enfold them all.

One day I went into a village
p. The father, a cobbler, was
ling a sole on to an old shoe.
he mother was cleaning the
tchen. They paused in their
work to speak to me about their
son. The poor boy was almost
dumb. I could not understand
what he was saying, but his
parents knew the meaning of his
inarticulate cries. He had so little
reason that he could neither dress
nor feed himself alone. His
parents had to watch over him
all day lest he should hurt him-
self or hurt other children. They
had done this for seven or eight
years; and they loved him in
spite of all this trouble.

In the **Ramayana** the poet
speaks of the father's love for
his children: "The father has a
number of children, each diffe-
rent in temperament and charac-
ter. One is a student, another a
teacher who fasts, another a
doctor, another a soldier or a
skilful worker, or a monk. The
father feels the same affection for
them all. Another, who may be
very slow to learn, is yet devoted
in word, thought and deed to his
father, and this is the son whom
the father loves as his own soul."

The dear mother has eyes that
see more deeply than other eyes.
She will often see the gift and the
skill of her child where others see
nothing.

Thus Queen Kausalya, the
mother of Rama, had a vision of
her son's glory. For one day he
was changed in her eyes. The
moment before he was a small
child, and suddenly ten thousand
stars shone on every hair of his
body, suns and moons glittered

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on his limbs, and around him were high mountains, rivers, oceans, and many lands, and all the powers of Nature were gathered upon the wonderful boy.

Joining her hands in prayer, the queen said not a word. With closed eyes, she knelt at his feet until he resumed the form of a little child.

We have seen that parental love exists in a simple way in animals, that the father and mother love their child from the beginning of his life, that they love him whether he is healthy or sick, clever or inefficient, and that the mother especially has a penetrating eye which detects the good qualities of his soul.

The family is something very precious to mankind. It is the true home. For neither wood nor stone nor the cloth of a tent nor the marble of a palace make a home, but the love that unites young and old in the family just as the hen gathers her chicks under her wings.

* * *

A pious Muslim used to kiss his mother's feet every day before going out to join his companions.

One day he arrived late and they asked him why.

"I lingered with pleasure," he said, "in the gardens of Paradise, for I have heard that Paradise lies at the feet of the Mother."

It is also written in the book of Al-Mostatraf that when Moses spoke with God, the Most uttered 3,500 words. At the of the conversation, Moses "O my Lord God, give me a of conduct."

The Lord replied:

"I bid you be good to mother."

These words were repe seven times, and Moses ass him that he would reme them.

Then the Lord added:

"Yes, Moses. When mother is happy with you. also happy, and if she is angr am angry."

The love of the mother father expresses itself to the ch in charming words.

An Arab woman caressed child and said, "I love him as miser loves his money."

But if the parents' love g out towards the child, will the child's love go towards parents?

Shall we not return love love?

There are countless sons daughters all over the world w lavish affection on their go parents and help them. It wo need a book bigger than all books written by the poets India to tell of all the affect shown by children to their fat and mothers.

Here I shall tell you only one of these countless examp It is a story from ancient Gree

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King Oedipus was blind. When he was with me.
d offended the gods and He had indeed lived in misery,
o lead the life of a traveller but how much more he would
ering from village to village, have suffered if he had not been
town to town. Kind folk comforted by his daughter's love.
d give him shelter and food,
o one could give him back * * *
ight. And who was to lead
from place to place? Who We have spoken of the love of
is daughter Antigone. She parents for their children and of
d his steps along the roads; children for their parents. If
begged the stranger whom someone asked you what makes
met to take pity on him. She a family, what would you reply?
d his messages. When Anti- I asked a child the other day
left him for a moment, old and he replied, "Two." He meant
pus was sad. Great was his the husband and the wife.
hen she returned; and when I asked another child and he
ouched her hand again he replied. "Three", thinking of the
father, the mother and the child.

I have all And yet we can see that the
That's precious to me; were family is very often larger than
I now to die these three. Suppose, for example,
Whilst you are here, I that there are four; father,
should not be unhappy. mother and two children. Then a
new idea, a new friendship comes
At last the gods looked kind- into play, the friendship of bro-
on him. He felt that the time ther and sister. In this friend-
come for him to die, but he ship, we do not look up, as to a
to go to the dwelling-place parent, or down, as to a child.
the Shining Ones. Blind as he We are attached to a friend who
, he made his way alone to a is more on our own level, who is
ey surrounded by high rocks. in a way our equal, or nearly our
re he took a bath and dressed equal in age. And so brotherly
self in fine garments. A clap affection adds a new gem to the
thunder was heard. And old wealth of the household.
ipus disappeared from sight.
had joined the gods. Antigone * * *
t at his departure:
When Rama returned to the
Oh, I was fond of misery city of Ayodhya with his bride
with him; Sita of the lotus eye, his brother
E'en what was most unlove- Lakshman shared in the joy.
ly grew beloved Tents were set up for entertain-
ments, the streets were planted

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with mango, betel-nut and banana trees. The bazars were bright with flowers and drapery; flags waved; drums rolled, all kinds of music played sweetly. People cheered, "Rama, Rama!" and Rama's heart was happy.

And so was the heart of Lakshman; brother shared the joy of brother.

A day came when the sky of life was clouded and no music was heard. The old king of Ayodhya had made known the terrible decree that Rama must go into exile for fourteen years.

When Lakshman heard this cruel order his body shook with sorrow, his eyes filled with tears; he ran and kissed Rama's feet, and for a moment he could not speak a word.

"Brother", said noble Rama, "let not your soul be troubled. All will be well in the end. You cannot come with me. You must stay in Ayodhya to help my father and the people.

"No," replied Lakshman, "no, my brother, not so. I am devoted to you alone. I tell you with all my heart that where you go, there I too must go."

Then Rama raised up his brother, embraced him and said:

"Go and say farewell to your mother and then come with me to the forest and to exile."

And Lakshman was full of joy.

Brothers and sisters protect each other.

In the Bhratridwitiya fest... sisters in Hindu families ... the foreheads of their brot... with sandalwood powder, ... them sweetmeats and if they ... a gift of cloth. In this way t... hope to ward off the coming ... Yama, the Lord of Death. A... they recite:

On my brother's brow I ha... made the mark.

On Yama's door the bolt ... fallen.

It is not sandalwood but lo... that protects and blesses, the lo... of sister for brother and broth... for sister.

* * *

But we can widen the limi... of the family and include in ... the dear grandparents, the uncl... and aunts and cousins.

We can widen it still further.

I mean the men and wome... who are not of the same blood a... the family, but who help in th... house by washing, cleaning, cook... ing and in many other ways. ... mean the servants. They als... form part of the family. In an... cient Rome, when a patrician ... spoke of his family, he was no... thinking only of his wife an... children, but also of his slaves.

Let me tell you a scene fro... the play Hasan and Husain whi... is so much admired by the Mu... lims of Persia.

Noble Husain, who was kille... on the battlefield of Karbala ...

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...bbala, was about to fight his ...combat. All his comrades of ...were slain. He stood alone ...the last palm-tree standing ...oasis. The women of his ...y were mourning their dead ...also Husain, who was sure- ...about to die at the hands of ...enemy.

One by one he bade farewell ...d, to his wife Umm Lailah, ...Zainab his sister, to his other ...Kulsum and his daughter ...kinah.

...n old negress approached the ...captain. "Master," she said, ...heart grieves at the thought ...I shall be separated from ... I am very old and I have ...ing more to live for. I wish ...one thing: forgive me, I beg ...for all the faults I have com- ...ed."

Husain, the warrior in his coat ...mail, who in a few short hours ...ld lie martyred on the plain ...Karbala, looked gently at the ...negress and said:

"Yes, you have served us a ...long time. You have toiled ...the household tasks for my ...ther. You have threshed the ...rn. How often you have rock- ...me in your arms! Your face is ...ack, but you have a pure white ...art. Today I shall leave you. I ...e you many more thanks than ...can count. I beg your forgive- ...ess for any action which may ...ve been thoughtless or unkind."

But we have not yet found out how wide the family circle is. Are there not other servants, both two-footed and four-footed, who add to the pleasure of the home? Are there not birds who entertain us with their chirping and singing? Are there not pets who play in our rooms and domestic animals who work for us on our farms? Should not animals, the tame helpers, be counted as members of the family?

The whole world knows that the people of India are friendly with the animals who live in the same land. But they are not the only ones who have kindly feelings towards our brothers — the animals. In the North, where the sea is frozen into thick ice and the ground is nearly always white with snow, lives a people known as the Eskimos.

In this land, a white or polar bear once saved the lives of three men. They had fallen into the sea and had caught hold of a bear as he swam, and he carried them to the shore. They were very grateful and wished to repay their debt.

"Thank you," said the bear, "I don't need anything for the moment. But if ever you are out hunting with other men and you catch me, would you please ask them to spare my life? You will recognise me by my bald head."

So saying, he dived into the sea and swam away.

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Next winter the Eskimos of the same tribe saw a bear on the ice and set off in pursuit. Among the hunters were the three men whose lives had been saved by the bald-headed bear. They discovered that it was the same animal. They begged their companions to leave him alone. What is more, they prepared a good meal for him and spread it out in front of him on the ice. He ate heartily and lay down on the ice to sleep: no one harmed him and the children played around him without fear. When he awoke he went down towards the sea, dived in and swam away. The Eskimos never saw him again, but they always remembered their friend the bear.

* * *

So in our idea of the family let us include father, mother, child, brother, sister, grandparents, servants and the animals that help man.

Of course, the ways and customs of families are not the same in every country of the world. You will find it interesting to hear from travellers or read in books or learn from your teachers about the family customs of Japan, China, Persia, Egypt, Europe and America. And you will find many differences. But in all of them, love rules in their hearts and affection is the law. It may happen that the members of a family do not love one another, but then they are not a family.

A man may act in an inhu way, but then he is not a man.

* * *

Rangananda and His Fathe

In the year 1831 a twe year-old Hindu boy knocked the door of the district judge Chittur.He was the son of a f mer who had been put in pri for not paying his rent. T farmer had taken some Gove ment land, but the harvest fai and under the law which w then in force, he had to go prison.

While the father was in j his birthday came and the mot wept because he could not be home. That is why his son Ra gananda ran to Chittur a knocked at the judge's door.

The judge listened to the bo story and said:

"I cannot let your father g unless I have some security, so pledge that he will return finish his sentence.

"We have no money," the bo replied, "but I shall be the pledg myself and I shall stay in priso in my father's place."

The judge's heart was touch ed. He signed an order for th father's release. Swift as a de Rangananda ran to the prison Father and son joyfully set o for their home and reached it th night.

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The White Elephant (a fable)

A herd of 80,000 elephants
ed the jungles of the Hima-
led by a mighty white
whom they were proud to
knowledge as their king.

The king's mother was blind.
ever he wandered with the
into remote parts of the
st, he still had loving thoughts
his mother and sent her mes-
ers with fruit.

Alas, the messengers are the
themselves and the loving
never reached the blind
her. When he discovered this
t the king resolved to leave
herd and to feed and protect
mother himself. So he led her
a cave in Mount Chandorana,
to a lake, and they lived to-
her in peace.

One day a man from the city
Benares lost his way in the
gle and wandered in despair
seven days.

The elephant-king knelt down
invited the lost man to climb
to his back. Then he took him
the path which led to Benares
showed him the way.

Alas, the man's heart was
ked. He told the King of
nares what a fine white ele-
ant was to be found in the cave
Chandorana, and the King
t him with many helpers to
ch the royal elephant. The
nters saw the white king stand-
g in a lake. They seized him
d took him to Benares.

The blind mother was sad when her son did not return.

"Ah," she sighed, "the frankincense tree still grows and the Kutaja, grass and ferns, lilies and bluebells; but by my son, where is he?"

The white elephant was in a stable all bright with flowers, and the King himself came to feed him. But the elephant would eat nothing. "My mother is not here," he said.

"Come, come," said the King of Benares, "eat and let us be friends."

"Ah, the poor blind one mourns in the cave of Chandorana."

"Whom do you mean?" asked the King.

"My mother mourns for me."

So the King commanded his people to set the elephant free, and the great creature ran swiftly into the jungle; he drew water from a pool, hurried to the cave and showered his blind mother with the cool water.

She cried, "It is raining! Alas, my son is not here to take care of me."

"Mother," he said, "it is I, your son. The King has sent me home." Then they were happy together.

The mother died and was burnt, and in time the white elephant also died. The King made a stone image of him; and people gathered each year for the Festival of the Elephant.

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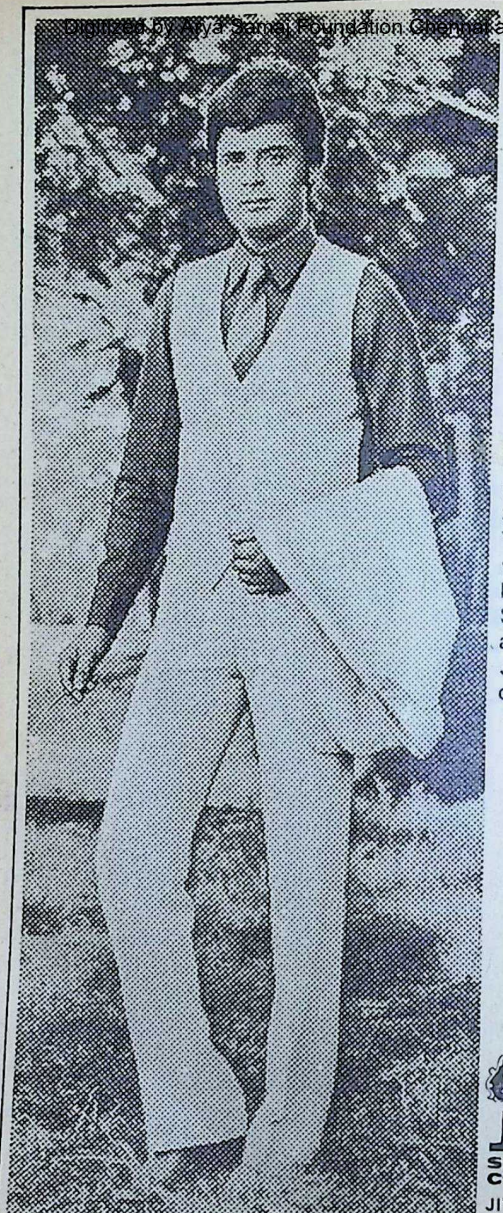

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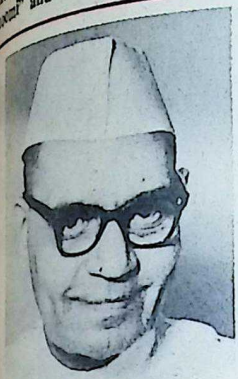
Shri C. C. Shah whose 80th birthday was celebrated on March 11 was a close associate of Kulapati Munshi and has always taken an abiding interest in the Bhavan and its activities. He was a Member of the Bhavan's Council for many years. This birthday tribute comes from Shri Harindra Dave, noted Gujarati litterateur and Editor of "Janma-bhoomi" and "Pravasi".



C. C. SHAH
A MAN OF GREAT BRILLIANCE

HARINDRA DAVE

NEHRU wanted to include the name of Shri Chimanlal Chabhai Shah in the Note which was prepared for the selection of the Cabinet Ministers. But the note got changed overnight and the name of Shri M. C. Shah was substituted for that of Shri C. C. Shah. This phenomenon of substitution and change which is of daily occurrence today, was not there even then. This historic event changed the course of Shri C. C. Shah's life.

To me this appears to be the greatest blessing so far as the social life in Gujarat and in its broad sense that of India is concerned. Had he been drawn to politics, he would have left a special mark there also. But in the political field in India, good people seldom continue for long.

Even at this age or any age of his life, clearly he would not have been able to remain in the forefront, like our senior politicians, in the scramble for power and then it would have become very late for him to lay the solid foundation of a sound social life which he could do and did in the course of the last 30 years or so.

How many politicians of the last three decades are there who are in the limelight today and shall be so tomorrow also? As for Shri Chimanbhai he has been able to hold his ground and maintain his greatness till today

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and nothing shall minimize it, much less destroy it in future also.

The force of thought is terrible. When the supporters of democracy in Germany raised their voice against the rule of Hitler, he declared that while he could take care conveniently of those who manufacture bombs and use revolvers, immediate attention had to be given in finishing those who talk, discuss and argue as also who generate and spread thought-force. In 1934, Hitler confiscated the property and cancelled the German citizenship of Albert Einstein who had already won the Nobel Prize.

Shri Chimanbhai has brilliance of thought which he has the capacity also to present forcefully and frankly. When people parrot about socialism, he has the courage to declare: "Really speaking, we all are capitalists. Those who haven't got wealth, want to have it and those who have got it want to increase it and keep it. Real revolution can be brought about only when this approach is changed. For this, the truth should be told to people." He is quite clear in his mind about whether we should have atomic weapons or not. Manufacturing of atomic weapons, he definitely feels is so expensive that the country will thereby be economically liquidated. "For a poor country in particular, it will be a crim

His thoughts about relig also are revolutionary. I pained to hear he being refe to as "A leader of Jain religio because he is not that in sense in which other so-ca leaders of Jain religion w and behave. He knows, inde the fundamentals of Jain ph sophy but at the same time assesses its exact value only a comparing it with other philo phical systems. His Jainism not limited to a mere campa for increasing the number temples and monks. Shri C manbhai can interpret in toda context the principles of comp sion, non-injury and well-be of all as preached by Mahavir

According to him, religion, its primary, derivative meani suggests, is a force which su tains the stability of socie Thus, Shri Chimanbhai has s cured a legitimate place for hi self among those few men w have been responsible for t solidarity of the society and al for the preservation of the spl dour of eternal values.

Shri Chimanbhai has reve ence for Socrates who spok with calm even when he w face to face with death. T very poise and this very fearle ness are clearly discernible him.

Even today — he has steppe on to his 81st year — he h

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lost any of his equanimity
intellectual alertness. I
seen such an intellectual
ur in Chakravarthi Rajago-
chari even when he had
ssed 90. In the last years of
ijalal Munshi's life too,
poise and equanimity were
ically visible.

has been the firm resolve of
Chimanbhai to accept with-
demur and with dignity what-
he comes across naturally
the course of life. Being a
itor, he could do without
loping his powers of speech,
had to prepare 'briefs' only.
he cultivated the art of ora-
which went straight to the
ts of the people and which
bereft of any sort of drama-
ion when he was called upon
speak in Gujarati or English
the occasion demanded, after
g recognized as a social lea-
of eminence.

Even today, thousands of peo-
throng around him to enjoy
tranquil flow, careful and
trolled, of his chaste langu-
. Though thinking was al-
st exclusively the field of his
ivities, he developed his spe-
style of expression, when he
s required to write for **Pra-**
tha Jivan after the death of
i Paramanandbhai. He gives
the daily gift of beautiful Gu-
rati prose — logical, limpid,
ple and effective.

How do we know that the Sastra is true? How do we know that the Grand Trunk Road leads to Delhi? Because thousands and thousands have passed along it and reached the goal described.

Has any one yet been known to reach God through Russellism? "By their fruits shall you know them." No one has yet reached God by reliance on sense testimony alone.

—Yogi Krishnaprem

Whenever we have the opportunity of meeting him, we can sense the nimbus of brightness and brilliance around him, a mark of the extraordinary. Shri Chimanbhai's silence is more eloquent. He is, no doubt, a man of few words that some may even get annoyed. But he is a master of the art of economy of words. This is his forte which very few have.

We would like to see the centenary of some illustrious people celebrated in their own life-time and our Chimanbhai is one of them. It is our most ardent desire to see him and greet him on such an occasion, which we are sure will come, and then we can ask him what he has to say on the values of the past twentieth century. □□□

(Translated from Gujarati original by Shri A. S. Gopani)

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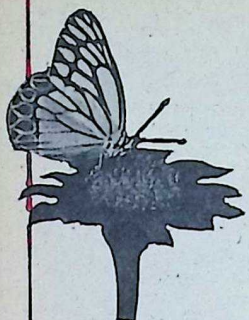

RECALLING A GOOD DEED..

THAT day seemed to be like any other day. As usual, a good many college students and other commuters were waiting on the platform of the Kanyan station of the Eastern Railway for the local train to arrive.

Shri Gopal Chandra Majumdar, the popular Principal of Itachuna College, was also there surrounded by an admiring group of students. There was still time as the local would come to the platform only after the Express train was given the right of way.

At last the signal was given for the Express to pass the station non-stop, and within seconds the train was seen heading towards the station, at first as a speck and then as a looming monster.

Suddenly, loud shreiks rose from several people in unison. Two little boys, while playi had strayed on to the track, aware of the roaring Expr nearing them.

As people on the platfor stood on fear-frozen feet, Pri pal Majumdar jumped on to track and pushed the boys safety but . . .

While gasping people aver their gaze, the iron wheels r over the Principal, leaving jus mass of mangled flesh, blood a bones.

It took a few minutes for t people to realise that one of t greatest acts of self-sacrifice h been enacted right in front their eyes!

—N. Chakravar
Retired Headmas
Boinchi B.L.M.F. Institut
West Beng

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Restoration of Moral Values

R. B. LAL

Of late there has been a sharp decline in moral values in our country and so today a moral revolution has become all the more urgent, feels the author.

IN the first article which appeared in the **Bhavan's Journal** of March 1, we noticed some of our major problems and concluded that to tackle them effectively we must restore moral values in our country. Before proceeding further let us be satisfied that moral improvement of man is possible.

It is true that man's physical and intellectual development has far outstripped his moral and spiritual development. To some extent this is understandable because in the life of the individual as well as the race moral development starts later and is much slower in coming than the physical. But the physical and intellectual development is only the result of a great deal of effort, whereas no such effort has been made for the moral uplift of man, because its necessity has not been appreciated.

Social scientists who have studied the problem have come to the conclusion that the next great advance of man must take place on the moral plane; and until this is accomplished his overall progress will continue to be slow. A moral revolution has become all the more urgent because of the breathtaking advance of science in recent years. Unregenerate man stands to destroy himself as well as society by abusing the very drugs, powers and amenities which science has given him for his benefit.

A mass movement is required to inculcate such virtues as self-restraint, altruism, reverence for

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life, truth and justice so that the gifts of science are used only for beneficial purposes. It is the special responsibility of Indian saints and savants; for in recent years there has been a sharp decline in moral values in our country and because India, with her rich heritage of spiritual treasure, is best fitted to play the role of World Teacher.

It will do us good to remember, as pointed out in the **Mahabharata,** that happiness is the result of right conduct. People who are immoral actually hurt one another by their acts of omission and commission. As they spread misery all round, they do not deserve to be happy and cannot become happy by any political, economic or administrative jugglery.

Is Regeneration of Man Feasible?

Absolute perfection is an attribute of God alone and is unattainable by man. But short of perfection man can acquire excellence of character. We find evidence of this everywhere. Education not only trains the mind and equips it with knowledge but also builds character.

Some are of the opinion that it is a hopeless task to improve human nature. Their argument is that where Krishna, Buddha and Christ failed, what chance of success have mere mortals like us? As a matter of fact Buddha and Christ and hosts of oth saints and sages were not free of nature. They made themselv great by patient toil. Their liv are an inspiration to every o to improve himself. This i provement is indeed the ma purpose of human life. "Ea soul," said Swami Vivekanand "is potentially divine. The goal to manifest this divine within b controlling nature, external an internal."

Even assuming that Buddh and Christ attempted to ma the world perfect but failed, th does not mean that we cannot d what was not done in their time There were no fountain pens o bicycles in their days; but toda we have not only fountain pen and bicycles but also railways motor cars, aeroplanes, tele phone, radio and television. Wha has been accomplished in the scientific and technical fields ca also be accomplished in the moral and spiritual field. Our business is to work out God's pla for the evolution of man, not de terred, but spurred on, by the failures of the past.

God's Plan

How do we know that it is not God's plan that human nature having stalled on a plateau for centuries, should be given a bi jump upward by thoughtful me at the end of the twentieth cen tury, with science providing n merely the inspiration but als

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resources for that jump? Per-
ally I think this is precisely
d's plan. He has given us the
k and the tools and he expects
to put our shoulders to the
heels of progress.

What precisely is meant by
king better men and a better
ciety? Does it mean that every
e without exception must be
formed or that all are to be re-
rmed equally? No, as we are
alling with large numbers of
ople, the percentage of noble-
nded persons, or the degree of
fection required, must vary
m one section of society to
ther according to its import-
ce in public life.

In practical terms it means that
e top leaders in politics, reli-
n, industry, education and
her spheres, who make policies,
o guide the nation and shape
future, must be utterly selfless,
nsparently honest, patriotic,
dicated to the service of the
tion and above all considera-
ns of caste, creed, language
d province. Their number can-
t be more than 50,000 in the
hole country. At the next lower
el the people in key positions,
y senior officers, general ma-
gers, professors and religious
achers who influence and direct
e thinking and activities of
ge numbers of people, must
o be men of character, though
t necessarily as refined as the
tional leaders. In all, they
annot number more than a couple of lakhs. A little lower down the ladder are the seniors in different walks of life. They too must have an unexceptionable character and reputation. Their total number cannot be more than say 20 lakhs to 30 lakhs in the whole country.

Thus our problem boils down to the reformation of half a crore of men in the higher echelons representing less than one per cent of the total population. If we can get five million people of character and calibre for our key positions, they will take care of the whole society. But to get these five million people of fine character we must influence 20 crores and to influence 20 crores we have to carry the message of hard work, honesty, charity and patriotism to every home, school and place of work.

This requires a strong country-wide movement to be organized by all right thinking persons and well wishers of our country. Only so can we create a climate in which only men of good character and conduct well flourish; thus alone can we hope that the one per cent of the population who virtually control the destiny of the nation have both character and ability.

There is a notion that we have sunk so deep in the slough of corruption and immorality that only an incarnation of God can pull us out of it. But we must remember that God helps those

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who help themselves. The moral development of man should not wait for a prophet or saviour who would spend just a few decades on the earth. He can uplift society for the time being, but to keep generation after generation of men on the path of virtue requires the constant vigilance and unremitting labours of saints, seers and good men, not for a year or a decade, but for all time to come. As soon as vigilance and effort are relaxed morals decline and the fault is not of the prophets of the past but of those who preach or practise religion bereft of morality. Buddha and Christ are no more necessary to drill our people in ethics than are Newton and Einstein needed to teach arithmetic to high school boys.

Science Shows the Way

Science, which poses a threat to mankind, also indicates the directions and provides the implements of progress. For science has revealed that the most glorious manifestation of God, His most precious gift, is Life — especially human life. This is a suggestion that reverence for life, preservation and enrichment of life in oneself and others must rank as the foremost duty of man. Adoration of the God in heaven becomes meaningless, even demeaning, unless accompanied by selfless service of the God-in-man. In short, morality or right conduct is the esse of religion, as our ancient see taught.

Life is brought into being, s tained and developed by coop ration. That cooperation is t secret of human happiness a progress, and even survival, the supreme lesson of scienc for science owes its achievemen to the combined labours of m searchers all over the worl Many miracles attributed to ho men of the past have been mad commonplace by the combine efforts of scientists. It follow that universal love, mutual ai and cooperation should be th first principle of enlightened rel gion and we may reasonably ex pect that cooperation within an among religions will also accom plish this greatest miracle of al times—the regeneration of man

The Task Ahead

The good and the great, th men of leisure, means and stand ing, particularly religious leade and teachers, should shed thei complacency and egocentricity Instead of working only for themselves, their families and their organizations, they should work for the entire nation. The should clearly understand that they do not make full use o their capacity to serve the poo and needy, they fail in their du and sin by default. At presen religious organizations stan apart and look with suspicio

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hostility, on one another. ake a real impact on society should pool their wisdom resources and concentrate the two most important and ly related tasks facing our ry today, namely the moral eration of the 'haves' and economic uplift of the 'have-

this noble mission we can inly count on the help and e of God. The Vedas have ted that God fulfils all de- of His devotees. Similarly Bible says: "Ask and it shall iven to you. Seek and you find." Again, "I also tell this. If two of you agree earth concerning anything shall do, it shall be done for by my Father in heaven. where two or three are ered in my name, there I am the midst of them."

Zeal," exhorts the **Valmiki** ayana, "is potential power nothing is more powerful that. There is nothing that cannot be achieved in this world by a zealous pursuit." The **Yoga Vasishtha** has a similar message of hope: "The soul of man is powerful enough. There is nothing in this world which cannot be achieved by right kind of effort." Identical were the views of the famous psychologist William James: "If you only care enough for a result," he said "you will most certainly attain it. If you wish to be rich, you will be rich, if you wish to be good, you will be good."

Undoubtedly we can improve ourselves as well as society. What is required is to establish this as the highest goal of life and strive for it collectively and systematically. That it has never been attempted in the past on a large scale is all the more reason why it should be undertaken now on a cooperative basis using all modern methods and aids. This is our most pressing need today.

(To be continued)

There is so much good in the worst of us,
And so much bad in the best of us,
That it ill behoves anyone of us,
To find fault with the rest of us.

—Anonymous.

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FOOD POISONING

DR. K. NARAYANAN

The exercise of reasonable caution can prevent a good many cases of food poisoning which are almost a daily occurrence these days.

UTE food poisoning is an tremely common occurrence. n be as common as common d but it is rarely given much ght to because most often distress passes off within a or two, making the patient the family assume that it was ed merely by indigestion!

he prominent symptoms of d poisoning are, of course, ting, diarrhoea and abdomi- pain. In some cases, they can spiced" with cramps and de- m.

metimes the attack may in- e only a single person whose stive system may not have ated the tainted food. But ther times it occurs in epi- c form, almost creating dlines in the papers. This oc- s during mass feedings as in social gatherings like marriages.

What causes food poisoning? The prominent causes are:

1. Bacterial infection.
2. Industrial chemicals and pesticides.
3. Botulism.
4. Poisonous mushrooms and herbs.
5. Disease-causing fungi.

More than 90 per cent of food poisoning is caused by a bacterium called **staphylococcus**. Harmless by themselves in the digestive tract, they can, however, produce an irritating **toxin** in contaminated food. When they reach the victim's stomach and intestines they unleash their furious activities in the host leading to vomiting, diarrhoea, cramps, and, if the voiding is severe, dehydration.

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Staphylococcal infection is caused by ingestion of food that is contaminated with these bacteria which then multiply and produce the poisonous toxins in the fertile ground of the contaminated food. The food itself can be contaminated by various means.

* **Dirty utensils used for storing and transportation of food materials.**

* **Careless food handlers with staphylococcal skin infection like abcesses and pustules can contaminate even the good food they handle, if they fail to take proper precautions like scrubbing the hands after touching the infected area.**

* **Insufficiently cooked food stored in warm, humid conditions give optimal medium for the breeding of staphylococcus.**

Food and water can be contaminated as a result of primitive sanitation by a number of infective agents other than staphylococcus. A wide variety of bacteria, viruses, spirochaetes, protozoa and worms are these culprits.

However, the most common culprit next to staphylococcus is the **salmonella infection.** They are themselves harmful to the delicate inner lining of the digestive tract. (They cause **paratyphoid**). Salmonella infection spreads through improperly stored food which can be contaminated by infected faeces of rats, mice, flies and other vermins. Salmonella food poisoning occur whenever quantities of food are prepared and the uneaten portions are stored for future use. Yet another bacterium called **vibrio parahaemolyticus** that lurks in polluted water and inadequately cooked sea foods like oysters, crabs and lobsters is mostly suspected to be the causative agent of gastro enteritis.

Botulism, however, is the most dangerous of all bacterial infections. Botulism spores (sometimes heart resistant) are commonly found in the soil. They are harmless in themselves. So many so everyone swallows them almost daily in raw fruits and vegetables. But they become activated in a warm, airless environment such as that of a hermetically sealed tin and under optimum conditions, they produce a deadly toxin which, besides producing vomiting and diarrhoea attacks the central nervous system — some 12 to 36 hours after consumption. There is double vision, the paralysis of the eye muscles (which makes the victim unable to lift his eye-lids) and there is difficulty in swallowing owing to paralysis. That botulism is so dangerous can be gauged from the fact that a mere one hundred thousand millionth of a gram of the toxin can be lethal! (cobra venom is mild in comparison). As a preven-

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...re all bad smelling canned ...should be rejected.

...is a paradox that man while ...to improve the yield of his ...by seeking the help of ...chemical products (con... for example, arsenic, ...malathion, gammexane, ...and various other organic ...pounds) as insecticides, pesti... fungicides, weed-killers ...fertilisers, actually poison ...elf with these chemicals by ...indiscriminate use. Through ...per handling of these che... or through their over-en... ...stic and extensive use, ...s of these chemicals find ...way into our body through ...us food articles. They can, ...time, bring about far greater ...eries than some people think. ...ce the need of a strong body ...very country — similar to the ...d and Drug Administration ...the U.S.A. — to keep the ...ct under constant review).

...ost of the drugs are toxic if ...n in excessive doses. (Almost ...bottles containing tablets dis... the label of the dangerous ...d: POISON!) Many common ...ts, herbs and mushrooms con... potentially harmful substan... And, alas! not a few of the ...macopoeial drugs come from ...dangerous herbs. For in... ...ce rhubarb and spinach con... oxalic acid as oxalates which ...poisonous. However they are ...isonous only if eaten in large ...antities. Moreover traditional methods of selecting and preparing these vegetables and plants for food (or drug) have rendered them quite harmless which is arrived at by eliminating the poisonous factor from these potentially harmful things.

Similarly, most of the people know that certain varieties of mushrooms are poisonous, even if they grow abundantly in the neighbourhood. Accidental ingestion of such mushrooms can cause food poisoning, just as it can be caused by certain varieties of shell-fishes or fishes. Unfamiliar species of these things should be avoided.

Fungi, moulds and yeasts are other sources of food poisoning. Here too there are allies and enemies. Derivatives of certain moulds, like penicillin and other antibiotics, are life-saving drugs. But there are many disease producing fungi too. **Aspergillus flavus** is the commonest in India.

Fungi, moulds and yeasts are universally distributed in nature. They are present in the air we breathe, soil on which we walk and grow our produce and the water we drink. And they are present in the grains we harvest in the fields and, especially, storage bins and godowns. While these pathogens are capable of creating a number of skin disorders (eg. ringworm) and other disorders (like thrush) in the body cavities (mouth, vagina, rectum), they are equally powerful to

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the victim "trot" to the through food poisoning. ergotism: In this disease con- tion of blood vessels and in- ascular clotting occur, leading gangrene of various parts of body, especially of the fingers toes. Sometimes it may in- e an entire limb which final- separates at the line of demar- on and falls off without hae- rrhage! The disease has a ilarity to **thrombo angiitis ob-** ans which is caused by heavy rette smoking. In ergotism, ract often develops in the s of the eye and this is a dis- r caused by the fungus **clavi- s purpurea** which often in- s rye. (Ergot, it should be d, is a very useful drug in dicine, especially in uterine orders. Ergotism results from y its overuse or prolonged).

TREATMENT

f the symptoms are severe, dical attention should be ght immediately, especially in case of children and old ple. For simple cases, the tment has to be taken on the s as indicated in abdominal n and diarrhoea. They include:

* **Drinking hot fluids (tea, p, etc.) to prevent dehydra- n.**

* **Applying heat to abdomen t water bag or bottle) to re- ve abdominal pain.**

* **Instituting thick cereal or solid foods (oatmeal, rice, hard-boiled eggs, mashed potato, etc.) as soon as possible.**

* **Avoid curbing diarrhoea with drugs as far as possible if no obvious evidence of severe involvement is seen.**

Medical treatment consists of prescribing antibiotics and fluids and sufficient bed rest.

However, the causes of food poisoning make it obvious that **prevention** is to be the primary consideration. The means of prevention, on the other hand, are clearly indicated once the cause becomes known.

Here is a list of the most frequently encountered causes of food poisoning and their preventive measures:

* **Personal sanitation, including thorough washing of hands, of those who handle and cook food.**

* **Storing food where rats, flies and vermin can have no access.**

* **Washing utensils thoroughly before cooking.**

* **Avoiding of handling food in any way by those who are infected with sores or pustules on the hand.**

* **Boiling milk and water before drinking. Food should be cooked thoroughly. (All bacteria are destroyed by boiling. This removes all danger of infection). Freezing curbs but does not kill the germs. Only very thorough cooking at a minimum tempera-**

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of about 60 degrees C, for about 30 minutes will destroy them.

• Keep hot foods hot — at 60°C — and cold foods cold — below 5°C. Never let food stand in a warm kitchen or pantry, as millions of pathogen can grow in a matter of hours.

• Lavatories and latrines should be kept scrupulously clean and fly-free.

• All the chemical products, fertilisers and disinfectants should be kept in an isolated place where their contact with food articles is impossible.

• Raw fruits and other edible vegetables should be cleaned before eating.

• Storing food grains in cool, dry places to prevent fungal growth. All mouldy grains should be discarded.

While going through these preventative measures one should be struck with the thought that we ought to be suffering from food poisoning almost daily than it is the case today. The reason for the doubt is obvious. For a great majority of human race lives in utter unhygienic condition (slums, ghetto, etc.) besides polluting the nature in many ways.

Then why does not food poison inflict its terror on people as frequently as it sounds it should? There is a possibility — but I'm not sure — that living in filthy condition may endow a boon of immunity on those who are accustomed to such a condition and that the same immunised people may suffer from food poisoning only if they are poisoned with pathogens or chemicals with which they had not come into contact before — so that no immunity was developed by them against those substances.

Preventive measures against food poisoning ought to be more scrupulously handled by those who live in better sanitary conditions. After all, hospitals are potentially more dangerous spots of infection than a community which exists under unsanitary conditions. Right?

But the hygienic man is also capable of producing pernicious poisons and polluting the atmosphere and soil even while working under extremely hygienic surroundings! Let us conclude this subject by having a look at this paradox.

We live in an atomic age. But the price we pay for it is the contamination of the atmosphere with radioactive materials, which, for our purpose here, can penetrate our food. The radiation hazards are many and varied. Man, in fact, is exposed to a variety of natural radiations. There are the **cosmic rays** and **radioactive** material in the earth's crust. These are, however, like the millions of bacteria that are present all around us. And just as in the case of these bacteria, it is impossible to state how

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much disease can be attributed to natural radiation.

However the increase of radiation brought about through artificial means by man through testing of nuclear weapons and also by accidents at atomic power stations, is, indeed, posing as a great threat to human health and happiness.

Nuclear **fall-outs** are radioactive materials that are released as a cloud of dust at a great height after a nuclear explosion. The dust, then, drifts in the stratosphere (10 to 20 miles above earth) and the upper atmosphere and then settles slowly and is dispersed widely over the earth's surface. Vegetables, fruits and cereals can be directly contaminated.

It can also occur in a strange way. Perhaps even more dangerously — from drinking milk and from eating the meat of cattle who have been feeding on contaminated herbage, and have concentrated the radio activity in their tissues and secretions. (The most dangerous elements in the fall-out are strontium: 90, cesium: 137 and iodine: 131, whose properties are generally as same as those of the inert elements — calcium, potassium and iodine, respectively, in metabolism).

However, complete protection from fall-out can be achieved quite easily by packing or storing food in air-tight tin cans or jars. Packing the same in single-layer wrappers of paper, cellophane or polythene is said to be risky for reasons of the possibility of not sealing the package satisfactorily. If the outside of the container is known to have been contaminated, they should be washed thoroughly with uncontaminated water before opening. Most fruits that have a protective skin, such as oranges or bananas, can be eaten without fear provided they are well washed before peeling.

Of course the individual can do little to prevent the poisoning of food with radioactive material that intrudes quite unawares. And when it strikes the price can be costly. Various genetic defects, sterility, production of offspring with a variety of malformations, leukaemia and other types of malignant diseases are the price man has to pay for his food poisoned with radioactive materials.

The food poisoning caused by pathogens is mild and can be cured by the medicine discovered by the genius of hygienic man. But, paradoxically, there is no effective cure for the food-poisoning caused by the same genius of hygienic man that produces radioactive materials!

And, alas! The tragedy is most often brought about. (through nuclear explosion) by the so-called statesmen and leaders who are yet hoisted up onto lofty positions of power to look after the interest and welfare of mankind.

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INDIA QUIZ-9

A. V. Ashok

OF PERSONAGES AND PLACES

The Thirteenth Major Rock Edict of Asoka begins thus: "When he had been consecrated eight years the Beloved of the Gods, the King Piyadassi conquered Kalinga". Give the original rendering in the Brahmi script of "the Beloved of the Gods."

In the ancient Tamil epic Silappadigaram, the protagonist Kovalan after squandering his wealth through a wayward life of pleasure returns repentant to his forgiving wife Kannagi and resolves to leave Poompuhar and commence a fresh living in ——— ———.

Dharmapala was the Head Abbot of which ancient University?

Who is the author of the account of the military exploits and glory of Samudra Gupta engraved on the Asokan Column at Allahabad?

Name the Chalukya King who was killed in A.D. 642 when his capital Vatapi was sacked by the forces of the Pallava King Narasimhavarman I.

Comment on Akbar's association with Sikri.

In 1639 ——————— acquired Madras for the East India Company from the Raja of Chandragiri.

9. One day in 1817, a group of British soldiers during the course of a tiger-hunt were enmeshed in a thick tangle of wild branches. While hewing their way through the branches they burst upon a repertory of divine art. Name the treasure-house of art so discovered.

9. He left Madurai on August 29, 1896 and reached Tiruvanamalai on September 1, 1896 via Villupuram, Mambazhapattu and Kizhoor: Name the traveller for whom this terrestrial travel was a journey to the Life Divine.

10. Name the two Director-Generals of the Archaeological Survey who contributed much to the historic discovery of sites connected with the Indus Valley Civilization.

11. Whom did Subramania Bharati and Srinivasachariar receive at Pondicherry on April 4, 1910?

12. "I want world sympathy in this battle of Right against Might." So wrote Mahatma Gandhi on April 5, 1930. Where was Mahatma Gandhi on April 5, 1930?

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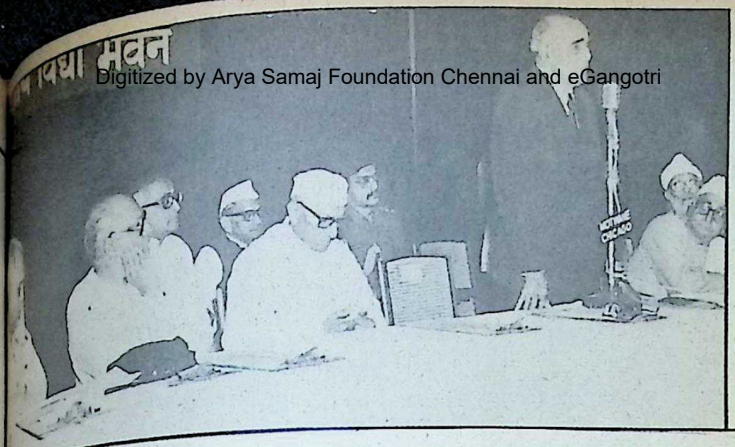

O. P. Mehra addressing the public meeting to mourn the death Hathiji. (L to R) Shri Pravinchandra Gandhi, Shri N. M. Tidke, Morarji Desai, Shri O. P. Mehra, Swami Hiranmayanandaji and Dasturji Navroz Minocherhomji.

NG MEMORIALS FOR HIJI

NOTES & NEWS

i JAISUKHLAL HATHI was ny-splendoured personality and demise was a great loss to the ry and it had created a void that ld never be filled, said Shri O. P. ra, the then Governor of Maha- ra, at a meeting held in the ratiya Vidya Bhavan, on Febru- 12 to condole the death of hiji.

ting that death did not mean ultimate end he quoted Rabin- ath Tagore, "Why are we in such ar to go across a small door to unknown?"

e former Prime Minister Shri rarji Desai praised the qualities ead and heart of Hathiji and des- ed him as an amiable man with alm temperament.

peaking on the occasion Shri M. Tidke, former Labour Minister Maharashtra said that Hathiji had ed certain guidelines on auto- ion which were valid even today was instrumental in framing the on the abolition of the contract labour system. Expressing his fondness for Shri Hathi's motto, "Be fair and firm" Shri Tidke said that if this was adopted in our day-to-day life, it would go a long way in taking the country forward.

Dharamsey Khatau's condolence speech, which was read by Shri Pravinchandra Gandhi, said that the Bhavan's Rs. 1 crore complex at Chandigarh, the Rs. 25-lakh Delhi Kendra and the National Centre Hall in London would be named after Hathiji who had worked ceaselessly to propagate the Bhavan's ideals.

Swami Hiranmayanandaji of the Ramakrishna Mission in his speech described Shri Hathi as a very resourceful man who had worked hard for the uplift of his countrymen.

Dasturji Navroz Minocherhomji said death was inevitable but it was up to the living to imbibe the great

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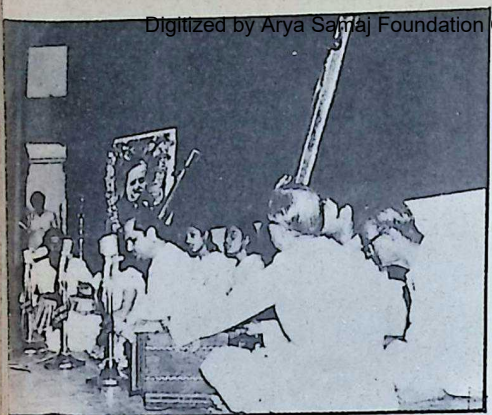

Students of Bhavan's Nartan Shiksha Pith singing devotional songs.

qualities of Hathiji and learn from his life.

Students of Bhavan's Nartan Shiksha Pith led by Shri Dinkar Kaikini sang devotional songs on the occasion.

INDIANS ENRICHED BRITAIN

MRS. MARGARET THATCHER, the British Premier, recently observed in London that Britain had been enriched by its resourceful Indian community which had brought the virtues of attachment to the family, hard work and determination to come up in life. Speaking at a meeting of the Indo-British Association she also stated that throughout the length and breadth of U.K., Indians are displaying their splendid entrepreneurial abilities and stimulating the British economy by their valuable contributions. She was proud of the Indian community which is a source of strength to Britain

Opening the 'Science in India' exhibition as part of the Festival of India held in London recently she hailed India's success in Space Te[illegible]nology and said it was the cul[illegible]tion of 2,000 years of scie[illegible] achievement. Mrs. Thatcher [illegible] praised India's imaginative [illegible] highly developed civil nuclear [illegible]gramme.

Speaking on the occasion [illegible] Indira Gandhi said, "The [illegible] world knows something of In[illegible] art, its religions, its literature, [illegible] very little of our 'ancient scie[illegible] traditions. Unfortunately even In[illegible] do not know much about it. T[illegible] tend to identify science with [illegible] West. Indeed, modern science [illegible] child of the West. But no civi[illegible]tion could have endured wit[illegible] science."

The 'Science in India' exhib[illegible] which had been mounted by [illegible] Science Museum with collabora[illegible] and assistance from the Departm[illegible] of Science and Technology of [illegible] Government of India, sought [illegible] show aspects of India's rich [illegible] varied heritage of science.

PH.D. AWARDED

DR. JAYDEV A. JANI, Lecturer [illegible] Sanskrit, Faculty of Arts, M. S. U[illegible]versity of Baroda, has been rece[illegible] awarded the Ph.D Degree in Sans[illegible] for his thesis Candapandita's C[illegible]mmentary on the Naisadhiyacari[illegible] Cantos 1-11 only (critical text w[illegible] the Introduction). He wrote [illegible] thesis under the guidance of [illegible] father Prof. A. N. Jani, For[illegible] Director, Baroda Oriental Resear[illegible] Institute and Professor and the He[illegible] of the Dep[illegible]ment of Sansk[illegible] M. S. Univer[illegible] of Baroda.

Dr. Jaydev [illegible] Jani continues [illegible] illustrious trad[illegible] of his fa[illegible] through his S[illegible]

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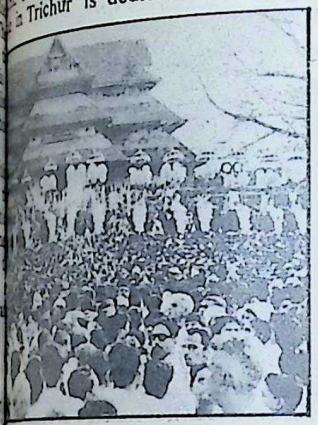
plays, poems and stories which already been published in well-known Sanskrit journals. Dr. Jani also made a special study of Chayogapradipika and has published a Gujarati translation of the same, which has been wel-comed as a valuable contribution in the field of yoga studies.

VADAKKUNNATHAN TEMPLE TO BE RENOVATED

The famous Vadakkunnathan Temple in Trichur is dedicated to Lord



Shiva and is one of the oldest temples in Kerala. It is believed that the presiding deity is Lord Parameswara Himself. The temple is unique in its architecture, carving and appearance and draws a number of pilgrims from all over the country throughout the year.

Recently an Ashtamangalya Prasna was conducted and it was revealed that certain urgent repairs and renovations are to be done to the temple structure and a Naveekarana Kalasa is to be performed.

With the blessings of the Sankaracharyas, it has been proposed by the Temple Committee to perform the Kalasa Puja from May 13 to May 20, 1982. The estimated expenditure for this function would be nearly Rs. 6/- lakhs.

The Kalasa Committee has appealed to all devotees and philanthropists to contribute liberally to this noble cause. Donations may kindly be sent to the Secretary, Vadakkunnathan Kshetra Kshema Samithi, Sremoolastanam, Trichur, 680001, Kerala.

"SATH SANDESH"

THE first issue of 'Sath Sandesh' brought out by the Kanchi Kamakoti Kainkarya Sabha appears to be very useful and informative covering all the activities of the Kainkarya Sabha which was started two years ago with the blessings of their Holinesses. The aims and objects of the Sabha consisted of various social, educational, religious and cultural activities.

The bulletin contains excerpts from the lectures and sayings of both the Paramacharya and Sri Jayendra Saraswathi Swamigal. It also contains articles written by eminent scholars on Advaita Vedanta, Hindu Dharma and ancient culture. The Yatra programmes of both Jagadgurus have also been featured in the bulletin.

Initially, they proposed to issue this as a quarterly and the Kanchi Kamakoti Kainkarya Sabha has to be congratulated for the commendable service they are doing by bringing out this bulletin with a view to making the public at large understand and appreciate the good work being done by the Kanchi Kamakoti Kainkarya Sabha.

"VEENA VIDWAN" BAGS PADMABHUSHAN

"VEENA VIDWAN" Shri S. Balachander was awarded Padmabhushan by Shri N. Sanjiva Reddy, President of India, at an investiture ceremony

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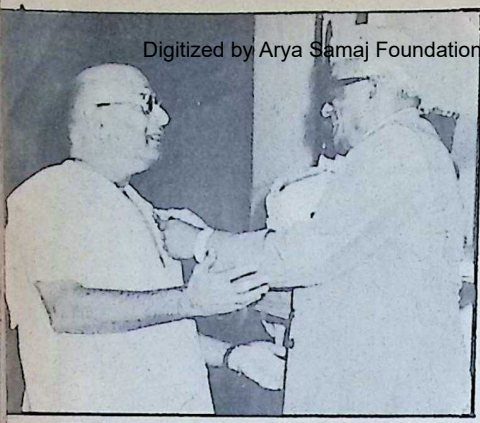

President Sanjiva Reddy honouring "Veena Vidwan" Shri S. Balachander.

held at the Rashtrapati Bhavan, New Delhi on March 20.

Soon after receiving this most prestigious award and title Shri S. Balachander left for Tokyo to participate in a very important International Music Conference there from March 24 to 26.

Apart from participating in a Symposium and giving a lecture on Indian Classical Music during a Seminar, Balachander performed two concerts on his Veena before an audience of Japanese musicians, musicologists and music lovers in Tokyo. He was accompanied on the Mridangam by Shri R. Ramesh. Balachander's son Sri S.B.S. Raman provided the Thamboora accompaniment. After these Tokyo engagements, one concert of theirs is scheduled to take place in Osaka, specially organised by Air India for the benefit of the Indians living there and in Kobe.

After visits to Hong Kong, Bangkok and Singapore on his way home Balachander will land in Madras on April 14 (Tamil New Year Day). He is to be honoured by the citizens of Salem at a felicitation function organised by the Tamil Sangam of Salem.

LVR AWARDS

L. V. Ramiah, a well-known industrialist and philanthropist of Madras and the Managing Trustee of LVR Charities, Madras, during his Shashtiabdapoorthi celebrations held on February 20, has announced three awards—L.V.R. Literary Award, L.V.R. Award for an outstanding personality in Andhra and L.V.R. Award for an outstandsng Tamilian.

The L.V.R. Literary Award of Rs. 12,000 will be given to a famous literary personality. The method of selecting the person will undergo a change every few years. The trustees of the L.V.R. Charities will select an exceptional Andhra man for the second award which carries Rs. 10,000/-. An equal amount will be awarded to an outstanding Tamilian also. It is worth noting here that this is the first time hat a Telugu Trust is going to give an award to a Tamilian.

NOTE

We regret that the two cartoons which have appeared on page 64 of the 'Bhavan's Journal' of February 1-15, 1982 in the article on 'Indian Telephones: A Hundred Years Young' and attributed to Shri R. K. Laxman, the celebrated cartoonist are not drawn by him though the ideas are his.

He thinks by infection, catching an opinion like a cold.

—John Ruskin

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BOOK REVIEW

ENGLISH

AND OTHER POEMS by ...man Narayan Mahapatra; ...lished by Allied Writers, 233, ...gore Park, Model Town, ...-9. Pages 64. Price: H. B. ... 20. P. B. Rs. 4.

...I MAHAPATRA is a well-...ished and widely-read Oriya ... As a student and professor of ...sophy he has cultivated a studied ...st in the Buddhist and Vedantic ...s of Indian philosophical ...ht. He seems to have "lisped ...mbers" because the language ...diom of poetry has come so ...ally to him. "The marriage of ...minds," the philosophical and ...poetic, has proved to be fruitful ...fine.

...e title piece **Rta** (the word ...s the cosmic order as con-...d by the Vedic seers) which is ...ed by Herman Hesse's famous ... Siddhartha, is fluent, pregnant ... thought, evocative and highly ...ssive. Terse, pithy and appro-...e expressions make the thought-...nt more meaningful. Shri ...patra's wide and deep scholar-... have left an indelible impress ...almost all his poems. A well-...man is bound to derive satis-...n by lines like these:

...ajnaparamita,
...re is totality in nothingness
...d there are
...ny forms within the
formlessness
...ny names within the
namelessness.
there is an expansion of the
infinite
within the finite
a self of the non-self
an existence of the non-existence.

Shri Mahapatra's poems are not meant for the general reader. They have an abiding appeal to that class of readers, well versed in the technique of modern poetry. It was T. S. Eliot who said that modern poetry is complex because modern man lives in a complex society. It is "oblique" poetry, highly allusive, demanding and of course, difficult. Like some great books, some modern poets need to be chewed and digested. Shri Mahapatra belongs to that category.

Though these poems are English translations from Oriya rendered by Shri Brajkishore Das, they look like original English compositions. The tranlation is excellent. The technique followed of C.C. Cummings (avoiding the capital 'I' for the personal pronoun and avoiding capital letters for the first letter of every line of a poem) has paid rich dividends.

Shri Mahapatra's poems deserve to be read, pondered upon, analysed and discussed. A good and worthy poet, indeed!

—**N. Nanjunda Sastry**

KANNADA

ARYA SAMSKRUTHI: Editor Dr. S. V. Chamu. Published by Ashtanga Yoga Vignana Mandiram. 957, Seshadri Iyer Road, Lakhmipuram, **Mysore**.

ARYA SAMSKRUTHI is a monthly journal in Kannada devoted almost entirely to subjects spiritual or religious. The noble intention of the Board of Editors is to revive the interest of the younger generation in **Sanatana Dharma.** It is a sad fact

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that many of us are not aware of our ancient heritage, of the great values which our ancestors had set before themselves, or of the immortal works written by the mystics, visionaries and savants of our once great country. A kind of fundamentalism is probably needed to re-discover India that is Bharat.

Arya Samskruthi contains eminently readable articles by scholars of repute on such subjects as Ashtanga Yoga, Poets and Poetry, the significance of religious festivals, the abiding interest of **Ramayana,** on **Pranava,** on Tradition and **Dharma** and so on.

The volume under review is a compilation of 12 monthly issues of the journal covering the period November 1979 to October 1980. The journal fulfils the wish of a God-realised mystic, Sri Ranga Mahaguru (incidentally the Editor, Dr. S. V. Chamu has writteni a distinguished biography of the saint) who had intended to start **Amaravani** in which to publish his research papers on **Sanatan-arya Bharatiya Samskruthi.** But the Guru's intention did not bear fruit. It was left to his disciples, the most distinguished of whom is Prof. Varadadesikacharya Rangapriya (an eminent Sanskrit scholar who is instrumental in bringing out the 30-volume **Sriman Maha Bharatha** in Kannada) to fulfil the great wish of the Mahaguru.

Arya Samskruthi contains a few articles in series. They are written in choice Kannada. The style which is grand and majestic is perfectly suited to the lofty subjects that have been chosen for interpretation and analysis. The articles, in particular, on Ashtanga Yoga, **Ramayana** and Poets and Poetry, are illuminating, edifying and erudite.

The journal whose annual subscription is as low as Rs. 10/- deserves to be read and preserved by every Kannadiga interested in our ancient lore, **Sanatana Dharma** and Bharatiya **Samskruthi.** The printing, paper used and the get-up and format are also **good.**

—**Prof. N. Nanjunda Sastry**

SANSKRIT

KAVYAMANJARI By Prof. K. Ramakrishna Bhat, Published by the author, Benaka, Car Street, P. O. Vittal, Karnataka State. First Edition 1980, Pages 300, Price Rs. 25/-.

THIS is a collection of poems on various colourful themes. In its 12 sections it runs to about 2,000 verses in different metres some of which are akin to those in Malayalam.

The first section contains prayers of the presiding deities of some temples such as Ganesa, Saraswati, Mahadevi, Ayyappan, Anantha Padmanabha, Subrahmanya, Krishna etc. Although the verses follow the usual pattern, they also embody many philosophical truths and certain prayers for the continued prosperity of our motherland, the growth of our language and culture and universal brotherhood. Meerabai, Vilwamangalam and some temple priests are incidentally referred to.

One poem containing a universal prayer is a translation from Rama... At one place the poet argues with the Lord of Guruvayoor thus, "You have killed Kamsa. It is therefore quite open to you to say that I am sinful. Did you not liberate Ajamila who was steeped in worldly pleasures.

The identity of some of the places is not clear. Some place names have been Sanskritised; Ambalapuzha as Ambarapura; Mullackal as Mallikadasma etc.

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the next section the poet has
ributes to and invoked the
gs of some eminent men, the
ja of Sringeri and Kanchi,
Yogi, Viswesa Teertha,
nda etc. He has described
spiritual eminence and has
special mention of the work of
nda in America.

third section mainly consists
dresses delivered at meetings,
view of a book on poetics
by Buddha deva and three
ions from Kumaran Asan,
naya Bharati and Joyce Mul-
Here again the author has
valuable observations on Sat
company of noble men) de-
of our Dharma (righteous con-
the grace of poetry, adverse
of the cinema on young minds;
e of Sanskrit, the present sys-
of education and the three
ge formula. In the trans-
from Bharati he has justifiably
ted Bharata for Tamil and
it for Tamil. The section
with some elegies, a tra-
on Kerala and a short
ch of Adi Sankara followed
egend relating to an illustrious
oodiri family at Ambalapuza.

fourth section contains some
written by the author and the
contains benedictions conferred
ewly-weds and children under-
the sacred thread ceremony.
are references to the sacred
and observations on the value
rituals. The next section con-
107 moral sayings, many of
are original.

seventh section in 100 verses
es the greatness of our ancient
and literature, laments their
and criticises the political
for their antipathy towards
t. The next section describes
ories of Indian womanhood
exemplified by characters like Padmavati, the Rani of Jhansi and Smt. Indira Gandhi. The author has written this poem in the International Women's Year as a piece of advice to our Mothers who are fighting for their so-called liberation.

In the next section is described in 100 verses the tragic life of a brilliant young Sanskrit scholar, Nilakanta Sastri of Benares, who under the influence of Rev. Smith embraced Christianity, met Prof. Max Mueller who reprimanded him for his unwise conversion from the noble Vedic religion and on his return to India found his dear-and-near ones killed by the Whites. And the last section consists of 316 verses in praise of Ganesa and imploring Him to save the devotees from the clutches of death. The poet has equated Him with the Supreme Being and has brought in a wide range spiritual truths expounded by the scriptures.

The author is a retired Professor of Sanskrit of the Hindu College at Delhi. The poems bear ample testimony to his mastery of the language and his scholarship in poetics, metaphysics, Yogasutra, astrology etc., on the one hand and his religious fervour, piety, humility, national pride and anxiety for universal brotherhood and prosperity on the other. Those unacquainted with Vedic and puranic lore will find some of the verses difficult to follow.

Poetry is the combined expression of the true, the good and the beautiful and that is what the author has given us. In his introduction the author has said that he is offering this bunch of flowers at the lotus-feet of Saraswati. The reader will enjoy its beauty,, inhale its fragrance and notice Her pleasing smile.

—V. K. Moothathu.

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BHAVAN'S
BOOKS
for
Better
Reading

SRI GURUCHARITAM in Sanskrit by Prof. M. Ramakrishna Bhat, Vithale Via. Mangalore. Price not mentioned.

THIS is a touching tribute in four cantos of Sanskrit slokas by a retired Sanskrit Pandit to his guru, the great Mahamahopadhyaya Kuppuswami Sastri, Professor of Sanskrit in the Presidency College of Madras.

According to the methods of Vedic training and discipline, learning seems to come a-seeking and take Avatar in some of its favoured devotees. Sanskrit learning consists of four branches—Tarka, Vyakarana, Mimamsa and Vedanta. Proficiency in any one of them occupies a full life-time. All the four came naturally and inherently to this prodigy from Ganapathi Agraharam ... honours came thi... fast to him, so that he was ... shape and formulate the future ... of Sanskrit in India.

The traditional methods of ... ing and expounding Sanskri... Pandits were no doubt good an... ful, but Kuppuswamy Sastri wa... with broader visions and horiz... the modern critical spirit. Th... sult was that he took to comp... philology and widened the ran... languages throughout the world ... influence on his students an... contemporaries was immense.

He lived the life of one o... Rishis, Kulapathis who figure i... Upanishads. He strictly fo... Achara, the rules of conduct. ... ing such an exemplary life br... its own spiritual consummati... that it brought Kuppuswami ... into contact with Ramana Rish... he obtained the Rishi's grace. ... author Shri Bhat has set forth ... life of his teacher in four ca... In the third he has exhibited ... scholarship and his mastery ... metres.

In the Panchapadika of Pa... pacharya a most touching refe... is made to the band of studen... Sankara listening to the words fa... from his lips avidly with heads ... lifted; in this Gurucharitam by ... M. Ramakrishna Bhat the rea... sense the presence of the great M... mahopadhyaya Kuppuswamy Sa... who is a living presence to the au... who appeared in a dream to him ... who inspired to write this fine ... sasthi of himself.

—T. R. Rajagopala A...

A Woman's guess is much more accurate than a m... certainty.

—Rudyard Kipling

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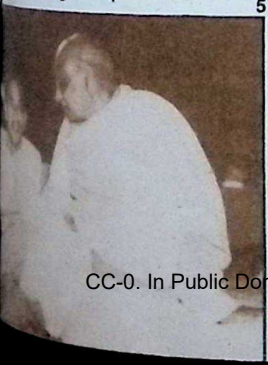

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BHARATIYA VIDYA BHAVAN

RAJAJI LITERARY AWARDS 1982

One of the projects formulated by the Rajaji Centenary Committee, with Rashtrapati Shri Neelam Sanjiva Reddy as President, is the Rajaji Literary Award to provide incentive to scholars and thinkers of eminence to undertake works promoting moral and spiritual values.

Instituted in 1981, the first Awards were for books in Hindi and Tamil. The Authors of the two books selected in these languages were presented Awards (consisting of a cash prize of Rs. 10,000 and a Tamrapatra each) in Madras on April 1, 1982.

The 1982 Awards are for works in Sanskrit and English. For eligibility, a work should have been printed and published in India between 1st January 1976 and 31st December 1981 and should promote moral and spiritual values. Heads of reputed religious institutions in India; eminent writers in concerned languages; Vice Chancellors of Universities, Professors of Sociology, Philosophy, etc., are competent to sponsor suitable works. The Awards are open to Authors of Indian nationality regardless of race, religion, caste, creed or sex. An Association, Institution or Organization is not eligible for the Award.

Form of sponsorship and other particulars can be had on request from the Special Secretary, Rajaji Centenary Committee, Bharatiya Vidya Bhavan, Kasturba Gandhi Marg, New Delhi-110 001. Recommendations along with six copies of the works sponsored should reach the same addressee latest by June 15, 1982.

The money for these Awards has been donated by Messrs. Sandoz (India) Limited.

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BHAVAN'S JOURNAL

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FRONT COVER:

Kripalani Montage

Clockwise from top left: Kripalani with Gandhiji; Kripalani with Rajaji; Kripalani with Rashtrapati Sanjiva Reddy; Kripalani with Sardar Patel; Kripalani with Jawaharlal Nehru.

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आ नो भद्राः क्रतवो यन्तु विश्वतः

Let noble thoughts come to us from every side

Rigveda I-89-i

PRAYER

जन्माद्यस्य यतोऽन्वयादि
तरतश्चार्थेष्वभिज्ञः स्वराट्
तेने ब्रह्म हृदा य आदिकवये
मुह्यन्ति यत् सूरयः ।
तेजोवारिमृदां यथा विनिमयो
यत्र त्रिसर्गोऽमृषा
धाम्ना स्वेन सदा निरस्तकुहकं
सत्यं परं धीमहि ॥

—भागवत

Let us meditate on the Supreme Lord, the Transcendent Reality, from Whom the universe rises, in Whom it dwells, and by Whom it is reabsorbed; the Ever-effulgent, Self-conscious Lord, Who is in all things yet distinct from them; the Revealer of the Veda to (His navel-born) Brahma, the Creator of the three-fold world, which, though unreal like a mirage, appears as real (because of His being its substratum), even as sand is the substratum of the mirage.

—Bhagavata

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TEACHINGS OF ADI SANKARA BHAGAVADPADA

P. SESHADRI

Sankara Jayanti falls on April 28

God cannot be cognised by common experience. His true nature is revealed only by the Sruti and it is the direct purpose of the Sruti to make this revelation.

* *

Human birth, which is a means to reach the goal of life, is indeed very difficult to get.

* *

Man is truly man only when his mind is able to discriminate between right and wrong. If his mind has become incapable of such discrimination, the man is lost. By the mind's incapacity to discriminate, man is rendered unfit to realise the object of human life.

* *

The pure man is one who is endowed with both internal and external purity.

* *

The able man is one who is able to decide rightly and promptly on the proper course of action in matters demanding immediate attention.

* *

Wisdom and ignorance are incompatible with each

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This year the Sringeri Jagadgurus will be celebrating Sankara Jayanti in Bombay in a big way for four days from April 24 to April 28.

other. Wisdom pertains to the real and lasting good and ignorance to the apparently pleasing.

****

A man of determination is indeed very rare. Among innumerable beings, one perhaps will be a discriminating person, as is the case even now.

****

The ignorant will not follow the example of the wise. The actions of the ignorant are swayed by attachment, aversion and other passions. Some people are seen even to resort to black magic. Also, nature compels the ignorant man to act and he cannot desist from it.

****

By the power of good deeds, knowledge and memory manifest themselves in virtuous persons. In the case of sinful persons, both knowledge and memory remain clouded on account of their sinful deeds.

****

Purity of the internal instrument, the mind, is the giving up of deceit, dissimulation, dishonesty, etc. in one's dealings,

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with others, in short, fair and just conduct in one's relations with others.

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* *

Wherein lies the superiority of man? In his capacity to attain knowledge and to accomplish works according to the dictates of the Sastras. It is in man that the Self manifests itself fully. Being enriched by discrimination, man can discern the future and see beyond. From mortality, he can rise to immortality. As regards other animals, hunger and thirst constitute their sphere of consciousness. Man alone is specially competent to work for prosperity and liberation.

* *

Perfection and enjoyment present themselves to men in such a tangled manner that the dull-witted cannot discriminate between them. The wise, however, reflect on their relative value and gladly choose perfection as it is far superior to enjoyment.

NOW AVAILABLE !

THE MUCH-AWAITED BOOK

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AND THEIR BRANCHES

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ACHARYA KRIPALANI

SOME REMINISCENCES

S. RAMAKRISHNAN

EATNESS and goodness, here genuine, shine with r sheen and splendour the t you approach. Where false ke, you can hear the sputter. nearer you go, you can see go up in smoke like a damp Public figures belong ter category.

harya Jiwatram Bhagawan-Kripalani, whose proximity I had the privilege to enjoy for 40 years and more, undoubtedly belongs, by any standard, to the former category.

Motilal Nehru Smt. Indira Gandhi

II

My mind goes back to April 1940, when I, a youngster of 17, first met the Acharya at Allahabad — at Swaraj Bhavan, the then Congress headquarters, gifted by Pandit Motilal Nehru, situate next to Anand Bhavan, the celebrated home of the Nehrus and later bequeathed to the nation by his grand-daughter Smt. Indira Gandhi.

One of the earliest to join Mahatma Gandhi, Acharya Kripalani was then the General Secretary of the Indian National Congress. In the pre-independence era, the post of Congress

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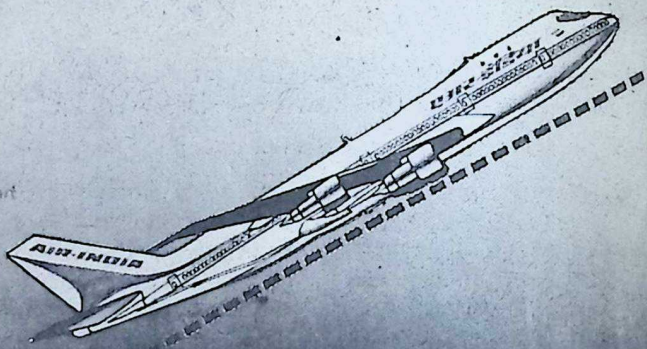
While most airlines are in the red, Air-India is making a profit this year.



Profit is sweet music to our ears. But it means much more: it means that Air-India has succeeded in defying a global airline crisis and emerged triumphant.

It was no easy task and it meant a lot of shoulders to the wheel. Innovative ideas were implemented: to save fuel, optimise fleet utilisation and plan cost-efficient routes. Efficiency measures were stepped up at every stage of operation.

All this, without compromising the high standards of Air-India's service to the passenger.

Our efforts have borne fruit. This is a moment of satisfaction but not complacency. For the good work must go on.

The flag must fly higher.

Official Carrier
IXth Asian Games, Delhi 1982

एअर-इंडिया
AIR-INDIA
The flag is flying high

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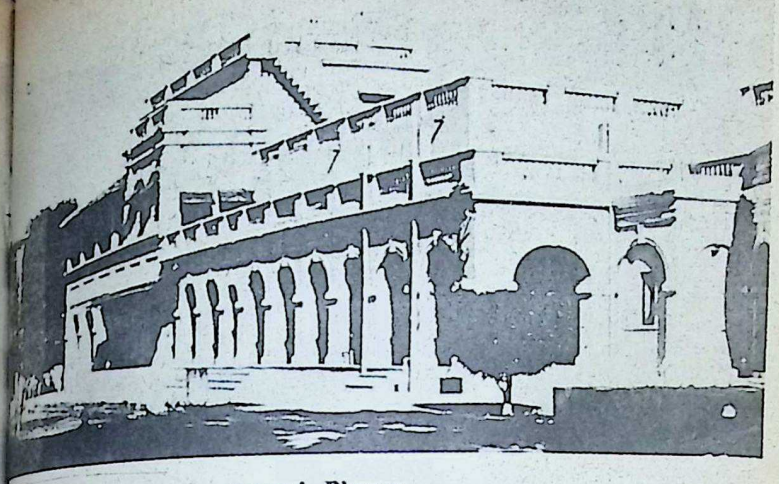
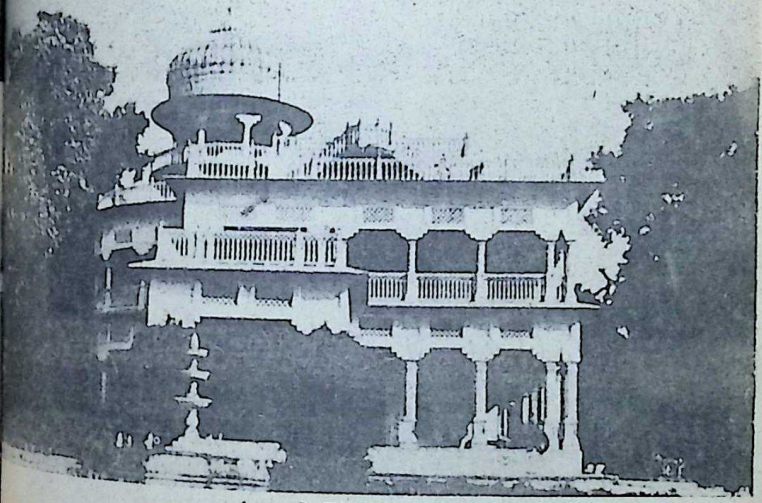


Swaraj Bhavan

...al Secretary commanded ...t next only to that of ...trapati," as the Congress ...dent was then known. The ...ya was already one of our top national leaders. Yet, he was so kind and considerate even to a young non-entity.

The second time I met him was in October 1941, at Gandhiji's



Anand Bhavan

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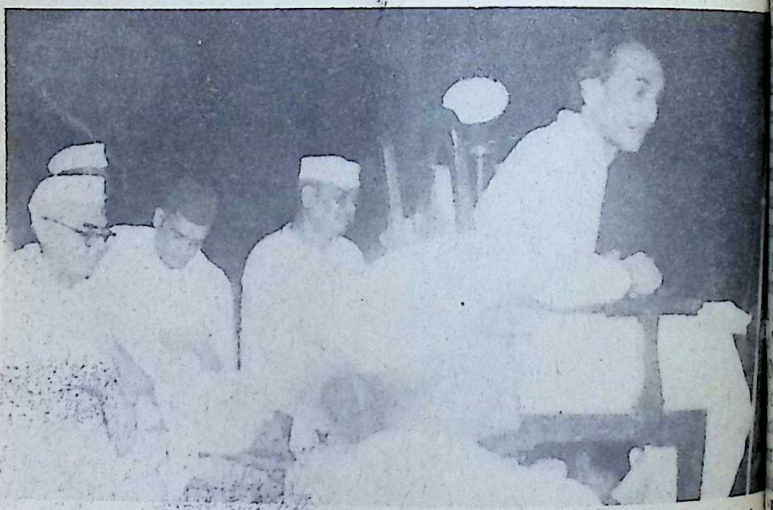
Ashram at Sevagram, where I had gone with three other co-workers to pay homage to the Mahatma on his 72nd birthday and personally presented to him our birthday gift of 72,000 yards of yarn spun by our Charkha Club of which I happened to be the Founder-Secretary.

When we were ushered into the august presence of Gandhiji by the venerable Shri Kishorelal Mashruwala, also present in the room were Dr. Rajendra Prasad and Acharya Kripalani. After our interview with Gandhiji, the Acharya affectionately took us to his room. The candid and fatherly advice he gave us, raw youths, on that memorable occasion could not but find a permanent lodgement in our hearts.

Lord Linlithgow
Viceroy and Governor-General of India, 1936-1943

The third occasion I met the Acharya was in Bombay on his release in June 1945 fro



Acharya Kripalani delivering his presidential address at the open session of the All-India Political Convention

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...dinagar Fort where, in the ... of the Quit India Move... he had been imprisoned ... with Pandit Jawaharlal ... Sardar Patel, Maulana ... Pandit Pant, Pattabhi Sita...ya, Acharya Narendra ... and other members of the ...ress Working Committee. ... was then that I first sensed ...fire beneath the Acharya's ... and carefree exterior. I was ... jostling multitude at his ...post-Quit India public meet... at Bombay's Gowalia Tank ...dan, now re-christened ...gust Kranti Maidan." The ...s that gushed from the ...arya's mouth were liquid

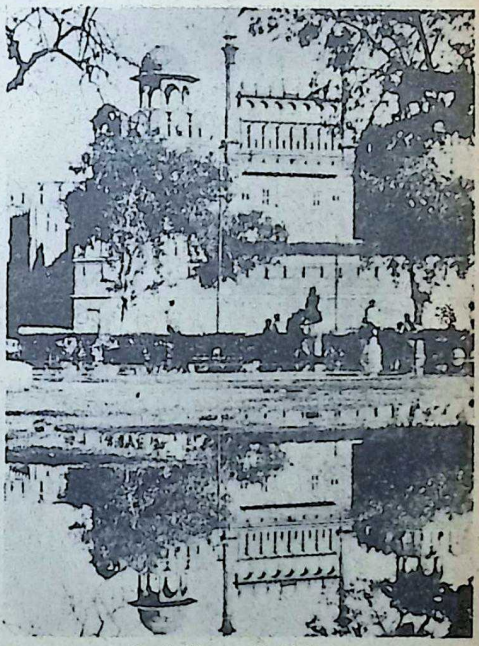
...hen Gandhiji and other ...nal leaders were in jail, the ...roy Lord Linlithgow had ac... Gandhiji and the Congress ...ting loose unbridled viol... while swearing by non-viol... Gandhiji, in one of his cha...ristic low-key pronounce...s, had replied that the short... sporadic violence was an ...meditated "reflex action" of ...people touched off by the ...ine violence" unleashed by ...alien Government headed by ...Viceroy.

...t of jail, the Acharya took ...e gauntlet publicly. I dis...y remember his strident, de... words at the Gowalia Tank ...dan meeting:

"I am a non-violent man. I ...e remained in the shadow of Mahatma Gandhi for nearly 30 years now. I believe in non-violence in thought, word and deed. But if anyone violates the modesty of my wife or sister, all my non-violence would go to the winds. And as a reflex action my legs would instantaneously fly to the stomach of the brutish, shameless villain."

III

The post-Quit India phase — the years 1944-47 — was historic, thrilling and poignant in India's long and chequered history: the release of the nation's leaders from detention, elections to the Provincial Assemblies under the 1935 Act, the I.N.A.



Red Fort, Delhi

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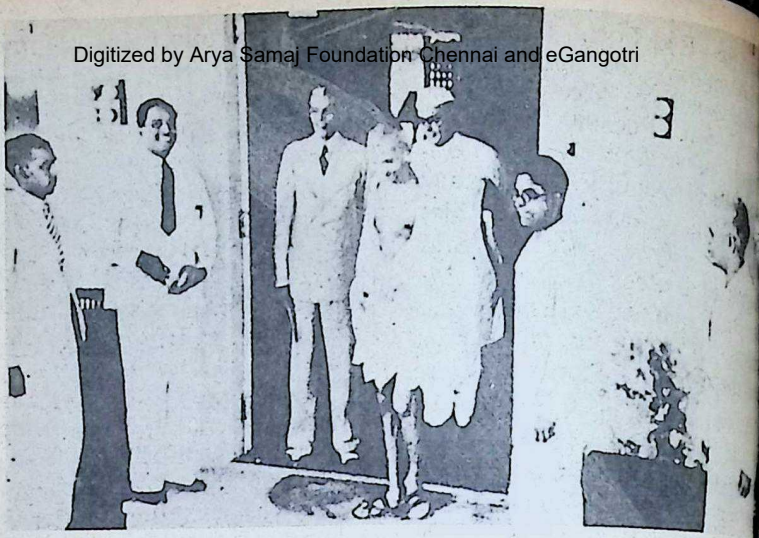

Gandhi-Jinnah talks in Bombay in 1944. To the left of the Mahatma is Sri A. S. Bharatan, veteran journalist who pioneered and was the first Chief Executive of India's premier news agency, PTI

Shri Bhulabhai Desai, Acharya Kripalani, Babu Rajendra Prasad and Sardar Vallabhbhai Patel proceeding to the camp of Mahatma Gandhi for informal talks with Gandhiji in Bombay in 1945

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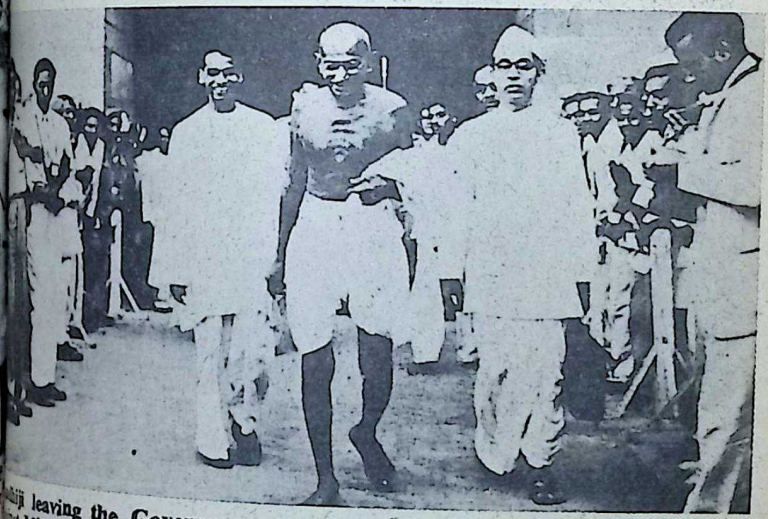
Red Fort, Delhi, the mutiny, the Simla Conference convened by Viceroy Wavell, Rajaji Formula, Gandhi-Jinnah talks, the visit of the British Parliamentary Delegation including, among others, Major Lawrence Wyatt, Mr. Hopkins and other friends of India, the Cabinet Mission, the Plan of Transfer of Power and the agony of Partition.

was given to me to work with the indomitable Sardar Patel during this momentous period. Least loquacious among the leaders of the Congress High Command, endowed with exceptional organising ability, the builder of the Congress, the strong man with a mother's heart" was the executive arm of the Mahatma. He was then virtually controlling and directing the organisational and parliamentary wings of the Congress.

As Congress General Secretary (1934-1946), and later as Congress President (Meerut Session, 1946, succeeding Nehru), Acharya Kripalani used to correspond with and meet the Sardar very frequently in Bombay and elsewhere. Ideologically and temperamentally, they were very close to each other.

On March 23, 1946, the high-powered British Cabinet Mission led by the saintly Lord Pethick Lawrence, then Secretary of State for India, as Chairman, with Sir Stafford Cripps and Mr. A. V. Alexander as Members, arrived



...ji leaving the Government House, New Delhi, after meeting the ...t Mission on April 3, 1946. To Gandhiji's right is Sudhir Ghosh and to his left is Pyarelal

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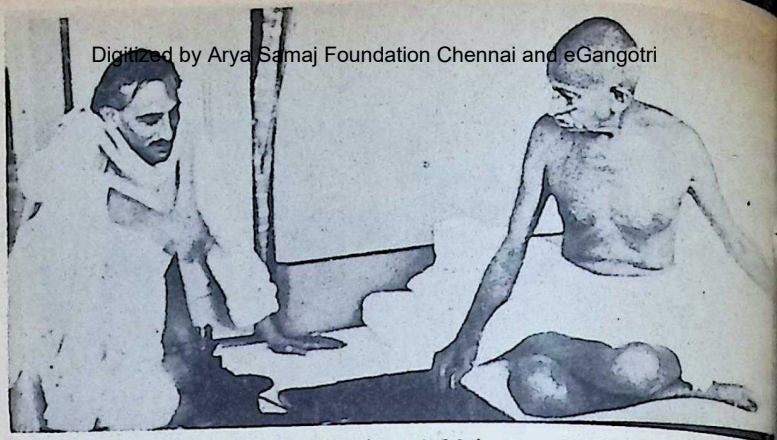

Acharya Kripalani and Mahatma Gandhi.

in India. They had round-the-clock discussions with the Indian leaders, principally of the Congress and Muslim League, in New Delhi in March and April. These yielded no results, thanks to the intransigence of Quaid-e-Azam Jinnah. In May, from the sweltering heat of New Delhi, the Mission moved to the cool, salubrious Simla. The Congress team was housed in two mansions: Mahatma Gandhi, Khan Abdul Ghaffar Khan, Sardar Patel, Dr. Rajendra Prasad, Acharya Kripalani and others in "Chadwick", (till then the seat of the British emigre government of Burma) and Pandit Nehru and Maulana Azad in the nearby "Retreat." Being on the personal staff of Sardar, I too was allotted accommodation in the "Chadwick."

The very next day after arrival in Simla, during the morning prayer, Gandhiji had asked his entire entourage including his faithful Secretary Shri Pyarelal, Personal Physician Dr. Sushila Nayyar, Personal Assistant Shri R. P. Parasuram and others to leave Simla. He wanted to be left alone without the trammels of "his family" so as to solely rely on God in that supreme hour to arrive at the right decision.

Staying under the same roof I had the good fortune of meeting and mingling with Kripalaniji morning, noon and night. There were several incidents, highlighting the Acharya's gait, grit, wit, wisdom, humour and resourcefulness. I shall content myself with narrating a couple of them.

The daily routine was this: about 8.30 a.m. Panditji and Maulana Saheb would come to "Chadwick" with the typed

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...s of the gist of the dis-
...ns of the previous day
drafts of memoranda or
...s, if any, to be issued by
Congress to the Mission
or Mohammed Ali Jinnah.
formula on which the Con-
and the Muslim League
agree continued to elude.
...eer exasperation, the Cabi-
Mission announced that un-
the Congress and the Mus-
League evolved an agreed
...ula, the Mission would come
with its own formula. The
...line set was 4 p.m., May
1946, I think.

...e arrangement made in the
...ious evening between the
...sion, Nehru representing the
...gress and Jinnah the Muslim
...ue, was that in the forenoon
Congress would send to Jin-
its final terms well ahead of
...h time, so that Jawaharlal
Jinnah could discuss them
...dbare at lunch at Jinnah's
... Unfortunately, Panditji
...t to tell anyone about this
...gement.

...s usual, Panditji accompa-
by Maulana Saheb arrived
"Chadwick" with his draft
the morning of May 12,
...6. It was finalised at a con-
...ce with Gandhiji, Khan
...l Ghaffar Khan, Rajendra
..., Kripalaniji and others.
...r finalising the draft, the
...ers went to their respective
...tments. Panditji, efficient,
...culous, punctilious and
punctual as he was in all matters, came to the improvised "Secretariat" room. As the draft contained numerous additions and deletions and could not be easily read, Nehru himself stood by my side and with a view to saving time, read it out line by line for being typed out directly on the typewriter.

Typing over, Jawaharlalji signed it. I folded the letter, put it in an envelope, closed it and handed it over to Panditji. He dashed off with it to the portico. Not finding anyone there, he lost his temper and went on shouting "Dinanath" . . . . "Dinanath". The spruce and smiling Dinanath, deputed by Shri Ghanshyamdas Birla as the manager of Gandhiji's camp, unaware of this important work, had gone to the market on his daily errand, to buy provisions and vegetables.

The noble-hearted Panditji's bouts of anger were like a hurricane. Anybody who dared to appear before him on such occasions would be swept off. So there was none in the vicinity. Even as Nehru, quivering with rage and impatience, went on loudly calling out "Dinanath" . . "Dinanath," who was not there, Acharyaji who was in his first floor room overlooking the portico, came down, ambling in a leisurely pace and asked Panditji, in his drawling, rasping voice:

"Jawaharlal, what do you want?"

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Nehru: "Does not anyone here know that this letter has to reach Mr. Jinnah latest before 12 noon?"

Kripalani: "No. None here is gifted with the power to divine what is in your mind. Anyway, shouting will not make the letter reach Jinnah's residence . . . Come on, . . : give it to me. I will get it done."

In those days, up in Simla, the use of a car was permitted only for very very few VVIPs like the Viceroy and Mahatma Gandhi. Others had to depend on horses.

Luckily, Dinanath had gone to the market on foot and the horse was in the stable.

The Acharya briskly walked up to my room and asked:

K.: "Bhai, do you know riding?"

R.: "No, Acharyaji."

K.: "There is none else available. The matter is very urgent and important. So I shall myself mount Dinanath's horse and deliver the letter."

R.: "Oh!"

K.: "I do not wish to ride in my loose dhoti. In the gusty wind, the dhoti will fly apart, exhibiting to the pedestrians my drain-pipe legs. Have you a churidar pyjama?"

R.: "No. Very sorry, Acharyaji."

We then repaired to Dinanath's room next door. Naturally it was locked. Kripalaniji literally broke into the room, rummaged Dinanath's wardrobe and laid his hands on the longest churidar pyjama there. Swiftly he squeezed his legs into the pyjama, mounted the horse and rode away merrily, letter in hand! To voluntarily become a messenger boy at the call of duty, was nothing to him.

The breakfast, lunch, and dinner were eagerly looked forward to by everyone — not just for the delicious items served but for the familistic atmosphere, lively asides, spicy comments and humorous exchanges, particularly between the Sardar and the Acharya. Let me recount one of them. One day the Acharya was late for breakfast by 15 or 20 minutes. As he entered, in his delightful Gujaratised Hindi, the Sardar queried:

S.: "Keyum, Jiwat? What happened? Why are you late?"

K.: "Oh! Vallabhbhai! What do you know of my plight? Yesterday night Sucheta arrived from Delhi. Try as I did, she would not let me get out without a shave, bath and combing my hair . . . looking gentlemanly . . ."

IV

Came 1980. The venerable Acharya was like a weather-beaten oak.

Gone long ago was his wife Sucheta, the intrepid stormy petrel of Indian politics. (Smt. S

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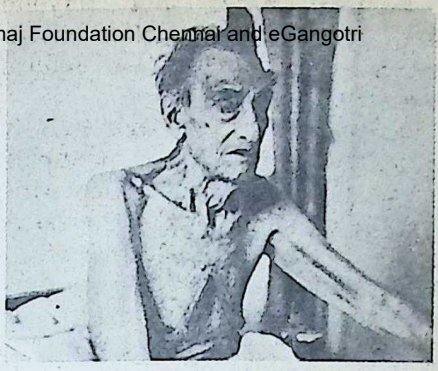
died in 1974.)

Kripalani died battered
bled by age and
racking cough and some in-
al trouble, he came to
boy's Jaslok Hospital. We
the privilege of rendering
humble service to him then.
in the hospital, he told
one evening that he had de-
to sever his connection
a major national Trust of
he had accepted the Chair-
ship a few months earlier.
ding age and failing
h, I thought, must have been
reason. No, that was not the
on, he told me and added:
**The Secretary of the Trust
put a long-distance call to
seeking permission to ac-
an invitation to go to Nepal.
ve given the permission. The
glance or otherwise is to be
municated to Nepal only
in a month. Therefore, a
card would have served the
ose. I cannot work with
e people who have no qualms
king so liberal with public
ey."**

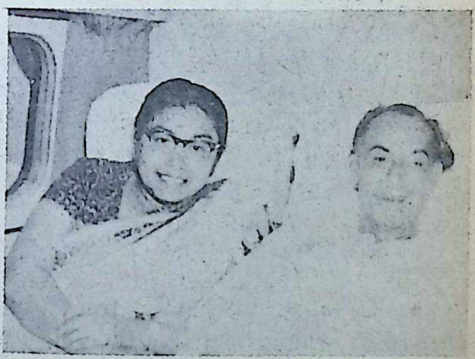
t once came to my mind the
re of the Acharya who had
his nineties toured all-over
a, without an aide, during
general elections in 1977.
his speech in Delhi in Ram-
Maidan to felicitate the new-
orn in Janata Government.
ashri Morarji Desai, Jagji-
Ram, A. B. Vajpayee and
r stalwarts were seated on
dais. Kripalani unambiguous-



"Weatherbeaten Oak"

ly warned: **"Do not put your trust in political leaders. They are all men with feet of clay."**

After the sweeping success at the hustings, the Acharya began to be uneasy and apprehensive of the constructive and creative role of the Janata Party which he, along with Loknayak Jayaprakash Narayan, nursed and nurtured. He was particularly disillusioned with the petty bickerings in the Janata Government almost from its first day in office.



Kripalaniji with Suchetaji

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When fissures began to surface, one evening, in his sparsely furnished modest residence in Delhi's Sarvodaya Enclave, he lamented: **"The signs are not propitious. Quite a number are hypocrites, no better or no worse than those whom they have replaced. Fancy, ministers who swear by Gandhiji, socialism and sarvodaya, quarrelling about the allotment of bungalows. I am ashamed to tell you that a minister, accustomed to living in a small tenement in a city, is now insisting on a particular palatial ministerial bungalow.**

"People blame me and Jayaprakash for the stinking post-election scene. What else could we have done? We had several constraints. The choice was limited. We had to choose the best out of the lot. We had to make the best of a bad bargain."

V

Not many know how and when the title "Acharya" came to be prefixed to Kripalani's name. He was so christened by Gandhiji when he took up in 1922 the Principalship (1922-27) of Gandhiji's newly-founded Gujarat Vidyapith.

Born in 1888 in Hyderabad (Sind), Acharya Kripalani had his school education in the Hyderabad School. A revolutionary since his student days, he was successively expelled for his radical views from D. J. Sind College in Karachi and Wilson College in Bombay. Thereafter he joined Fergusson College, Pune, where he took a Bachelor's degree in Philosophy and a Master's in Economics. He became a Professor in Bhumihar College, Muzaffarpur, in 1912.

It was in 1915, then a Professor of History and Economics in Muzaffarpur, that the young 26-year old Kripalani, in the company of his enthusiastic band of students, first met Gandhiji who was on a tour of Bihar. In 1917, he gave up the job and plunged into the Champaran Satyagraha launched by Gandhiji.

Someone suggested that Gandhiji should be welcomed with **arati**, and traditional **arati** requires a coconut. In no time and in spite of his academic and social eminence, Kripalani unhesitatingly climbed atop a neare by coconut tree and brough down a bunch of coconuts! It was just like him ... instant readiness to do anything that he felt right, irrespective of approbrium or approbation.

This unconcern for status and position remained a characteristic throughout his political life.

The Interim Government under Viceroy Wavell was sworn on September 2, 1946, Pandit Sardar, Rajaji, Rajen Babu and others joining the Govt. Kripalaniji became the Congress Chief, succeeding Jawaharlalji Meerut.

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the first President of the Party of Free India, he vigorously strove to build healthy democratic conventions with a view to avoiding concentration of power in a single hand or in one coterie. He wanted functions of the organisational wing and the legislative wing of the party clearly defined so that the government did not overshadow the party and become omnipotent. When this could not take place, with Gandhi-ji's blessings, he resigned the membership of the party.

VI

The Acharya always gave the impression of one who was in no hurry. The gawky gait, that deliberate drawl and a preference for loose dress that gave ample room for his long limbs were quite indicative of his inner self.

Indeed, when Kripalaniji died at the age of 94, in Ahmedabad on March 19, he had lived through historic times and made history. He was indisputably one of the greatest rebels and shapers of Indian politics. He was indeed one of the last of the titans of the Gandhian era.

At the time of his death, he belonged to no political party and held no office. Yet, the whole nation mourned him — an honour and a privilege reserved for a microscopic minority. That was because he had become a legend in his life-time.

True, he died a broken-hearted man, unhappy about the state of the nation. In March 1978, he had formally bidden good-bye to public life, after being completely disillusioned by the antics of politicians. He decried them publicly and without mincing words:

"I have tried to serve the nation for the last 72 years with whatever ability God has given me. It has been a labour of love. I had no connection with any government before or after independence. As a human creation, I consider all governments imperfect, only some less so than the others..."

Well, that was the man who could have, if he so wished, effortlessly traversed and entrenched himself in the corridors of power; that was the man who could donate all his assets to public charity; that was the man who could wrench himself into detachment.

An ardent patriot, he was a moral giant. An outspoken and upright critic, with his bold voice, biting wit, withering sarcasm and mocking humour, he breathed a whiff of unpolluted, fresh air, when in all segments of national life, sycophancy had become the ladder for self-advancement, nay, a way of life.

Fearless and forthright, intelligent and industrious, erudite and ethical, he was a luminous symbol of voluntary suffering and

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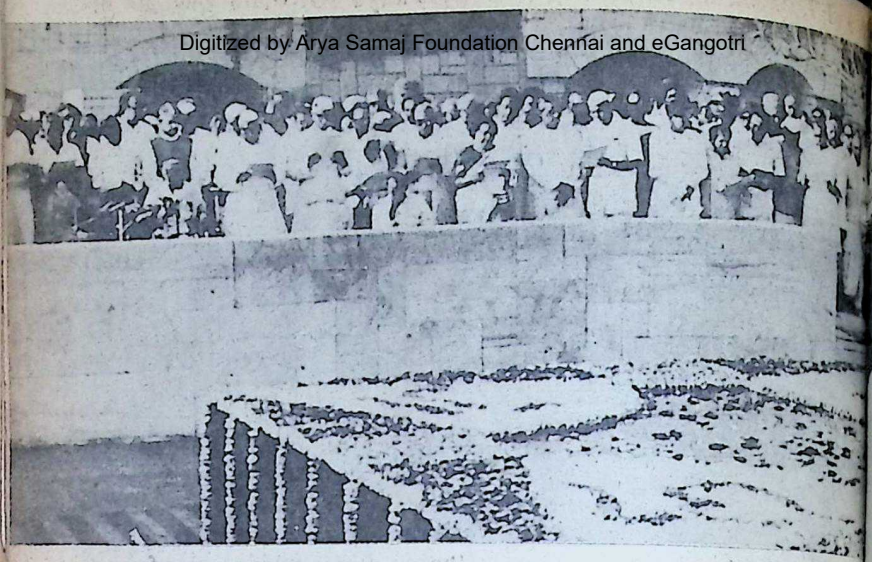

At Rajghat: The newly elected Janata M.Ps taking the pledge on March 24, 1977, at the Gandhi Samadhi in the presence of Loknayak Jayaprakash and Acharya Kripalani (in deep thought with his hand covering the eyes —see arrow)

sacrifice.

A born rebel, an indefatigable crusader in the cause of freedom, democracy and the Majesty of the Moral Law, he held high the banner of clean and civilised conduct and commitment to ethical and egalitarian values throughout his long public life spanning over seven long decades.

Those who pronounce the final verdict upon every public figure are not the sychophants, courtiers, beneficiaries or the vociferous motivated followers at the time of his holding some high public position or other. Every leader's lasting title to fame is decided by a court as of angels based upon the ideals, values and quality of his life.

Even though he had retired from active politics, the Acharya commanded wide respect not only in India but also abroad. For example Lord Fenner Brockway when he visited India at the invitation of the Bharatiya Vidya Bhavan to deliver the first Rajaji Endowment Lectures in Delhi on March 21 and 22, 1980, made a point to call on the Acharya. Likewise, Prof. John Kenneth Galbraith who delivered the third Rajaji Lectures in Delhi on March

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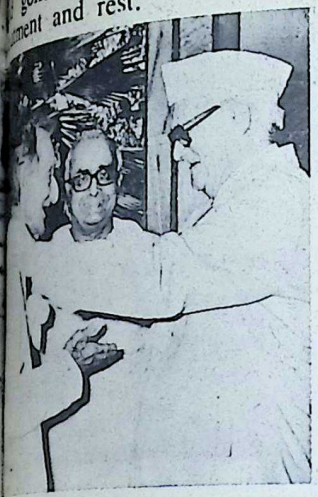
7, 1982, made affectionate ries about the Acharya and much wanted to call on him. rtunately, at that time, the arya was not at Delhi but gone to Ahmedabad for ment and rest.



arya Kripalani with nonagenarian rd Fenner Brockway. In the centre is Shri S. Ramakrishnan

As Prof. John Kenneth Galith in his condolence message d: **"Acharya Kripalani's death reminder of what all in public life should be. His example never more needed than and not alone in India but the world."**

Dr. Albert Einstein said of ndhi, the Master: **"Generas to come would scarcely be e that such a one walked on earth in flesh and blood."** s would, to a great extent, ly to Gandhiji's first and old disciple, Acharya Kripalani.

Acharya Kripalani was an intimate friend of the Bhavan's founding father Kulapati Munshi. He was also a great well-wisher of the Bhavan who evinced a sustained interest in the growth of the institution. He took delight in occasionally contributing articles to the **Bhavan's Journal**, the last of which he sent a few weeks prior to his death. (This article will appear in the next issue of the **Bhavan's Journal.**) Acharya Kripalani was also one of the Vice-Chairmen of the Rajaji Centenary National Committee sponsored by the Bhavan. In his demise the nation has lost one of its greatest patriots and the Bhavan a staunch and true friend, guide and philosopher.

Prof. Galbraith

Soulful salutations and adorations unto this sterling, selfless servant of the people. □□□

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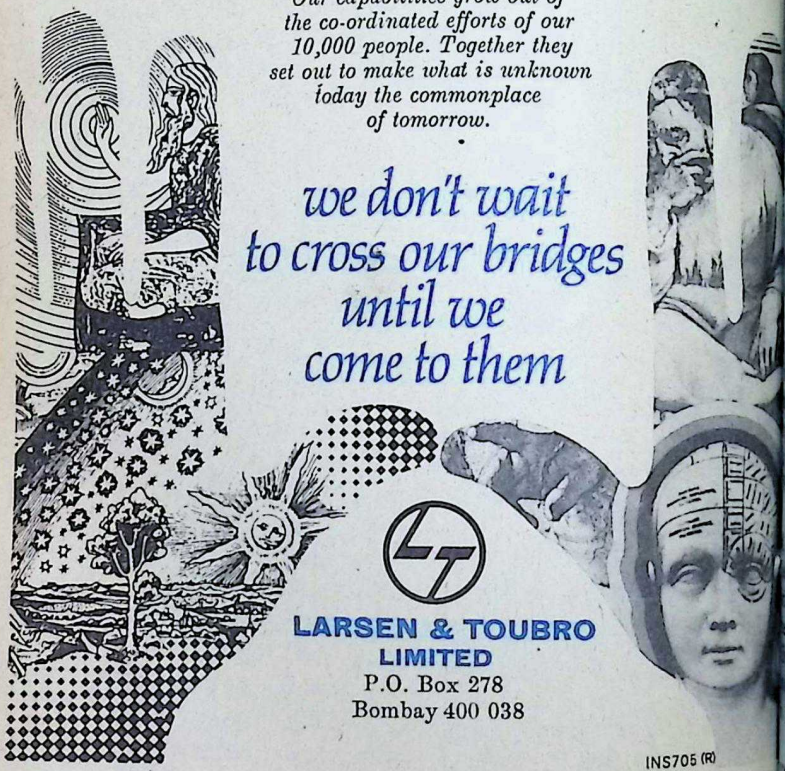

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There Is Only Free Will!

Indian philosophy is rational, positive and forward-looking. t it is considered by many — foreigners and Indians — as rational, negative and backward-looking! At its doors is laid y a blame of creating a nation of fatalists, of making a nation lazy men. Such views stem from an imperfect understanding Indian philosophy.

There is a fundamental difference between Indian and Wes- philosophy. In India, religion and philosophy are synony- s. Indian philosophy is not a mere theoretical construction t abstract entities. It is highly practical in that it aims bliss which proceeds from spiritual experience. But in the st, religion and philosophy are two different things.

Let us constantly keep before our eyes this vital difference ween the two. It will help us to exercise caution before we inclined to go by the Western-oriented pronouncements on time-tested, experience-based findings of our philosophy.

Let us take the case of fatalism. "Indians are fatalists," is ommon charge levelled against us. And, most often, we are ined to submit to this charge. A lucid explanation of the losophic concept of Fate and Free Will is given in the follow- article, and if only we digest the words of wisdom contained t, we would be bold enough to hold our heads high and ask: ho says we are a nation of fatalists?"

The explanation contained in the article is the classical view Hindu Dharma in its pristine purity, for it comes from His iness Jagadguru Sri Chandrasekhara Bharati who adorned the Sarada Pitha of Sringeri for 42 years from 1912. Sringeri is first seat of Advaita Philosophy established by Sri Sankara. Holiness was a saintly personality of great spiritual eminence profound scholarship in the Sastras. He gave up his body 1954.

The Jagadguru's discourses on religion and Dharma, which simple in language and lucid in exposition are punctuated

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with homely illustrations, and have the power to convince the doubting and convert the sceptic.

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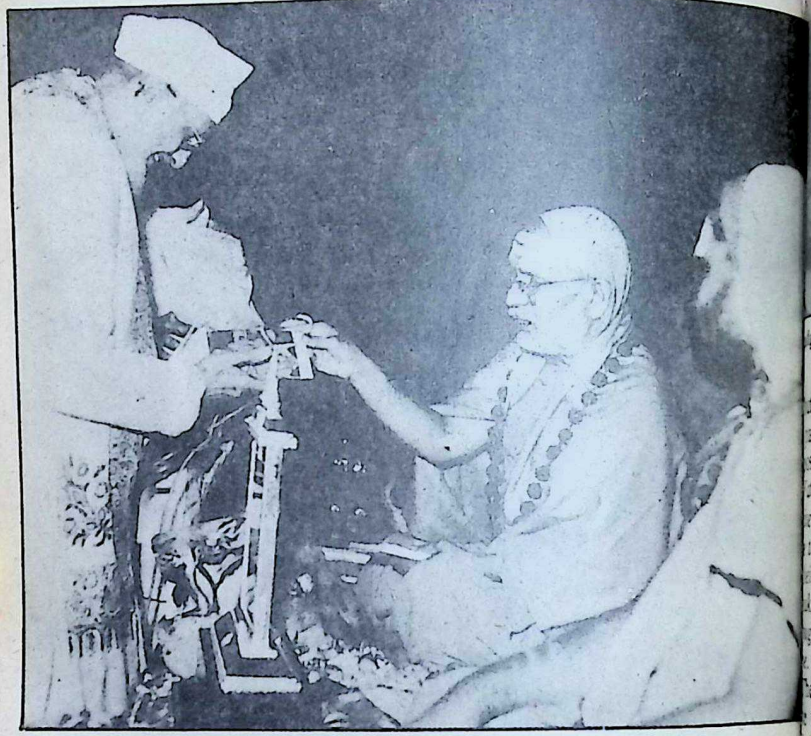
The article is taken from "Our Duty," a Bhavan's publication, a special edition of which was released in Bombay on April 8 by H. H. Jagadguru Sri Abhinava Vidyateertha Swami, the immediate successor of Sri Chandrasekhara Bharati Swaminah.



Jagadguru Shri Abhinava Vidya Teertha Swaminah, the reigning Pontiff of Sringeri Sarada Peetha, presenting a copy of the book, "Our Duty," to the Parsi High Priest, Dasturji Dr. Navroz Minocherhomji, who spoke at the public reception given to the Jagadguru at the Bharatiya Vidya Bhavan on April 8, 1982.

THE so-called problem of the conflict between fate and free will is really no problem at all if we bear in mind that they are not two different things.

Fate is nothing extraneous to us but is the sum total of the results of our past actions. God

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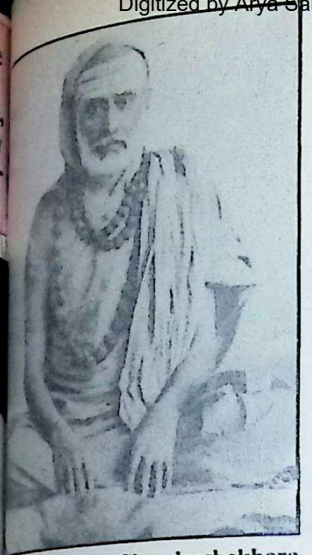

guru Shri Chandrashekhara Bharati Swaminah.

t the dispenser of the fruits st actions and does not se the fate upon us.

te is thus only free will ex- d in the past, and we con- the term "free will" to what ng exercised now. Really king, both are free wills, gh they differ in point of

here is of course this differ- that fate, being past free is not now perceptible. It ghtly called 'adrishta' — un- though it may be percep- to a few highly advanced

r ignorance of it is really dvantage. If we happened now all the limitless varieties esults which we have accu- ted by our actions in this

life and in the countless lives that have preceded it, we will be simply staggered at the magnitude and number of such results and will give up in despair any attempt to overcome or mitigate them.

Similarly, the divine spark in us is ever bubbling with hope and makes it possible for us to confidently exercise our free will. Forgetfulness of the past and hope for the future are really two boons which the merciful God has been pleased to bestow on us.

It is not correct to think that fate places any obstacle in the way of free will. On the other hand, by seeming to oppose our efforts, it tells us what is the extent of free will that is necessary now to bear fruit.

Fate being but a creature of our own, can never be stronger than our free will. If we fail to succeed in the exercise of our free will, it only means that the present exercise is not sufficient to counteract the result of the past exercise of free will.

There is no question of relativity between fate and free will as distinct factors in life. The relativity is only as between the intensity of our past action and the intensity of the present action.

Suppose we see a nail projecting from a wooden pillar and we want to pull it out. We do not know the exact length of the

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nail that has gone in or the composition of the wood that is gripping that length or the number of strokes that drove it in or the intensity of each such stroke.

All these are now unseen. Do we desist from the attempt to pull it out simply because we are ignorant of these factors? Do we not persist and persevere in pulling it out by increasing the number and intensity of our present pulls till we succeed? Similarly, we must exert ourselves in the present to overcome the effects of past exertions.

Really there is nothing in the universe which cannot be attained or achieved by proper exertion. It may however happen that it is beyond our reach in the stage we are in or with the limited qualifications that we possess now.

It may be asked: How are we then to know whether in our present capacity we may exert ourselves to attain a particular object and what is the right kind of exertion to lead to such attainment?

The whole aim of our 'Dharma Sastras', Codes of Law, is to give a detailed answer to this question. They analyse our capacities and prescribe the activities which one endowed with a particular competence may engage himself in gainfully and without hurting himself.

Such regulated activity is called 'Swadharma', one's own proper function. By such regulation, religion does not fetter man's free will. On the other hand, while leaving him quite free to act as he pleases, it tells him what is good and practicable and what is harmful and impracticable. The responsibility for profiting or not profiting by the advice is entirely his.

It very often happens that though we know that a particular act is wrong, we feel impelled to do it and that, though we know that another act is right we feel unable to do it. It would seem therefore that there is some power more potent than our will power.

This power which seems to make us act against our own will must not be confused with fate.

The facility and ease with which we handle an instrument will increase with the number of times we use it; the impression left by a particular kind of enjoyment will create a taste for enjoying it again. The residual facility or taste left by an action or an experience is called 'Vasana.'

The punishment or reward in the shape of pain or pleasure consequent on an act, good or bad, is alone the province of fate or destiny.

As even this Vasana is only the resultant of our own action it can never be really strong

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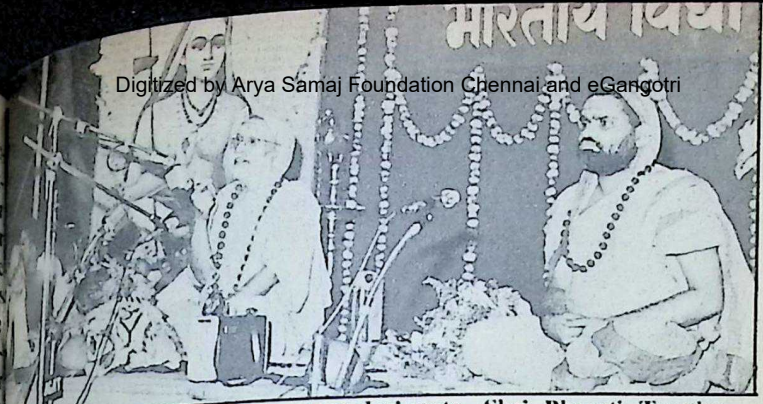

Sringeri Jagadguru and his successor-designate, Shri Bharati Teertha, given a public reception by the Bharatiya Vidya Bhavan and various organisations at Bhavan's Andheri Campus on April 15, 1982. (L to R): Shri S. Ramakrishnan, Executive Secretary, Bharatiya Bhavan, Dr. G. Z. Shah, Principal of Bhavan's MM College of and NM College of Science and Prof. J. H. Dave, Hon. Director of the Bhavan.

our will. They can be handled if only we exer- our free will now correctly.

'Sastras' themselves enun- in detail what 'Vasanas' ood and have to be encour- and what 'Vasanas' are bad have to be overcome. As Vasanas' imbedded in the seek expression in out- acts, we will be conscious when it impels us to act in dance with it.

on, we cannot possibly say any truth that we are at its . It is quite open to us courage or check it, and it duty to do so.

s, it will be seen that fate st free will is responsible for giving us pain and re and does not fetter the se of free will at present e cause of virtue or vice.

If we honestly believe in the Law of Karma and that pain and pleasure are the results of antecedent Karma and if we do actually get one of them, namely pain, without the least attempt or intention on our part to get it, why should we long for and work for the other, pleasure, alone? Will it not come of its own accord if we have merited it by our past actions and will it ever come to us, in spite of the most earnest efforts now, if we have not merited it already? Why should we waste our time and energy in this futile endeavour?

We must spend them only in accumulating the store of virtue to enable us to lead a higher and better life in other regions or in future births or, better still, spend them in trying to eliminate birth altogether. □□□

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Even for simple crafts such as masonry or carpentry a preliminary course of training is required before a person is allowed to handle the instruments. But in the field of Brahmavidya, the Science of the Self—the highest and the most difficult of all sciences—everybody thinks himself competent and entitled to study the system of Advaita and even sit in judgement over it. This point is driven home by Sringeri Jagadguru Shri Chandrasekhara Bharati, in a dialogue recorded by Shri R. Krishnaswami Aiyer in the book, "Saint of Sringeri," published by Sri Ramakrishna Press, Madurai.

Please, Leave Advaita Alone!

A QUESTING soul once made a submission to H.H. Jagadguru Sri Chandrasekhara Bharati Swaminah of Sringeri Sarada Peeth: The doctrine of Maya is a bugbear to many of the modern scholars and they even go to the length of saying that it is really a weak point in the otherwise sound system of Advaita.

His Holiness: It will be well if it proves so much of a bugbear that the 'modern' scholars leave Advaita alone. The Advaita doctrine is enunciated from a plane which ordinary people cannot aspire to for very many more births to come. They have absolutely no right to approach it much less to sit in judgement over it. As at present situated most of us are far, far below that stage. Frankly speaking, it may take innumerable births for some of us (who do not think of the soul at all) to attain even the stage of the Charvaka or materialist, who thinks that the soul is no other than our physical body itself.

Seeker: I hope we are not so low down as that. The days of rank materialism are past and I am sure we can claim to be astikas or believers.

H. H.: I am not so sure about that. If you consider for a moment the significance o

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...rd astika, I feel sure you ...rself hesitate before you ...o be one. An *astika* is ...o says a thing is (Asti) ...a *nastika* is one who says a ...is not (Nasti). Suppose ...s a vessel before me. Can ...on say that it is and ...t person at the same time ...t is not?

Certainly not. If the ...is, it is for both.

H.: Quite so. Suppose ...n says that the Himalaya ...ain is, can another man ...has never seen it say that ...ot.

No. He can only say that ...as never seen it. He can...deny its existence.

H.: That is, in your view, ...person says that a thing ...and if the existence of the ...is patent to all or is veri...by everybody, no other ...n can possibly say that it ...not exist ...

Quite so.

H.: Therefore an honest ...nce of opinion as regards ...existence of a thing can ...bly arise only if that thing ...is manifestly perceived or is ...pable of being verified im...ately.

Quite so.

H.: That there is a future ...is a fact not evident to all ...not capable of being verified now. That there are regions of experience other than this earth is also a fact neither patent nor capable of immediate verification. Similarly, the existence of God is not patent to all, nor can it be verified by our limited capacity of perception.

S.: No doubt so.

H. H.: When we call a person an *astika*, we do not merely mean that he says that any particular thing is; nor, when we call a person a *nastika*, do we merely mean that he says that a particular thing is not. We use the term *astika* for one who asserts these three things; the existence of a future birth, the existence of other lokas of experience, and the existence of God. Similarly, we use the term *nastika*, for one who denies the existence of these three. Now, consider for a moment the attitude of the modern man, however educated he may claim to be. Does his daily conduct bear out that he believes in a future birth, a future loka, or even in God? Why does the craze for pleasure increase day by day as if all employment must be had now or never? How is the belief in a future state of experience consistent with the growing neglect of Dharma? What justification is there for the increase in the number of Law Courts and Registration Offices if the people believe in God, the Eternal

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Witness of all their transactions? Whatever people may choose to say in public and whatever they may think of themselves, I am convinced that *astikyam*, faith, is going down rapidly. All our present endeavours must be directed towards a restoration and maintenance of *astikyam*.

Questions posing as to whether the Ultimate Reality is one, two or one-and-a-half, have no practical interest for the large majority of us. We may therefore leave such questions for the present and interest ourselves in the practice of our Dharma. Everybody knows that it is wrong to tell a lie. Everybody knows that it is wrong to cheat. All the same, cheating is the normal practice in modern life.

What is the practical use of enunciating the abstract truth of the Absolute Brahman to people who are not prepared to put into practice the elementary principles of even Samanya Dharma, Ordinary Law?

After securing steadiness in Samanya Dharma, and after purifying and qualifying himself by the earnest practice of Visesha Dharma, the Special Law, prescribed for him, a person attains the requisite standard of competence to enable him to engage on the study of Advaita.

The tendency to neglect the wholesome doctrine that Vedantic study is intended only for the competent is responsible for the confused thinking of modern days. Even for simple crafts such as masonry or carpentry a preliminary course of training is required before a person is allowed to handle the instruments; but in the field of Brahma-Vidya, the science of the Self, the highest and the most difficult of all sciences, everybody thinks himself competent and entitled to study the system of Advaita and even sit in judgement over it. This attitude must go and must be replaced by an earnest endeavour first to secure the necessary competence.

If we make an honest attempt to secure that competence by following implicitly the direction of the Sastras and of Guru, the Lord will guide us along the path of progress, solve all our problems and doubts, free us from all worry and trouble and lead us on to the state of realisation of the Advaita Reality, the truth and the bliss of the absolute oneness of all the undifferentiated Brahman. □□□

Knowledge is the only instrument of production that is not subject to diminishing returns.

—J. M. Clark

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Sringeri Jagadguru and Inspector General of Police

This interview recorded by Shri R. Krishnaswami Aiyer in the book "Saint of Sringeri" takes the concept of religion to lofty heights.

EN His Holiness Shri ndrasekhara Bharati, the Acharya of Sringeri Sarada m. was staying for some s at Kaladi in the then core State in 1939-40, the core Government had all necessary arrangements His convenient stay and those arrangements was sting of a posse of police s.

n while on duty they could recognised as police offi- they were dressed in the Hindu fashion with a and an upper cloth. They easily be mistaken for y devotees who were serv- is Holiness.

Inspector-General of at that time was one Mr. Kareem who had pre- served in the Punjab earned a name as a strict, honest and capable officer and had been specially invited to serve the Travancore Government to keep in check some troublesome elements.

He heard about the greatness of His Holiness and desired to have an interview with Him. He wrote to the Mutt that he would be coming there on a particular evening.

Sri Srikantha Sastri who was then in charge of the camp told me that the visitor was a Mussalman from Punjab who might not know Tamil or Malayalam and that, as he himself did not know English or any northern Indian language, it would not be possible for him to converse with him and asked me therefore to receive the gentleman, take him to His Holiness, act as interpreter during the interview and generally make his visit fruitful.

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Accordingly at the appointed time I duly received him. As soon as he got down from his car, he said to me: "I do not know anything about the formalities that have to be observed in approaching such a high spiritual personage as His Holiness. Will you kindly instruct me in the matter?"

I told him: "No particular formalities need be observed. You may approach His Holiness just in the way you will approach anybody of your own faith whom you respect."

He said: "Then I shall take off my shoes and come in my socks," I assented. After taking off the shoes he came with me and I took him to the presence of His Holiness. He saluted His Holiness with bended knees. His Holiness, after extending to him his usual smile of welcome, said in Tamil: "From the behaviour of the police officers who are on duty here, I have received the impression that the Head of this Department must be a very noble and pious soul."

Before I could translate it, Mr. Kareem himself said in fluent Tamil: "It is the innate goodness of Your Holiness that is responsible for that impression. As a matter of fact, I am known to be a very hard and severe officer.'

As I found that there was no further need to be there as an interpreter, I tried to get up and move away but His Holiness signalled me to remain and thus gave me the opportunity to listen to their conversation.

H.H.: I see that you talk Tamil well. I was informed that you were from Punjab.

A. K.: I was in service in the Punjab for a long time but my native village adjoins Kodiyalam in the Tiruchirapalli District. In fact, Kodiyalam Vasudeva Ayyangar and my father were intimate friends, so much so that whenever the Ayyangar went away from his village he would ask my father to look after the temples managed by the former. Really therefore, I belong to the Tamil country though the exigencies of public service took me far away from it.

H. H.: Is it so? How many years more of service have you still got?

A. K.: Not more than a year.

H. H.: Have you made a deep study of your religion?

A. K.: I have not. I cannot say that I know even its fundamental doctrines or that I practise its tenets properly. From my boyhood I have intense faith that there is a God, that He is great and that nothing can happen without His knowledge or without His will. This faith has sustained me throughout my life and has prevented me from straying from the path of rectitude.

H. H.: All religion is meant only for that. It is not necessary

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the intricacies of any
It is more than suffi-
if we have an abiding faith
Omnipresent, all-knowing
all-powerful God who is
watching us and is ever
to guide and help us.

K.: I am grateful to your
ess for these words of en-
gement. But I am conscious
same time that I have not
any time in religious stu-

H.: If you want such
s, you will have ample
when you retire. Though
never too late to learn, it
s to me that old age is
r spent in **practising** what
have already learnt **than in**
to learn **anything anew.**

A. K.: That is also my feeling. Having been in active service during the major part of my life, I do not think it will be possible for me to take to studious habits.

H. H.: I am sure that you will have thought of your future after retirement and to one of such active habits it will be impossible to spend time idly without use to oneself or to others. Have you formed any idea about this?

A. K.: One day I happened to think over this matter somewhat deeply. I wanted to spend my retirement in some useful work, useful not in the ordinary sense but some work which would be most acceptable to God. It

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struck me that, if I devoted myself to the service of that section of humanity which many so-called humanitarians feel it repulsive to serve, God would be more pleased than if I engaged myself in the normal activities of charity. This idea fascinated me so much that I have decided upon opening a Leper Asylum and upon personally attending to the patients there. It remains to be seen whether God will give me the life and the energy to carry out this idea.

H. H.: You yourself have rightly realised that such service of the lowest in the scale of suffering humanity will be most acceptable to God. The idea is a very noble one and God will surely help you in carrying it out. Though in your modesty you would not accept it, your ideas quite confirm my impression that you are a noble and pious soul.

A. K.: I pray for Your Holiness' gracious blessings to make me acceptable to God. I fear I have taken much of Your Holiness' precious time.

H. H.: It has been a pleasure to me to meet you.

A. K.: God willing, I hope to pay Your Holiness another visit at more leisure. I am a Muslim and I was very diffident about interviewing the Head of the Hindu religion and so limited the period of my stay here and undertook other engagements. When I come next time, I hope to spend more time with your Holiness for your Holiness' easy accessibility and abundant grace have made me feel quite at home with Your Holiness.

H. H.: So be it.

A. K.: When I come again may I bring my wife along with me?

H. H.: Is she not Gosha?

A. K.: She is. But not to Your Holiness.

H. H.: Yes. You may bring her. May God bless you.

(It is worthy of mention that the gentleman did start and was running a Leper Asylum after retirement and did successfully run it.)

□□□

BHAVAN'S BOOKS for Better Reading

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Golden Sayings of a Slave who Became a Philosopher

Epictetus, whose teachings are referred to by Marcus Aurelius, the celebrated emperor-philosopher of Rome, is believed to have lived in the first century A.D.

Just as Plato has recorded for posterity the teachings of Socrates, Arrian has preserved for us some of the teachings of Epictetus who was a slave in Rome during the reign of Nero. A sampling of his teachings from the book, "Golden Sayings of Epictetus," translated by Hastings Crossley, are given in this article.

E beginning of philosophy is to know the condition of 's own mind. If a man re-ises that this is in a weakly e, he will not then want to ly it to questions of the test moment.

As it is, men who are not fit swallow even a morsel, buy e treatises and try to devour m.

Accordingly they either vomit m up again or suffer from gestion, whence come grip-s, dysentry and fevers.

Don't Feel Insulted

If I show you that you lack what is most important and necessary to happiness, that you know nothing of yourself, how could you submit to that? How could you stand your ground and suffer that to be proved? Clearly not at all. You instantly turn away in wrath.

Yet what harm have I done you? Unless indeed the mirror harms the ill-favoured man by showing him to himself just as he is; unless the physician can be thought to insult his patient when he tells him, "Friend, do you suppose there is nothing wrong with you? Why, you have a fever. Eat nothing today, and drink only water." Yet no one

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says, "What an insufferable insult!"

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But if you say to a man, "Your desires are inflamed, your instincts of rejection are weak and low, your aims are inconsistent, your impulses are not in harmony with Nature, your opinions are rash and false," he forthwith goes away and complains that you have insulted him.

Why the Vulgar Win Over You

If a man has frequent contact with others, either in the way of conversation, entertainment, or simple familiarity, he must become like them, or change them to his own fashion.

A live coal placed next a dead one will either kindle that or be quenched by it. Such being the risk, it is well to be cautious in admitting intimacies of this sort, remembering that one cannot rub shoulders with a soot-stained man without sharing the soot oneself.

What will you do, supposing the talk turns, on *persons,* condemning this and that, approving the other? Or suppose a man sneers or jeers or shows a malignant temper? Has any among us the skill of the lute-player, who knows at the first touch which strings are out of tune and sets the instrument right? Has any of you such a power as Socrates had, in all his intercourse with men, of winning them over to his own convictions?

Nay, you must needs be swayed hither and thither by the *uninstructed. How comes it then they prove stronger than you?*

Because they speak from the fulness of the heart—their low corrupt views are their real convictions, whereas your fine sentiments are but from the lips. It turns one's stomach to listen to your exhortations, and hear of your *miserable* virtue that you prate of up and down.

Thus it is that the Vulgar prove too strong for you. *Everywhere, victory waits your conviction.*

How to Train Ourselves

If you have given way to anger, be sure that over and above the evil involved therein you have strengthened the habit and added fuel to the fire.

If overcome by a temptation of the flesh, do not reckon it a single defeat, but that you have also strengthened your dissolute habits.

Habits and faculties are necessarily affected by the corresponding acts. Those that were not there before, spring up: the rest gain in strength and extent.

This is the account which philosophers give of the origin

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disease of the mind. Suppose have once lusted after ...ey; if reason sufficient to ...duce a sense of the evil be ...ied, then the lust is check- ...and the mind at once regains ... original authority. But if ... have recourse to no remedy, ... can no longer look for this ...m — on the contrary, the ...t time it is excited by the ...responding object, the flame ...desire leaps up more quickly ... before.

...y frequent repetition, the ...d in the long run becomes ...ous, and this mental disease ...duces confirmed avarice.

One who has had fever, even when it has left him, is not in the same condition of health as before, unless indeed his cure is complete. Something of the same sort is true also of disease of the mind. Behind there remains a legacy of traces and of blisters and unless these are effectually erased, subsequent blows on the same spot will produce no longer mere blisters, but sores.

If you do not wish to be prone to anger, do not feed the habit. Give it nothing which may tend to its increase. And so with every other emotion. □□□

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Splendour in Sculptures: 7

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TRIBHUVANAM

Tribhuvanam is situated near Kumbakonam. The huge Kambahareswarar temple here is one of the finest in the Chola tradition of architecture and sculpture. Built by Kulothunga III (1178-1216 AD), the temple follows the structural style of the famous Peruvudaiyar temple in Thanjavur.

The sculptures in Kambahareswarar temple are fascinating and elegant. Here, in the first and fourth pictures, we see the stone carving of maidens standing gracefully near flowery bowers—masterpieces of Chola grace. The second carving shows the majestic Lord Shiva as 'Rishabandi-kamurthy' with a whip. Behind them is a maid holding a 'chamaram' or fan for ritual reverence. The hymns in 'Devaram' anthology describe this deity as 'the Whip-wielding Bull-rider'. These artistic sculptures of Chola creators are genuine treasures endowed to us.

Such art is a holy legacy to us and our posterity. And it is our duty to protect these with reverence. Classical devotional sculpture is a hymn to human faith. For, faith inspires goodness, human regard, confidence, effort, success, happiness and all-round fairplay.

And faith is the warp & weft of the rich fabric of our tradition.

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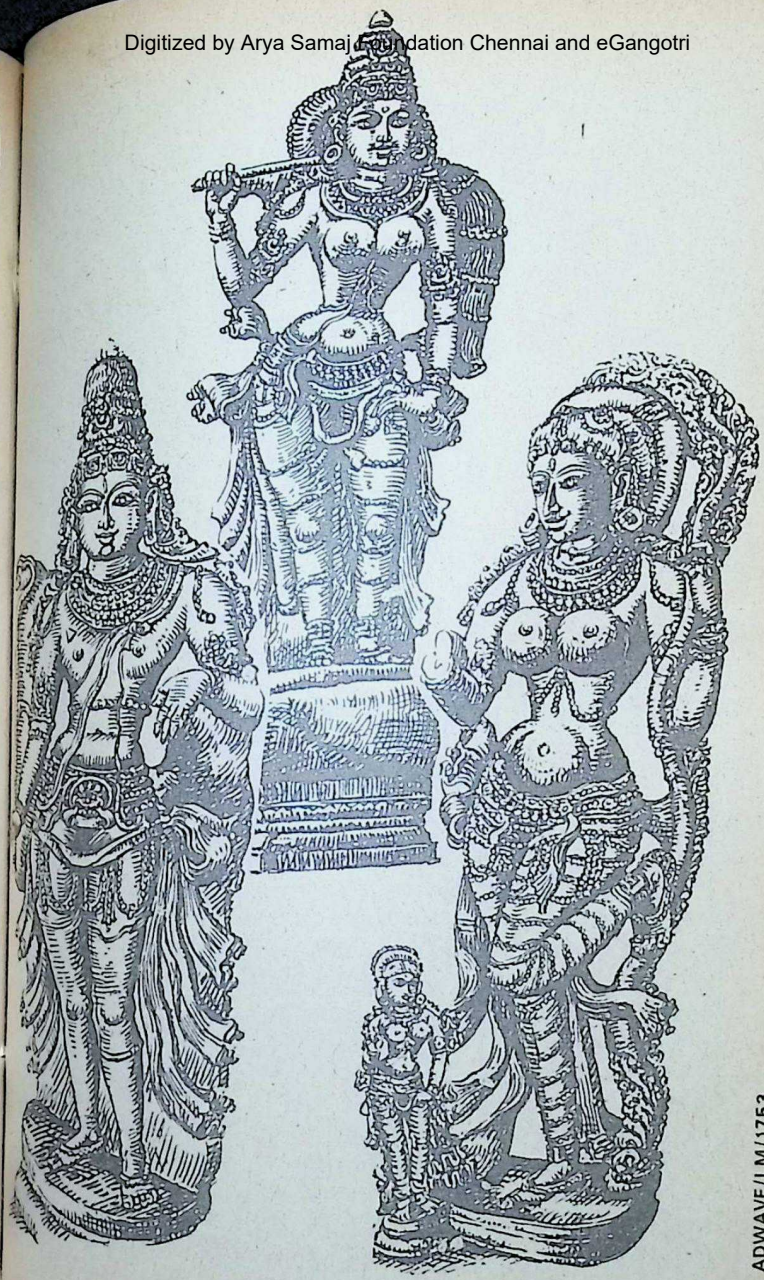

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The Bhagavad Gita for Executives

To many, the eleventh chapter of the Bhagavad Gita *describing the Visvaroopa (cosmic form) is its climax, its highest poetical expression. Some call this chapter a tremendous theophany. Mahatma Gandhi has said that it was beyond his commentary and if one reads it, one would be bathing in a sea of* bhakti. *The great American scientist Robert Oppenheimer, was reminded of one of its Shlokas when the first experimental atom bomb was exploded and he chose another of its Shlokas for the title of his book on the bomb. We give below a translation of this chapter in English verse by Shri V. Ramanathan, taken from his book,* Bhagavad Gita for Executives, *to be published by the Bhavan.*

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ARJUNA SAID:

Dispelled is this my delusion
By the words that unto me
Thou hath spoken in compassion
Of the Self's supreme mystery.

From Thee in detail have I heard
Of the creation of beings
And dissolution, Lotus-eyed!
And of Thy greatness ne'er-ending.

What Thou sayest Thou art, my Lord,
That, indeed, Thou must surely be,
And Thy form as the Lord of all,
Oh Supreme One! I wish to see.

If Thou thinkest me suitable
That lordly form of Thine to see,
Then, Lord of yoga, please reveal
Thy Self immutable to me.

THE BLESSED LORD SAID:

Behold! Behold the forms of Mine
In their hundreds and their thousands,
Of diverse natures and divine,
In shape and hue of many kinds.

The Adityas and the Vasus,
The Rudras, Maruts and Asvins,
Behold them and the numerous
Marvels which have ne'er been seen.

Right now, here in My body view
The universes all set in one
With things that move and do not move
And all else that you would discern.

ARJUNA SAID:

I see, Oh God, all the gods in Thy body,
And crowds of all the diverse kinds of creatures,
Brahma seated on the lotus lordly,
The heaven's serpents too and all the seers.

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I see Thee everywhere, infinite in form,
With myriad eyes and faces, myriad trunks and arms,
No end I see of Thee, no middle nor a source,
Oh Universal Lord! Oh Universal Form!

I see Thee with the crown and mace and discus,
A glorious mass that glitters everywhere,
But difficult yet to see for Thou art dazzling as
The flaming fire and sun, all beyond compare!

Thou the Imperishable! Thou the supreme goal
Of Knowledge! Thou the support of the universe!
The changeless guardian of laws eternal!
Thou the Primeval Person! So, indeed, I sense.

Without beginning, without middle, without end!
Infinite Thy arms! Infinite Thy strength!
The sun and the moon shining as Thine eyes!
Thy face of flaming fire the universe
Flooding with Thy glory! Thus Thee I see.

The space that lies between the earth and the heaven
And the quarters of the sky by Thee alone
Are filled. On seeing Thy form so frightening
And wondrous, all the worlds are trembling, Mahatman!

Yonder hosts of gods are streaming into Thee.
Some with folded hands are extolling in fear.
With words 'ALL HAIL', in hymns of glorious praise
Adore Thee the groups of siddhas *and the great seers.*

The Rudras and the Adityas, the Vasus and the Sadhyas,
The Visvas and the Asvins, the Maruts and the manes,
The minstrels and mammons, the siddhas and the demons,
All of them do gaze at Thee in ut'er amazement.

Oh Mighty armed! Seeing Thy stupendous form
With myriad mouths and eyes, myriad arms and thighs,
With myriad feet and stomachs, myriad terrible tusks,
The worlds are shivering terror-struck and so am I.

Blazing forth in many a hue Thou reacheth to the skies,
With gaping mouths wide open, with large and fiery eyes
At this spectacle of Thee I am shaken to the core,
No courage I find, no tranquillity, Vishno!

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When I see Thy terrible mouths, glistening with their teeth.
Blazing like the sweeping fires at the end of Time
I know not the quarters of the sky, I find not
Any peace of mind, Be gracious unto Me,
Oh, Lord of gods! The Abode of the universe!

All these sons of Dhritarashtra, the kingly hosts of earth
Bhima, Drona, Karna and the warlords of our side,
In quick and hurried steps they are marching into Thy mouths,
Terrible with their gleaming teeth and frightful to behold,
And some are found in dental gaps, their heads to powder crushed.

Just as the swirling waters of many a stream
Rush forth to the ocean in their headlong course,
Even so these heroes brave of the world of men
Fling themselves on to Thy mouths, so flaming and fierce.

Like the winged insects which with increasing speed
Dart into the fire to meet their fatal ends,
Even so these worlds of men are speeding forth
And entering Thy mouths to meet their doom therein.

Everywhere, on every side, the worlds Thou swalloweth
With Thy flaming mouths and then Thy lips Thou lappeth
Thy fiery rays oh Vishno! are with effulgence
Filling all the space and burning up the universe.

Tell me, pray, who Thou art with forms so frightening.
I bow to Thee, Great God! Show mercy unto me
I wish to know in full of Thee, the Primal Being.
What Thou art about to do I'm unable to see.

THE BLESSED LORD SAID:

The mighty Time I am who on the world does wreak
Destruction, now resolved to destroy all of these.
Whether you play your part or not, all will cease to be
Of the warriors set for battle in the two armies.

Arise then and win renown. Conquer enemies thine
And savour fully of a kingdom's prosperity.
All these men have been by Me already slain
Skilful bowman! Be thou an instrument only.

Bhishma and Drona, Jayadrata and Karna,
And other warriors too have been by Me killed,

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Slay them all! Falter not! For conquer, Arjuna
You shall all these enemies on the battlefield.

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SAMJAYA SAID:

When Arjuna heard these words of the Lord,
He then, with folded hands, and troubling mien,
Prostrated unto Him again and said
In shivering tones, terror-filled, head bent down.

ARJUNA SAID:

The world is moved to joy and love in praise of Thee,
And so right it is, oh Master of the senses!
Everywhere the demons are fleeing panicky;
The hosts of siddhas *all are bowing in reverence.*

And why should they not bow to Thee, oh Mahatman?
Great Thou art, the primal cause of Brahma even,
Thou Boundless One! Thou Lord of Gods and the Abode
of the Universe! Imperishable Thou art and
That that is and that is not and That that is beyond.

The Primal One of gods! The Primeval Person, Thou art!
The basis and the support of the universe!
The Knower and the Knowledge that is to be known!
The Supreme Home of all! By Thee pervaded is
The universe entire, Oh Thou of forms so Infinite!

The Creator Thou of Vayu, Yama, Agni,
Of Varuna, the Moon and Prajapati!
The Great grandfather Thou! A thousand hails to Thee!
Again and again hail! And yet again so it be!

I bow to Thee in front, I bow to Thee in rear
I bow to Thee from each and every side.
Infinite Thy Power! Infinite Thy might!
All that is Thou pervadeth, so all that is Thou art.

Deeming Thee as a friend only, if in rashness,
I had called Thee 'Oh Krishna! Oh Yadava! Oh, friend!'
Unaware of Thy grandeur and Thy excellence,
And in a mood of carelessness or endearment,

If at times in jest I had shown Thee disrespect,
While at play or rest, while we sat or had repast,
While alone, Pure One! or when by others seen,
Thy forgiveness I crave, Oh Immeasurable one!

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Thou art the Father of the world of things that move
And those that do not move! The object of its love!
The wisest guru! None Thy equal! How can any be,
Oh Thou of matchless power! greater anywhere than Thee?

And so I bow to Thee and prostrate my body
Before Thee, adorable Lord, and Thy grace I seek.
Thou shouldst bear with me as father with his son,
As friend with friend, as a lover with his beloved one.

Joy have I in seeing what was never seen before
All the same my mind with fear is shaken and perturbed.
Be gracious, Lord, and show me that other form again,
Oh Thou Lord of gods! The Abode of the world!

I wish to see Thee even as Thou wert before
With Thy crown and mace and discus in Thy hand.
Assume once again that four-armed form of Thine
Oh Thou of thousand arms and universal form!

THE BLESSED LORD SAID:

As a mark of favour, through My yoga's power,
You have been by Me shown this form supreme,
Primeval, universal, resplendent ever,
And infinite, which none but you have ever seen.

Not through the Vedas, sacrifices or studies,
Rituals, charities or severe austerities,
Can this form of Mine be seen in the world of man
By any but you, Oh hero of the Kuru clan!

Do not be afraid, do not get bewildered
Because you now this terrible form of Mine behold,
With fears gone and with a mind delighted
Behold that again My selfsame form of old.

SAMJAYA SAID:

Thus spoke the Lord to Arjuna
And His old form He showed again
In that graceful shape the Mahatma
Brought calmness to that frightened one.

ARJUNA SAID:

When I see this form Thine,
So handsome, human, Janardan!

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My lost composure I regain
And to my native Self return.

THE BLESSED LORD SAID:

This form of Mine that you have seen
Is a vision that is hard to get.
Even the gods are ever keen
To have a look at Me like that.

Not through the Vedas, nor tapas,
Nor sacrifice nor almsgiving,
It's possible to see Me thus
In the manner you have seen.

But with single-minded devotion
One can know and see Me truly,
Arjuna, then in this fashion,
And enter also into Me.

Who strives towards Me, works for Me,
Becomes My bhakta, *free from ties,*
And has for none an enmity.
Unto Me, Arjuna, he hies.

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Dharma has been defined as right conduct and religion devoid of right conduct is no Dharma.

s pointed out earlier, cor-uption in all its forms owes rapid growth to the powerful pport it receives from dirty itics and mistaught religion. t politics is apt to succumb the corrupting influence of er is well known. But what misguided religion and how s it become an ally of dirty itics as well as corruption? Broadly speaking, religion is isible into three major parts. e is sacred and ceremonial, luding religious pursuits like ship, Japa and meditation. It y simply be called Pooja rma. The second is proper formance of all duties. It y be called Seva Dharma. e third is personal and re-es the cultivation of good qualities such as truth, integrity, rectitude, charity and compassion.

Men of religion are generally specialists in Pooja Dharma. They are naturally fascinated by their own way of life and tend to exalt worship as the sole means of attaining salvation. This has created the widespread impression that both morality and secular duties are more or less optional and dispensable in the quest of God. Some scholars have even opined that doing good is a cheap philosophy which cannot take any one very far; that spirituality is something on an entirely different plane from morality; and that only meditation, and not good works, can lead to God realization. No wonder,

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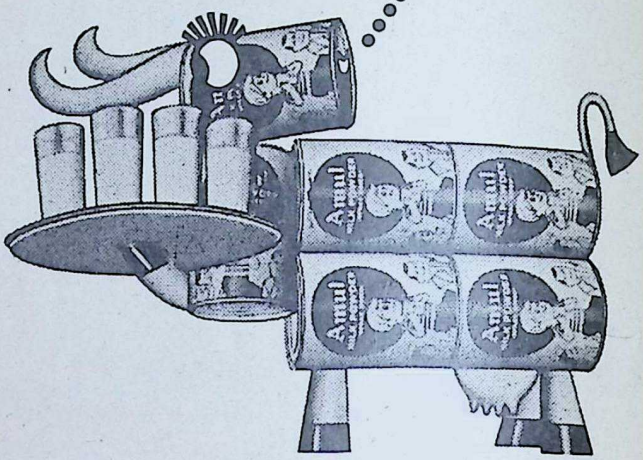

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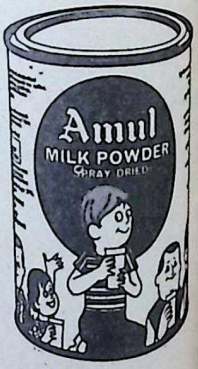

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e is a common belief that oral works are useless, nay impediment, to spiritual pro- because they necessarily a man away from purely ious pursuits. As a few tes of prayer and Japa burn all sins it is silly to take the ble to be good, truthful, st or hardworking.

Temple going and name recit- politicians, business mag- s, administrators and others assured of Divine grace no ter what they do to their fel- men. The result is that e Bhajas, Katha and Kirtan increasing in arithmetical gression, corruption, black keting, adulteration and ndaism are increasing in geo- rical progression.

It is not my intention to sug- that religious activities are less or cannot burn up sins. re is the unquestionable testi- y of saints and sages all over world that prayer, japa and ditation can purify a man and g him peace of mind. It is known that in rare cases yer may work wonders and saint may produce a watch or ing out of the air. But can country get all its require- ts of good transport, medi- es or housing through reli- us pursuits or the occult wers of saints or miracle men? n a few grains of soda neutra- e a gallon of acid? Can a torch battery meet all the electrical requirements of a town? Similarly can a few minutes of adoration wipe out the sins deliberately committed throughout the day and day after day? Are japa and meditation sufficient to reform criminals and hypocrites? We must be realistic and must not be led away by the belief that religious pursuits are our talisman to cure all sins and meet all needs.

As is well known, one dictum of our scriptures is that Dharma rests on four pillars — austerity, truth, self-discipline and charity. Adoration, which is only a part of austerity and therefore a mere fraction of a pillar, cannot support the massive edifice of Dharma. Dharma has been defined as right conduct and religion devoid of right conduct is no Dharma.

The **Gita, Bhagavata** and other scriptures have left no doubt that both sacred and secular works are equally means of God realization. Though they are different paths, they lead to the same goal. "Therefore efficiently do your duty without attachment. By doing work without attachment man attains the Supreme (**Gita** III-19). Again, "Devoted each to his own duty, man worships God and attains the highest perfection" (XVIII-45, 46). It should, however, be noted that performance of duty or good

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does not automatically lead to the fruit of right conduct. Godliness is the natural culmination of a life lived wisely and nobly. But when we discuss saints we only notice their austerities and not their compassion, humility, self-discipline and self-sacrifice which they cultivated by long years of practice in daily life.

Many other passages in our scriptures teach the same lesson. Acts of service, charity, austerity and self-sacrifice are all intrinsically good, but not always spiritually elevating. They promote godliness only if they are performed for the good of others and when the benefits accruing from them are also donated for public good.

In a word, desirelessness or unselfishness is the key to spirituality. Even the desire for Samadhi, supernatural powers, visions of gods or salvation is selfish and therefore an obstacle to spiritual growth. Swami Vivekananda made this point quite clear in several important pronouncements: "Begging is not the language of love. To worship God even for the sake of salvation or any other reward is equally degenerate." To be unselfish, perfectly selfless, is salvation itself; for the man within dies and God alone remains." "By means of the constant effort to do good to others we are trying to forget ourselves. The forgetfulness of self is the one great

God realization; but the works be done as an offering to for the good of his crea- and without seeking any onal gain or reward. All s, whether religious or tem- yield spiritual benefits only they are done from altruis- otives and when their fruits given away for public good III-23 to 25).

The Gita has classified all anas into three grades — vica, Rajasic and Tamasic. ana becomes Sattvica or tually elevating only when benefits society. Sadhana ch seeks to benefit only one- but not others does not yield spiritual advantage, while which hurts others or one- pulls a man down. In short, worship of the God in hea- derives its spiritual quality n the service of the God in

As mentioned earlier, some kers have affirmed that doing d is a cheap philosophy and ituality is something on an rely different plane from ss. With due reverence to m I must point out that gh morality and spirituality be different things, the lat- cannot exist without the for- . The relation between them the same as between mother daughter or between the and tree. The finest flowers fruit of spirituality can only

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n we have to learn in life. whole idea of human life e put into that one word elfishness."

ein the greatest of modern ers cannot suggest a nobler for mankind than voluntary sh labour. Thus Einstein :A person who is religious- plined appears to me to be who has to the best of his y liberated himself from the s of his selfish desires and preoccupied with thoughts, gs and aspirations to which lings because of their super- nal value." Again he assert- Man is here for the sake of r men."

nfortunately our present day ion lays all its stress on ado- n but none on the spirit of ce, unselfishness or self-sac- e. In consequence it has me an exact replica of poli- Religious organizations have multiplying like mushrooms. are as money-minded, ex- ve and personality-centred y political party. They will no truck with one another, tend to cancel one another. are far more interested in e edifices than in humans far more interested in the than in the poor and down- den. Lured by the grand and osing, they do not realize that ll may be beautiful, specially a country struggling with po- y and squalor.

The popular notion that worship is the whole of religion and the sole duty of man has done incalculable damage to our society. It has placed hard work, character and altruism at a discount. It acts as a licence for bribery, corruption and wickedness. It also lies at the root of untouchability, poverty, communalism and casteism. None of such ills can be mitigated unless due attention is given to the worship of the God-in-man or the secular side of life.

The **Gita** has actually exalted Nitya Yoga or Satata Yoga, that is full-time constant union with God, which requires harmony or rapport with Him not only through Pooja but also through all other works. What a man does to or for his fellow beings is the crucial factor in spirituality, which can either reinforce or destroy the good results of adoration.

Oxygen is the most essential requirement of life; but life could not subsist without many other things like food and water. Similarly even if conventional adoration is the inescapable necessity of men, it must be supplemented with many other duties for the sake of his evolution and even survival.

As a matter of fact there need be no conflict between worship and secular works. Pray, meditate and worship as much as you can. But during the rest of time perform your worldly du-

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ties — specially those for which you are paid — enthusiastically, efficiently and selflessly, as if you are thereby serving God himself.

Every one needs help from others, so every one must be helpful to others. The service rendered by one man to another must accord with the capacity of the former and meet the actual requirement of the latter. There is no point in serving delicious food to a man who is thirsty or suffering from fever. Moreover, when a patient is in a critical condition doctors must first relieve his pain and save his life before attending to his fractured arm.

Similarly if there are several tasks to be done, their priorities should be fixed and adhered to. Thus there is little justification for superfast or luxury trains when crowds are travelling on roofs of ordinary trains. Likewise posterity is bound to question the wisdom of going in for prestigious temples, institutes, memorials, learned tomes and huge gatherings of disciples, Kisans or admirers while more urgent problems like untouchability, crime, corruption, lethargy, poverty and village industrialization are crying for a solution which, by the way, reminds one of Nero playing the fiddle while Rome was burning.

(To be continued

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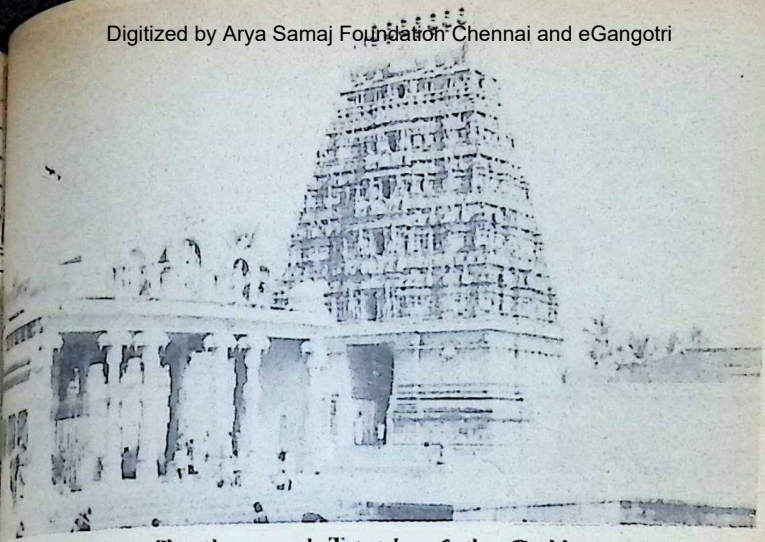

Brahma Teertham and Temple of the Goddess.

MILK FESTIVAL OF SEERKAZHI

N. RAMAKRISHNA

The Milk Festival falls on April 28.

EERKAZHI in Tanjavur dis-ict is 12 miles from Mayuram Chidambaram on the South- railway. It is 250 km. from dras. Goddess Kali is said have offered worship here and nce the name Sri Kalipuram. pular usage made it Shiyali. is known as Seerkazhi in the anas.

The chief attraction here is temple dedicated to Sri Brah-pureesvara and his consort Sthirasundari. The temple is under the Dharmapuram adheenam. Adjoining the temple is a hillock reputed to have been held aloft and supported by birds (pullinangal). A **thevaram** (hymn) by Saint Thirunavukkarasar (Appar svamigal) says "Nalaindu pullinangal yenthinathenbar."

It is believed that at the time of the great deluge the hillock floated as a **thoni** (boat) and hence the Lord goes by the name Thoniappar. Coming round the

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Bronze image of Child Krishna

temple corridor and climbing a flight of steps, one enters the **sannidhi** of SATTAINATHAR. It is said that the Lord covered himself with the skin of Maha Vishnu and used his bones as his **gadai** (mace). Every Friday the Lord is anointed with **punugu kappu** (a fragrant unction). Coconuts are not broken in this part of the temple.

Seerkazhi's greatness lies in its being the birthplace of THIRU GNANA SAMBANDAR, the first among the four great **samayacharyas.** Gnana Sambandar was the son of Sivapada Hridaya and Bhagavathi. One day the child went to the temple tank with his father. While the father immersed himself in the water for his bath, the child got afraid that his father had drowned and began crying. The god and the goddess appeared on their **vrishabha** and the goddess fed the child with her own breast milk **(THIRU MULAIPAL)** in a golden bowl. The child was immediately transformed into a **gnana kuzandai** — a child of wisdom. The father came out of the water and saw traces of milk on the child's mouth. He questioned the child with a stick in his hand. The child calmly replied in song. The first verse in **Thevaram** was born — "Thodudaiya Sevian." The father being a **Siva bhakta** understood the whole thing. He took the child home on his shoulders. From that day onwards, the child began singing verses in praise of the Lord and Saivism spread. Gnana Sambandar attained salvation at the young age of sixteen after composing many the **varams.** The house where the child was born is a place of worship.

In the main temple there is a shrine dedicated to Sambandar in between the shrines of Sri Brahmapureesvara and Sthirasundari. It appears as if Murugan (Skanda) is seated between Siva and Parvati. Sambandar is said to be the incarnation of Murugan (Subramania) himself.

Sambandar is worshipped

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...rm of a **lingam** as well as Sambandar is taken in procession ... The bronze image of Sam... is stationed adjoining the ...hi of Sri Brahmapurees... He has the milk bowl in ...ft hand and the forefinger ...s right hand is pointing up... The image is of a lovely ... with jewels around his ... and ankles. Devotees are ...d a spoonful of milk at this ...e as **prasadam.** The tank ... front of the temple of the ...ss.

...e **brahmotsavam** takes place ...e month of Chittirai (April-...) and the second day is the ... festival **(THIRU MULAI-... utsavam).** The idol of ... to the tank. The god and the goddess arrive there in state and the milk bowl from the palanquin of the goddess is transferred to the palanquin of Sambandar.

There are many inscriptions in the temple, as also excellent bronzes and images of Ganga Visarjanar, Muthu Sattainathar, Nartana Sambandar and many more. Saints and **nayanmars** like Tirunavukkarasar, Sundaramurti svamigal, Manikkavachagar, Pattinathar, Nambiandar Nambi, Seikkizhar and Arunagirinathar have sung hymns in praise of the Lord and Sambandar. □□□

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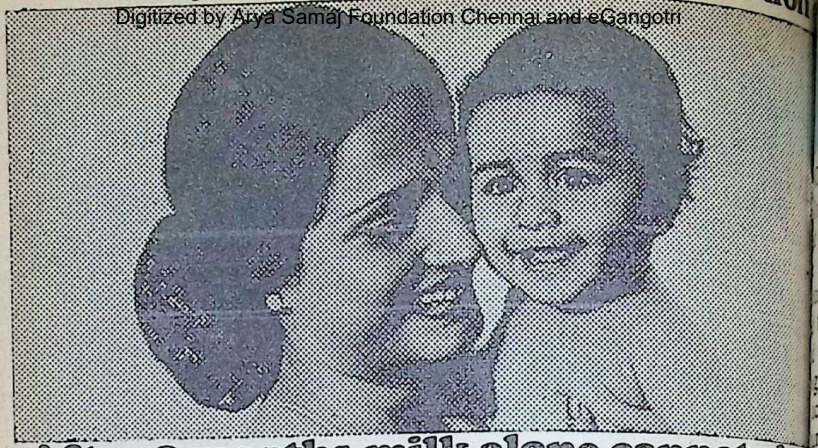

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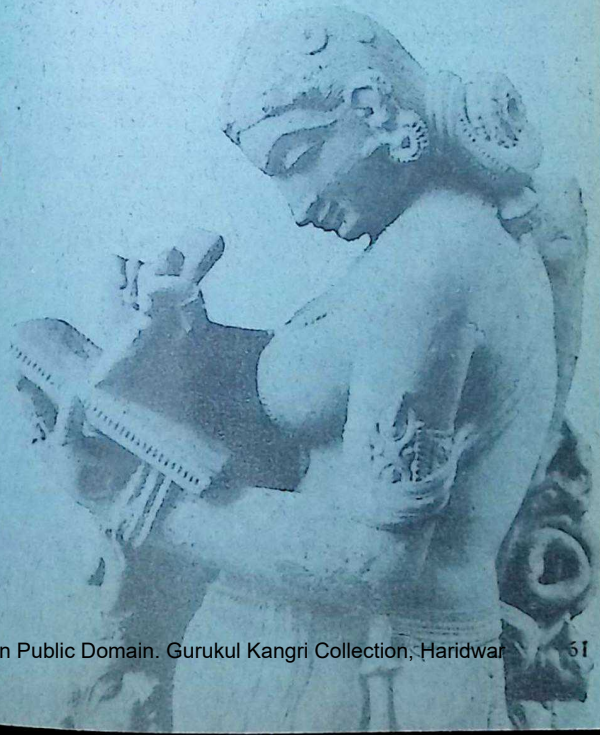
to rediscover visions of our own soul.

Angarka Govinda

ART and LIFE

IAN art holds up a mirror
r the comprehension of all
India has stood for through
ages. Between the proto-
ric art of the Indus valley
the historical Mauryan pe-
(4th-3rd century B.C.) lies
gap waiting to be filled up
tual remains of the material
re.

t in the third century
., we meet with Indian
e sculpture springing up into full magnificent form, like Minerva born in panoply. For triumphant execution, technical skill and expressive symbolism, Mauryan sculpture occupies a unique place in the history of Indian art. Indian art entered a phase of intensive activity in the second century B.C., when, under the direct influence of Buddhism, a synthesis was formed between the higher and lower forms. This resulted in the rich



AN KULKARNI

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sculpture preserved on the railings and gateways of the monumental stupas at Sanchi and Bharhut. These constitute a kaleidoscopic record of early Indian religions and life. The beautiful marble sculptures at Amaravati and Nagarjunakonda (A.D. 100-300) continue the same inspiration in increasingly elegant forms.

At the turn of the first century A.D. a vital and prolific school of Indian sculpture sprang up at Mathura, distinguished on the one hand by remarkable statutary, illustrative of sectarian belief and, on the other hand, beautiful figure sculpture of common heritage on railing pillars. The formative school of Mathura found its fulfilment in the Gupta age (4th-6th century A.D.) which ushered in the golden age of Indian art. The sensuous freedom and plasticity of Mathura figures were now supplanted by restraint, elegance of form and spiritual feeling. The most notable examples of this period are preserved in the great Buddha figures at Mathura, Sarnath and Ajanta, which are superb specimens symbolising the ideals of a whole age. The faces are lit by spiritual ecstasy and the smiling countenance conveys the divine compassion towards all beings. The universal consciousness of beauty appears even in the smallest little figures of clay.

The monumental and powerful sculpture of the medieval period (8th to 11th century A.D.) marks a true revival and an outburst of Hindu cultural resurgence. The temples at Ellora, Elephanta, Khajuraho and Bhubaneshwar are rich and splendid in sculptural art. In the 12th century, the Hoysala art of Mysore sprang up with immense elaboration. The stream of Indian sculptural art dried up during the Mughal period and sprang up in vital pictorial art.

Inherent in the perfected types of Indian art, including the most abstract, is the residuary essence of a profound participation in life experienced and given form by the artist. In India, nature is violently active or overwhelmingly torpid and similarly human emotions are strong or apathetic. The parallel between external nature and the inner nature of man is reaffirmed by art. Indian art is fundamentally naturalistic. In the logic of various schools it works, like nature itself, expressing the vitality of her shapes, evoking their very body and breath in impassioned plastic sculpture and paintings, while ever forming afresh the female figure according to her Stone age type of potential motherhood.

Just as Indian art is firmly rooted in nature, that is to say, in the experience of its uncon-

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...s processes which are made ...cious as they become form, ...is securely established in its ...l context and its supra-...nal origin. Indian sculpture, ...s essence as creative form, ...the round. It is monumen-...in its use and application. As ...pelled by a driving force ...within the Vyaktaavyakta ...-to-be) the figures seem to ...beneath the sculptor's ...h. The most characteristic ...such reliefs quiver with a ...er that drives the individual ...es in this complicated mass ...their appropriate places. ...reliefs of the Sanchi gates ...abundantly, urgently, breath-...figures.

With rocks as material and the caves as the setting for sculpture, the spark was kindled. 'The fire glowed in secret.' Beyond the limits of structural architecture and in the shadows of the caves, the sculptures loom from walls or ground, and hover overhead. For over a thousand years, beginning with the second century B.C. the ancient table-land of the Deccan had been the home of foremost sculpture (caves of Karla, Bhaja). In Amravati and Nagarjunakonda, the school of Andhras held sway during the first half of the millenium. Amravati, the centre of this school, gave sophisticated ecstasies of modeling in the fugitive linear

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rhythms. The rock carvings at Mahabalipuram are the store house of the South Indian form. (2nd to 6th centuries A.D.).

Khajuraho and Konarka

Khajuraho under the rule of Chandelas expressed delicate states of intellectual and sensual raptures in long-stemmed, globular, and serpentine shapes. The climate of the same period can be seen by its effect on two adjacent schools in the eastern part of Bengal and Orissa. In Konarka, the colossal statues on the Sun temple hold their joyous attitude in space high up on the roof of the temple in limbs that look as though they have been turned on a potter's wheel! These images of Konarka belong to the "eternity of the world." (8th — 10th centuries A.D.). The image makers in stone craft continued to practise even after traditional art had exhausted its resources.

In India, as elsewhere, art is the form which the artist impresses on life; but in Indian art, more than in any other, form results from performance. Making a work of art is to the Indian artist a ritual. Its magic acts on the form. By performing the rites of the art, the craftsman transforms himself as well as his material form. Ritual performance and transformation are simultaneous and inseparable aspects of art. They are inherent in its creation and produce their effect in its concrete shape. In India the various materials are employed for definite purposes and each component has its own particular meaning. Brick, for instance, is the substance of the sacrificial altar and therefore signifies the sacrifice itself. Wood signifies the substance of sanctity and appropriate shape, stone the substance of mountains. Where in course of time more durable material was substituted for the original perishable ones the original meanings and forms were retained.

Then comprehensive architectural shape and monument and the temple evolved. The temple was adorned with sculpture which served the purpose of interpreting its meaning and clothing its projected mass. When the temple built of stone emerged in the middle of the first millennium its walls attracted the arts of sculpture and paintings in contemporary stages of their development.

Life is composed of two parts; that which is past—a dream; and that which is to come—a wish.

—Arabic Proverb

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INDIA QUIZ-9

A. V. Ashok

Answers: OF PERSONAGES AND PLACES

This series is dedicated to Tilak
Who came and is gone;
Whose short sweet life
is a lyric of light.

Devanampiya.
Madurai.
Nalanda.
Harisena.
Pulakesin II (r. 608-42).

In 1568, having lost his two infants and being left childless Akbar sank into a state of severe melancholy. Akbar then decided to seek the blessings of the saint Shaikh Salim Chishti who lived in Sikri. Akbar's meeting with Shaikh Salim Chishti offered him considerable solace. The holy ascetic of Sikri predicted that the Mughal monarch would soon be gifted with three sons. And so it transpired. From his veneration for Shaikh Salim Chishti, Akbar in 1571 resolved to construct a new Capital City near Sikri. So arose the immortal Fatehpur Sikri.

Francis Day.
Ajanta caves.

9. Bhagavan Sri Ramana Maharshi (1879-1950).
10. Sir John Marshall and Sir Mortimer Wheeler who were Director Generals of the Archaeological Survey from 1902 to 1931 and 1944 to 1948 respectively.
11. Sri Aurobindo who arrived from Calcutta on board the **Dupleix.** Sri Aurobindo's arrival in Pondicherry (which was to serve as his "cave of tapasya") marked his break with participation in nationalist politics.
12. On April 5, 1930 Mahatma Gandhi had reached Dandi on the Kathiawar Coast after a long march of 241 miles from Sabarmati Ashram which he had left on March 12, 1930. On April 6, 1930 Mahatma Gandhi prepared a little salt at the Dandi beach to constitute a non-violent defiance of British authority.

(CONCLUDED)

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COUGH

Most often cough is a manifestation of some other underlying disease. It can also be a manifestation of a disease of the heart or the ear or it can even be psychological.

DR. K. NARAYANAN

OUGH is to the respiratory stem what itching is to the . The foreign body that is itive to the skin irritates the once it settles on the surface we move our hand to the to get rid of the intruder.

milarly cough is a reflex hanism that serves to clear airway. When a foreign sub- ce or excessive amount of us is present in the airway oat, wind pipe or bronchi) utomatic signal is sent to the quarters (the cough centre the midbrain, adjacent to the iratory centre) which imme- ely issues directives to have intruder expelled from its un- ful occupation of the passage. n certain muscles (like body ds) go into action and ough some violent blasts ughs) sweep the intruder out the airway.

This mechanical operation is not always smooth. Sometimes it can be a torture. Coughs are, broadly, of two types: wet and dry. Though by their very nature, coughs are irritating, embarrassing and extremely debilitating, they are yet called "useful" or "productive" if they could bring up the sputum from their mass production lines in the factory of the respiratory system. In this process some of the "products" are passed into the neighbouring manufacturing plant — the digestive system — by swallowing, while the remaining products are expectorated. To hasten this delivery system, lubricants in the form of expectorants are given to the patients.

But things are not that easy with dry or unproductive coughs. They are, in fact, a great nuisance. There is always a tick-

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lish sensation in the throat and the attempt to overcome it through blasts of coughing can be a continuous affair. The violence can sometimes irritate the vocal chords; damage bronchi and lungs (emphysema); strain abdominal muscles leading to abdominal pain or back-ache or hernia (rupture of abdominal muscles). Sometimes it can even lead to convulsion and unconsciousness if its persistence causes congestion of brain vessels. Superimposing all these is the supreme exhaustion that it can cause to the person.

Most often cough is only a manifestation of some other underlying disease. Almost all diseases affecting the respiratory system can trigger bouts of coughing. Laryngitis, tracheitis, bronchitis, bronchiectasis (dilation of bronchi), asthma, tumour (both benign and malignant), pneumonia, tuberculosis, emphysema (dilation of alveoli — the air sacs) and pleurisy are some of the diseases. Cough can also be a manifestation of a disease of the heart or the ear. It can be even psychological — anxiety or excitement that upset the breathing rhythm leading to spasms of coughing. Even laughter (uproarious, especially) can trigger on a bout of coughing especially in those who are prone to asthmatic attacks. Allergy (to various chemicals and even humidity) and tropical eosinophilia are other sources that stir up spasms of coughing. Intestinal worms can play a role in the eerie "orchestra."

Some types of coughs are simple; others serious. Especially serious are those coughs instigated by infection of the respiratory system. However they tend to disappear without trace once the infection and inflammation are controlled by suitable medicines like antibiotics. The diagnosis can be often difficult. It is usually assessed on the basis of the duration of cough, the character of the actual sound produced, the time of occurrence (morning, evening or night), the nature of sputum brought up, the environment where the patient works and lives and other specific complaints revealed by the patient.

The prevalence and intensity of cough among people are symbolised by the hundreds of cough medicines marketed by pharmaceutical firms. Often they come in the form of syrups and expectorants, in bottles like beverages — to be sipped or swallowed in spoonfuls. They also come in the form of drops (for children) and lozenges to be sucked.

Most of the cough medicines are not specific remedies for the cough. They are mainly intended for symptomatic relief. The is tried to be achieved through four main ways:

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Antitussives or cough linc-
that act as sedatives by de-
g the cough centre. Most
e preparations contain nar-
s (codein, pholcodine, opi-
morphine, dilaudid, etc.)
ver they cause considerably
ddiction.

Expectorants (menthol, am-
m chloride, potassium
, ipecac, balsam, etc.).
help to bring up the mu-
secretions from the respi-
y system so that the secre-
do not stagnate and ob-
the air passage.

Bronchodilators. (Ephe-
, theophyllin, salbutamol,
They dilate the bronchial
releasing their contents as
thma.

Antihistamines (phenira-
, maleate, etc.). Used for
gic types of coughs. Since
may dry up the secretions
make them more viscid, they
to be used only during the
l stage of the attacks.

Most of the proprietary pre-
ions of cough remedies are
pourri of all these ingre-
s).

Cough obviously is a symp-
The treatment consists of
minating or controlling the
se of the trouble.

Apart from the more serious
nic causes mentioned above,
e of the obvious causes for
simple coughs are:

Smoking (Quit smoking for
ew days).

*** Irritation from industrial fumes.**

*** Misuse or abuse of voice, that leads to the irritation of vocal chords. (Give rest to the voice system).**

*** Working and living (and sleeping) in poorly ventilated rooms or damp atmosphere. (Keep the room airy and the temperature around 70°F.).**

*** Habit cough — through nervousness, anxiety, embarrassment, etc. (Will and effort can often help).**

The following measures too can be tried for simple coughs:

*** If the cough is simple, irritating, hacking (a mere nuisance), cough linctus of codeine or pholcodine can be tried.**

*** For cough of upper respiratory system (of pharyngeal region), ome lozenges can be effective.**

*** To increase bronchial secretion and to expel the phlegm, plain or medicated vapour can be inhaled. Some expectorations too can be tried.**

*** If bronchospasm complicates the trouble, some bronchodilators can be useful.**

If the cough persists and seems to get worse despite these simple measures, it is time to go to the doctor.

Special mention needs to be made about a troublesome type of coughs, whooping cough. Its characteristics are recognised even

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illiterate public just as needed air, mucus in the nose; are able to do with small or measles.

so known as pertussis, it is acute inflammative disease acterised by paroxysms of ing followed by an inspira- whoop.

l pertussis vaccin was in- ced, whooping cough was a r cause for suffering which times ended in the death of s and children. Since rou- mmunisation has come into st universal practice, it is y observed in these days in readful fury.

he disease is caused by he- philus pertussis. (It is haemo- s because the organism can be grown on laboratory that contain blood). It ts chiefly children between d 5 years; but adults are by means immune to it. It is ad by droplet infection and ually transmitted during the rrhal stage (the early phase), re the characteristic warning op appears. The incubation od varies from one to three ks. Running nose, episodes neezing and a dry, hacking gh (especially at night) are e of the preceding signs of mpending attack of pertussis. nce it arrives, it can be a or. The events include series noisy, explosive coughs; red- ng of face and cyanosis; s in the eyes; tongue protru- in the struggle to inhale the urinary and rectal incontinence, unless the laryngeal spasm is quickly overcome; muscular collapse and black-out; then, as a welcome relief, long-drawn inspiration or whoop, as the spasm relaxes and air enters the lungs. Sometimes nausea and vomiting may occur at the end of the attack. The next paroxysm will follow soon, leaving the victim in a state of utter exhaustion. The illness can last for months.

Though whooping cough is not fatal these days, it can lead to complications like bronchopneumonia, if its march is not arrested with suitable treatment with antibiotics.

Preventive measures include:

* **Immunizing with Triple Antigen when the child is three to six months old and keeping the immunisation updated by having "boosters" every two or three years as recommended by the latest immunisation schedule.**

* **Taking a "booster" dose, during a short spell of epidemic in the community and avoiding contact with people suffering from whooping cough.**

Note: With some children the coughing can become a habit and they may persist in doing it for years. They may, then, need the help of a child psychologist. □□□

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REPUBLIC DAY ...RATED IN NEW YORK

...Republic Day was celebrat... ...Office of the Mayor of New ...on January 28, 1982 in co... ...with the Bharatiya Vidya ...when Hon'ble Mayor Edward ...proclaimed the week from ...26 to February 2 as "India

...the function held in City ...Blue Room, Mayor Koch, ...ing the audience, said, "India ...erica are fortunate to share ...respect and deep love of ... India's culture is diverse ...tributes to our city's artistic ... The rich cultural and ...heritage of India is very ...evidence throughout our city, ...to the many thousands of ...of Indian ancestry who live ...rk in our five boroughs. The ... American community, a ...part of the greatest city in ...rld, plays an increasingly im... ...role in New York's civic, ...tural and economic vitality."

...proclaiming 'India Week,' ...Koch said: "Throughout our ...ew Yorkers delight in the ...ce of Indian-inspired esta...ents which reflect our great ...for the Indian nation and the ...people who have come here ..."

...P. P. D'Souza, The Consul... ...of India, while accepting ...clamation, said that it was ...a historic tribute to my ... He also outlined the ...achievements that India had ...since independence and the ...steps taken for the progress ...velopment of the country and ...that the proclamation was in ...tion of the significant con... ...of the Indian community ...York.

...16, 1982

Earlier, Dr. P. Jayaraman, Registrar of the Bhavan, elaborated in his speech on the Bhavan's long history and defined the goals of the New York Centre. He added that it was an honour to our country and culture to be accorded the proclamation.

Mr. Herbert P. Rickman, Special Assistant to the Mayor, welcomed the gathering. Speaking very highly of Indian culture, values and the Indian community he said, "We hope we are doing something over here which is the beginning of something historical."

The function concluded with a cultural programme presented by Dr. Kamala Das who played Carnatic music on violin accompanied by Mr. Kumar on mridangam. Hindustani music was presented by Miss Nayana Rai in Sitar and she was accompanied by Miss Misha Shrymer on Tabla.

The facsimile of the Proclamation read by Mr. Edward Koch on the occasion is reproduced on the next page.

PRESERVE SPIRITUALISM, EXHORTS CALLAGHAN

MR. JAMES CALLAGHAN, former Prime Minister of Britain, recently appreciated the Indian method of strengthening culture and industries and paid a tribute to the Indian idea of blending science, technology and spiritualism. He desired that the combination of spirituality and morality in every man should not be allowed to be crushed under a capitalistic system.

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Office of the Mayor

CITY OF NEW YORK

Proclamation

1982 MARKS THE 32ND ANNIVERSARY OF THE REPUBLIC OF INDIA.

INDIAN IMMIGRANTS HAVE CONTRIBUTED TO THE SOCIAL, CULTURAL, EDUCATIONAL, ECONOMIC AND TECHNOLOGICAL PROGRESS OF OUR CITY AND NATION.

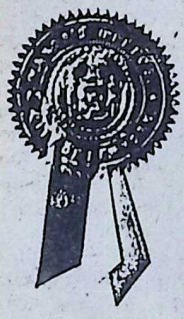
OUR CITY'S EVER-GROWING INDIAN-AMERICAN COMMUNITY PARTICIPATES FULLY IN EVERY ASPECT OF NEW YORK LIFE.

THROUGHOUT OUR CITY, NEW YORKERS DELIGHT IN THE MULTITUDE OF INDIAN-INSPIRED ESTABLISHMENTS WHICH REFLECT OUR GREAT RESPECT FOR THE INDIAN NATION AND THE INDIAN PEOPLE WHO HAVE COME HERE TO LIVE.

NOW, THEREFORE, I, EDWARD I. KOCH, MAYOR OF THE CITY OF NEW YORK, DO HEREBY PROCLAIM THE WEEK OF JANUARY 25, 1982, AS

"INDIA WEEK"

IN NEW YORK CITY, AND CALL UPON ALL NEW YORKERS TO JOIN IN CELEBRATING THIS SIGNIFICANT OCCASION.



IN WITNESS WHEREOF I HAVE HEREUNTO SET MY HAND AND CAUSED THE SEAL OF THE CITY OF NEW YORK TO BE AFFIXED.

1 62

MAYOR, THE CITY OF NEW YORK

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...e was speaking on "Mahatma ...ndhi" at a martyrs' day meeting ... Hyderabad. Mr. Callaghan said ... sense of humanism always scored ... materialism. While India was ...oming an industrial nation, it was ...ssary to see that the precepts ... had been handed down to the ...ntry by sages, philosophers and ...ple like Mahatma Gandhi were ...ver, never allowed to be for-...en."

Stating that paradise cannot be ...ured in a moment, Mr. Callaghan pointed out that there were ...000 villages which still lacked ...king water facilities. If Gandhi were alive "he would have ...wn greater attention to this pro... than is being done today."

Mahatma Gandhi's message of ...n-violence and the stand he took ...ainst the Britishers had influenced ...er colonies under the British. Thanks to 200 years of common ...itage, we are friends, brothers and ...izens of the world," he added.

When Gandhiji came to Britain ...d in home-spun cloth, leaning ...a stick and looking like a frail ...ure seemingly very defenceless, ...e British press made fun of him. ...t, he had the strength to frighten ...e entire British people thanks to ...s moral force.

Shri K. C. Abraham, Governor, ...o presided, said Gandhiji represented the eternal voice of hope for ...e rebuilding of the country.

Shri Anjiah said Gandhiji's teachings continue to inspire mankind. ...e felt that the only way to pay ...mage to Gandhiji was by following his ideals like truth, non-violence ...d religious harmony.

Swami Ranganathananda of the Ramakrishna Matt, in his speech, said Gandhiji was a great spiritual leader. ...there was civil strife in the ...untry it was because "we have forgotten Gandhiji," he added.

Smt. B. Sarojini Pulla Reddy, Municipal Administration Minister, welcomed the gathering and Shri V. V. Manikyala Rao, Director of Information and Public Relations, proposed a vote of thanks.

JAMMU KENDRA HOLDS DANCE CONTEST

AFTER a three-year break caused by pecuniary and other difficulties, the Jammu Kendra of the Bhavan conducted their eleventh annual folk dance competition at Abhinav Theatre, Jammu, on February 18.

To fall in line with the tradition of the Bhavan, the cultural programme started with the chanting of Bhavan's prayer.

Students belonging to ten institutions in Jammu who had come fully prepared for the competition vied with one another to show their mettle on the stage. The superb performance of all the young artistes was highly appreciated by the audience and the auditorium which was packed to capacity echoed the noise of clappings till the programme got over.

Government Girls Higher Secondary School, Rehari Colony; the Model Academy, Residency Road; the Diwan Badrinath Vidya Mandir and the Arya Kanya Vidyalaya, Purani Mandi, were awarded running trophies and the other participants were given consolation prizes by the Chief Guest Smt. Shobha Nehru, wife of His Excellency the Governor of Jammu and Kashmir.

Smt. Nehru applauded the zeal and diligence of the participants and also appreciated the activities of the Bhavan.

The function came to a close with Prof. Suresh Kumar Gupta, the Hon. Secretary of the Kendra, proposing a vote of thanks.

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Students of Shiksha Niketan School, Jammu, performing a Punjabi dance.

BHARATI CENTENARY CELEBRATED

IN continuation of the Mahakavi Bharati Centenary Celebration Programme held in December 1981, the Bharati Tamil Sangham, Calcutta, recently organised a cultural function consisting of a small drama depicting Bharati's life and a Kolattam by school children. Shri T. S. Swaminathan, Collector of Customs, Calcutta, inaugurated this function. Shri S. Kandaswami, Deputy Director General, All India Radio, Eastern region, unveiled the portrait of Kannadasan, the late Poet-Laureate of Tamil Nadu. Dr. V. R. Subramanian, Principal, School of South Indian languages, Lucknow, received the portrait of Bharati presented by the Sangham.

Subsequently, there were lectures on various aspects of Poet Bharati by Dr. S. Balachandran, Reader in Tamil, Madras University.

The Sangham took the opportunity of arranging a series of lectures on Kamban's **Ramayana** by Pulavar A. Ramachandran between March 25 and March 31. It may be mentioned that Poet Bharati had great admiration for Kamban and his **Ramayana** and has paid rich tributes to Kamban in his writings.

Shri Jagannath Maharaj Pawar who got Rs. 300/- as Justice S. M. Shah prize for Vedanta in the Acharya examination held by Bharatiya Vidya Bhavan in 1981.

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BOOK REVIEW

MPSES OF MYSTICISM. By John (1981). Published by ers C. S. Gupta, Satsanga Seva ti, Bangalore 560 004, viii 324, Price Rs. 12.

is a volume of articles written Swami John Spiers (1969-1979) he quarterly **Brahmavadin.** In troduction, Swami Shaktidhara, ciple of his, tells us that John born in a small town in and came to India as a young of 21 in 1930 as a disciple of Nataraja Guru, who was himself ciple of Sri Narayana Guru -1928), and settled down near lore in 1952 and lived there death. He also edited and hed a monthly **Values** from to 1974. I met John Spiers in his ashram in Kaggalipura, miles south of Bangalore. His m was a thatched hut, with a library inside and a good garden

first article in the volume, India means to me', (pp. 1-24) that the Indian tradition of ha, of joy and peace in the ite, Edwin Arnold's **Song** al and **Light of Asia** and hi's autobiography **My Experi-s With Truth** (1927) had ated him. Spiers arrived in bay in April 1930 at the height e Salt satyagraha campaign. rites, 'In its eternal perennial t. India is not a geographical in space. It is a state of Pilgrims in search of truth, rch of the answer to such ques-as the nature of man, the e of being, and above all, the wisdom, have always turned dia." (p. 5). "India means to is wonderful forbearing spirit breathes a principle which is universal." (p. 9). He introduces in this essay two ideas, namely, paganism and Guru-sishya relationship. In his essay on the warrior rishi, Narayana guru, he describes how Narayana guru was able to bring about a great transformation in his disciples. "Good social relations," he writes, "demanded a global vision of humanity, indeed the guru's vision ultimately extended so as to embrace in kindliness even the whole of life, and might even be said to abolish that dualism implied in the division of life into animate and inanimate." (p. 37). Sri Narayana guru enabled the "untouchable" group of Kerala to become well educated and leaders of society. Gurus, Spiers writes, have been heterodox in matters of religious behaviour. This is why gurus have always been a disturbing element in society. The guru, he observes, cannot help being a revaluator of fixed traditions. He cannot abide hypocrisy and pretence, which are the outstanding characteristics of respectable conformists who constitute the majority in any society. Buddha was declared a **nastika.** Socrates, he points out, was declared a corruptor of youth, Jesus was declared a danger to the state and Sankara a Buddhist in disguise (p. 55). Spiers shows that the **Bhagavad Gita** is in reality not a religious text, but a **guru-sishya samvada** by means of which Sri Krishna helped Arjuna, the **sishya,** to achieve enlightenment (p. 57). The guru is one who is able to transform the very personality and outlook of the sishya.

Brahmavidya, Spiers declares, is not a doctrine or a creed. It is the

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is more a method of uniting with the Absolute, the **Brahman** (p. 77). The basic point is wonder and questioning as in the **Gita** (II. 29). In this Spiers finds a similarity between the guru in India and gurus in pagan Europe (p. 82). This **guru-sishya** relationship was given a death blow when the Christian emperor Justinian closed the **gurukulas** of the pagan European world in A.D. 529, driving the heads of the wisdom institutions into exile, confiscating their property and forbidding lectures on "heathen" philosophy, so that the church dogma increased and flourished and philosophy proper withered. (p. 85).

The next important theme of the collection is the problem of the drop-outs. Spiers writes the "self" is the greatest value. The self is an absolute constant in all experience (p. 99). This is **Atmavidya** and **Brahmavidya.** "One of the major obstacles of self-discovery is the absence of living **gurus,** far more in the west than the east. It is this lack which sends the western seekers to the east and to India particularly." (p. 104). "What all this indicates very emphatically is a deep human need inside the citadels of the materialistic establishments." (p. 105). Dogmatic, creed-based religions, such as Judaism, Christianity and Islam offer, Spiers says, holy impediments to self-realisation, the basic human need (p. 106). Youth in Europe and America become drop-outs, abandon their schools and colleges, their jobs and homes, he says, because they have lost faith in the values which predominate in those societies (p. 110). The non-dogmatic **guru** is like Sri Krishna who, at the end of the **Gita** (XVIII. 63), asks Arjuna to do as he would like to after critically scrutinizing what the teacher has told him (p. 118). Spiers looks upon the drop-out as a response to 'the Arjuna situation' (p. 134).

This is one of the important features in the Indian situation today in which millions seek various gurus, probably because they do not find solace in **puja** and rituals. However, it must be recognised that the Indian situation is very different from the western situation, since millions also go to the temples. Further, the problem of drop-outs in India has not attained such formidable proportions as in the contemporary west.

In the last part of the book entitled "What shall I read?" Spiers has given fascinating pen pictures of the contents of the **Gita** (pp. 233-253), Plotinus (pp. 253-279), Buddhism (pp. 278-298), **Tirukural** (298-308) and Jung (pp. 308-322).

The book shows the wide study and the deep understanding of the author in philosophy and religion. Above all, in every page, it breathes of his concern for free, critical and constructive thought, his high sense of the values to be pursued and the disciplined life to be led.

It is to be hoped that when the book comes to be reprinted, steps would be taken to give a picture of the author, to give appropriate titles to the various sections of the final part, give the dates of publication of the various articles in the **Brahmavadin** and an index.

—**B. Kuppuswamy**

DRAVIDIAN THEORIES—by R. Swaminatha Aiyar, pp. 574. Madras Law Journal Press, 1975.

THIS learned work packed with solid linguistic data bearing on the inter-relation of the Dravidian family of languages with the Vedic dialects and their developments in classical Sanskrit and the spoken and literary

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in respect of their pronominal formations, morthe verbal formations, infinitives and suffixes and, vocabulary, ought to have lished at least thirty years han its first appearance now d in 1975). It would have many a self-complacent on the subject paraded in the of half-baked 'Dravidian ists' misled by the baseless of Caldwell. But time has any way staled its insights. powerful corrective to the d theorisations of Caldwell have put back the clock gressive advance in this nconsciously though, by introracism into linguistic science.

author, now no more, steers course avoiding the exof theorisation. His approach guarded and guided by obfacts, literary and inscriptional and penetrating analysis of with an open mind and in of really insightful hypoHe brings to bear on his tion a surprisingly intimate ge of the morphology and nd systems of not only the d Dravidian languages other Tamil, but their uncultivated ects too. He moves with ease sity amid the intricacies of ic speech, classical Sanskrit, krits, the Avastic, Pali and guage of the Asokan inscripand Brahmi records. He is at home in the **Tolkappiam,** and the **Ashtadhyayi.** His d knowledge of the Sangam stands him in good stead as in out with remarkable effect lications of the reference to t trainers using Sanskrit call p. 61).

author's distinctiveness of apto his task consists in demonstrating that there is a much closer relationship of the Dravidian languages with Indo-Aryan (than the presence of an increasing percentage of loan words, **tadbhavas** and **tatsamas** in the course of centuries) than has been conceded by Caldwell and the editors of the **Linguistic Survey of India.** His speciality lies in bringing out the fact that such relationship is **not one of direct descent** from the Indo-Aryan family (as in the case of the Aryan languages of the north and Deccan). The relationship is here shown, for the first time in this field, to have been exercised through the root forms and terminations and suffixes of the **spoken speech and vulgar idioms and elements current at a remote time** in the past when the proto-Dravidians first came in close contact with the popular Vedic dialects (anterior to the period of classical Sanskrit), in a hoary past, before the diffusion of the Dravidian family south of the Vindhyas due to historical reasons and the gradual stratification of proto-Dravidian into its various branches and sub-groups.

The fallacy of Caldwell's method is pinpointed in that it bases its deduction that the Aryan and Dravidian languages have no organic connection, on some sixty words of primary importance taken **from classical Sanskrit instead of from the older strata of the Vedic forms or of spoken Prakrits.** It deserves to be pointed out in this connection that the classification of literary vocabulary in the **Tolkappiam** into **iyarcol, tirisol** and **vadasol** and the classification of literary works as **mudanul** and **vazhinul** relate to a much later period in the history of literary Tamil which **does not touch the condition of the primitive speech** before the rise of the literatures. It is to this state of the Dravidian languages in remote antiquity that the

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author's study carries us with interesting sidelights. Significant use is made of the possibility of the Sanskrit elementary vowels representing the normal stage from which the low grade vowels got degraded (as contended by Indo-Germanic philologists) in demonstrating the affinity between certain Tamil words and their Sanskrit counterparts (p. 31-32). The suffixal correspondence between the Tamil benedictive forms and the Vedic optative (p. 4d) is a striking point.

The author has broken fresh ground in demonstrating that the names of the precious commodities reported to have been imported by ancient Greece and by Solomon's court such as **algum, pepperi, oryza** and **ziggiberis** are all traceable philologically to Indo-Aryan through the collateral evidence of Old Persian and the Prakrits and the circumstance of Barygaze (Bhrugukaccha or modern Broach) having been mentioned in the **Periplus** as the port from which long pepper was exported to the western world. He has also raised the moot point of long pepper (Sanskrit pippali) exported from India being called 'peppari' in Greek (according to the **Periplus**) instead of by its Tamil name of 'tippali'. The change of l in 'pippali' into **R** (in pepperi) in Greek shows that the Greeks must first have become acquainted with the article through the Iranians at a time when there was no 'l' sound in the Iranian alphabet, which must be before 500 B.C. The author has similarly shown that the other words of merchandise are traceable to their Indo-Aryan sources through Old Persian cognates (**arici,** to **vrihi** through **'virinzi',** Gk., ziggiberis to **srngabera** (Pali singavéra). In this connection, it is shown how Tamil contracts the initial 'sr' of Sanskrit words into the nearest vowel (e.g., sravana-avani, Sramana-am sreni-eni, etc. 119-120) Thus (ver) from Srngabera is natural.

It is made clear that the Aryan tion of the south was not thro scattered pockets of (only) Brahm from the north but of large-s movement of people of all ste from the north to the south, all whom were not ethnically Ary The established tradition of Agast migration to the south in the Pura in the days of the Ramayana the exodus of the Brhaccar Astasahasra and Madhyandina sak of Brahmins in the early Pali period are instances. The comp tively unsettled state of society Dandakaranya and below in remote times of Agastya is brought out by the stories of Va and Ilvala in the life of Agasty

In short, Swaminatha Ai epoch-making research work, Dr **dian Theories,** is a mine of re tions. It opens up a totally dreamt of vista of linguistic pertaining to Indo Aryan, Ava Dravidian and other families languages. The evidence marsh by him will go a long way in discovering the complex nature extent of the indebtedness of Dravidian languages from t nascsent stages to the present t to the popular speech of the Ve times and their successive deve ments.

The book needs an exhaus index to be of real benefit scholars. The astonishing painstaking results presented in great work deserve the widest licity without further loss of in the Indian and foreign press periodicals and in the univ departments.

—Dr. B.N.K. Sh

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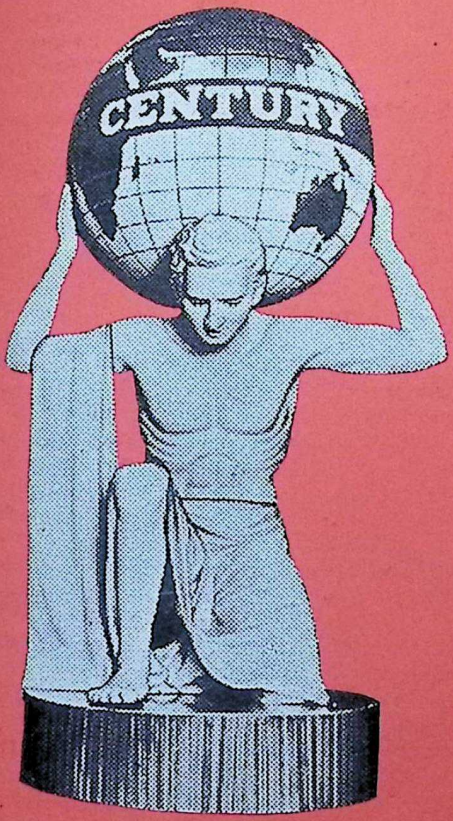

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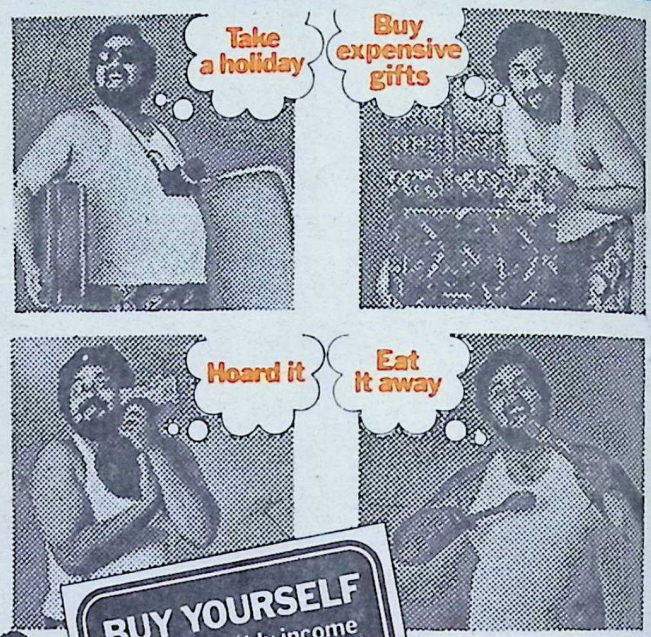

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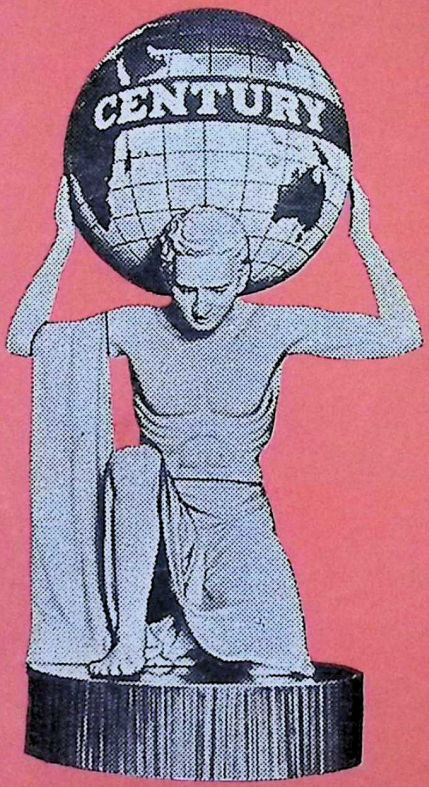

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Temples of India — 1
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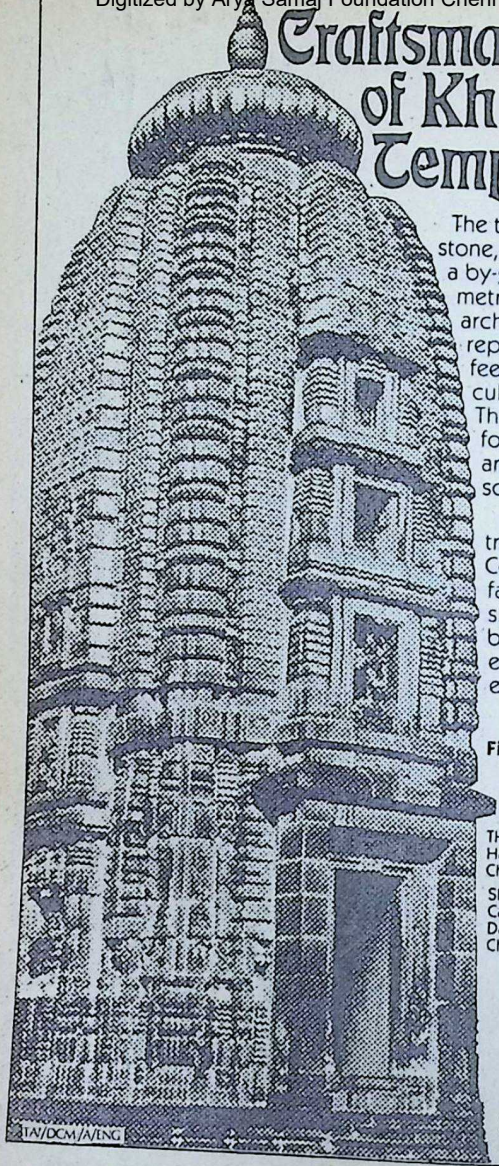
Craftsmanship of Khichingsvara Temple, Orissa



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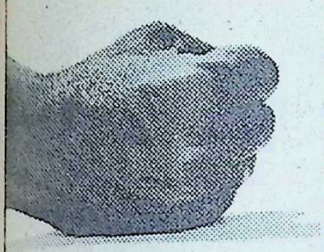

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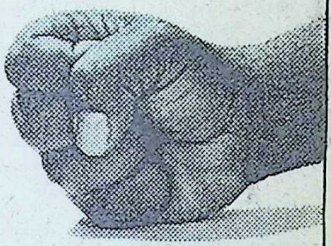

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BHAVAN'S JOURNAL

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FRONT COVER: **Lord Buddha**

Trans: Dilip Banerjee

Buddha Jayanti Falls on May 7

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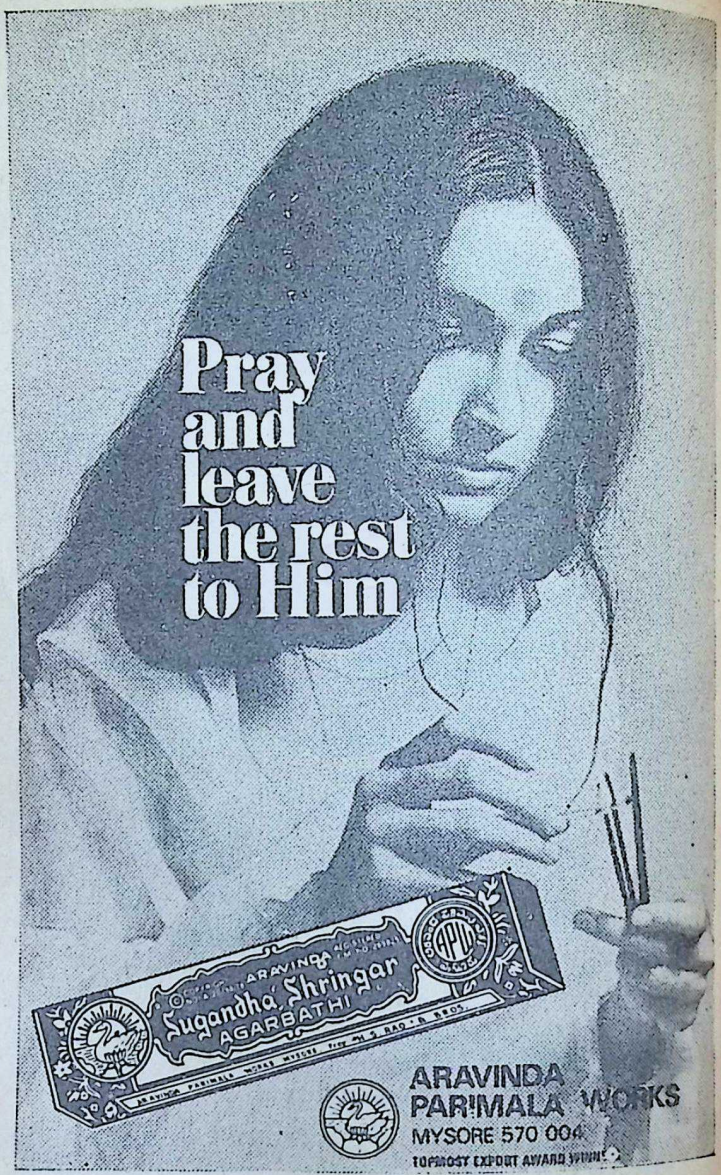

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आ नो भद्राः क्रतवो यन्तु विश्वतः

Let noble thoughts come to us from every side

Rigveda I-89-i

PRAYER TO LORD SIVA

गलिततिमिरमालः शुभ्रतेजःप्रकाशः
धवलकमलशोभः ज्ञानपुञ्जाट्टहासः ।
यमिजनहृदिगम्यो निष्कलं ध्यायमानः
प्रणतमवतु मां सः मानसो राजहंसः ।।

From whom all gloom and darkness have dispersed, who is like the radiant light, white, beautiful, as is the bloom of a white lotus, whose loud laughter sheds luminous knowledge, whose absolute nature is by meditation realised in the self-controlled heart, may that lordly swan of the lake of my mind guard me, lying prostrate before Him.

—*Sivastotra*

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GEMS FROM BUDDHA

Never in this world can hatred be stilled by hatred; it will be stilled only by non-hatred. This is the law eternal.

* * *

Neither father nor mother nor kindred can confer greater benefits than does the well-directed mind.

* * *

Let not a man heed the perversities of others — their sins of omission and commission, but let him attend to what he himself has done amiss, and what is left undone.

* * *

Ill done is that deed for which repentance is due, and the consequence of which a man receives in grief and tears.

* * *

A fool brings grief on himself with the thought: "This son is mine, this wealth is mine." How can he, if he does not even belong to himself, be the possessor of a son or wealth?

* * *

Let a man make haste to do good, let him keep his mind from sin, for if a man is slow to do good his mind delights in sin.

* * *

"He abused me, beat me, vanquished me, robbed me." – those in whom such thoughts find refuge will never still thier wrath.

* * *

If a man commits a sin, let him not continue in it; let him not seek after evil; for suffering is the outcome of evil.

* * *

He who formerly lived recklessly but afterwards refrains from such a way of life, brightens the world, as the moon when freed from clouds.

* * *

—Dhammapada.

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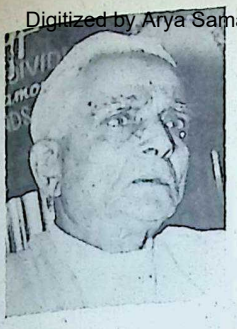

A MORNING PRAYER

R. R. DIWAKAR

[This verse in Sanskrit forms part of Ashram Bhajanavali *of Gandhiji. It is a prayer by a monist or an advaitin who believes in the supreme reality of one spirit and all else as a mere transience. The Māndukya Upanishad, with Gaudapāda's Karikas and Sankarāchārya's commentary is the scriptural basis for this Advaita doctrine. In the recent spiritual history of India, Ramana Maharshi of Tiruvannamalai is an example of a human soul which had realised in its own consciousness the utter oneness — pure undifferentiated spiritual energy — of existence.]*

Prātah smarāmi hridi samsphuradātma tatvam
Sacchitsukham paramahamsagatim tureeyam
Yatsvapnajāgarasushuptamavaiti nityam
Tadbrahma nishkalamaham na cha bhootasanghat

THE last quarter of the night (0300-0600 hours) is considered the most helpful for concentration as well as meditation. It is called *Brāhmi Muhurta*. Our consciousness at that time is fresh after deep sleep and should be kept free from preoccupation. It would be further helpful if one washes one's hands and feet, face and head with refreshing cold water. Sitting in a comfortable posture would add to the joy of prayer.

A free and explanatory translation of the prayer may

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run as follows:

'I' remind myself of the quintessence of my 'self' (atman) which is pulsating and throbbing in my heart of hearts (in the depth of my heart). The ātmān is of identical nature with Sat-chit-ananda (being-consciousness-uncaused joy or bliss). The ātmān is capable of attaining the highest condition of embodied consciousness which is called Paramahamsa (beyond the *dvandas*, supra-conscious). The highest state is the fourth condition or state of human consciousness and is characterised by blissful calmness, highest auspiciousness, ecstatic experience of oneness, and the total absence of every vestige of motion and duality. It is the unimpeachable evidence of the total experience of the oneness of the ātmān (the spiritual being). It is this consciousness which experiences in the course of its existence the three states of wakefulness, dreamy condition and sleep. 'I' in essence, in the depth of my consciousness and psychic being, am not the motley group of material elements but am that indivisible and undivided being called Brahma, the energy with protean potential. □□□

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A Saint's Solicitude

G. VISWANATHAN

THE Kanchi Periaval, as he is affectionately known to his devotees, was camping in a poultry at Kanchipuram in 1970. He had stepped down from his spiritual seat after installing his successor.

Two American guests staying with me were eager to see the Acharya. The sage of Kanchi is a 'must' for a foreign tourist in his itinerary. At the sanctum of Sri Kamakshi, the divine Mother breathes energy and love into the body and mind of Her seekers. At the other end of Kanchipuram was the living of God of Kanchi to whose hermitage came hundreds to ask for his blessings or just to see his benign face. But one thing is certain. Never has anyone with inner purity gone back without receiving his grace. He ruthlessly scorches the ego of power, status and money and has sometimes brought about a sea-change in the lives of a few.

We drove in a car with our Americans guests to Kanchipuram to see the Acharya. There was a big crowd when we reached the old choultry. There was no orderly movement among the devotees. They all converged on the saint, their only aim being to communicate. The two aliens were barred entry into the hall. The sentry at the entrance, perhaps, was instructed to permit only Hindus. I thought I could gate-crash with my friends into the Acharya's holy presence. I was mistaken. Only my wife and son were behind me when I stood in the midst of the noisy crush of devotees. The Acharya was surrounded by a number of persons. The scene was one of bustle and noise. When I looked back, I could not find my wife and child. The sedate smile of the saint egged me on to force my way through the jostling crowd. I decided to whisper my

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wish into his ears. An associate of the saint received the report to pass it on to him. I felt that the Acharya was not at all attentive to what was being transmitted to him. He looked as if he were enjoying a kind of cosmic drama enacted before him. I thought I would fail to fulfil my promise to my foreign guests, namely, to enable them to have a talk for a few minutes. I was afraid they might hastily pass harsh judgment on Hinduism and the Acharya. But I could rely on the good sense of my wife in counselling patience to them till the resolution of the crisis.

I was reluctant to leave the saint's presence. Definitely he was moving but his progress was slow. I know his power to absorb every message of every devotee at the same time. After ten minutes, he came to a part of the building that led to a room. There was a door inside that which opened into another building. I rushed into the room along with him. Angry eyebrows were lifted. I did not care. But that was the farthest limit to which my legs could carry me.

Just then I was suddenly called back by my wife, son and the two guests in the verandha only to be whisked away by the sentry to the next building by the road. When we all stepped into the premises, we were silently greeted by the luminous, smiling saint who was waiting for us to arrive. Our friends could not believe their eyes. They were overwhelmed and could not speak. After asking a few questions regarding their stay and work in India, the Acharya went back, leaving us with a fulness of heart that sent us home with a beatific peace beyond all expression.

Wisdom will never let us stand with any man or men on an unfriendly footing. We refuse sympathy and intimacy with people, as if we waited for some better sympathy and intimacy to come.

But whence and when? To-morrow will be like today. Life wastes itself while we are preparing to live.

Our friends and fellow workers die off from us. Scarcely can we say, we see new men, new women approaching us. We are too old to regard fashion, too old to expect patronage, of any greater or more powerful.

Let us suck the sweetness of those affections and consuetudes that grow near us.

These old shoes are easy to the feet.

—Emerson

Be not forgetful to entertain strangers; for thereby some have entertained angels unawares.

—Hebrews 13.2

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MIRACLES OF GURUVAYOORAPPAN-VII

PUTHOOR UNNIKRISHNAN

Translated by SMT. PARVATI AMMAL

How the Cyst Disappeared

In this issue we resume publication of the Miracles of Guruvayurappan which we had discontinued a few months ago.

THIS is a real story of a person who was one of the earliest ponents of communism in rala. He had taken part in 1931 Guruvayur satyagraha by Sri K. Kelappan for owing open Hindu temples to Hindus irrespective of caste. is person had no belief in idol rship, or even God for that tter. He was a rationalist. saw in the satyagraha a social form movement. He had join- it and suffered in consequ- ce along with other satyagra- s.

This rationalist one day found t a cyst was growing on his rehead. He took no serious tice of it, ascribing it to the ht blows he had received dur- ing the satyagraha. But when he found that it was getting larger, he consulted an ayurvedic physician who massaged the forehead with medicated oil. But the cyst continued to grow. He consulted an allopathic doctor who advised an operation. "The cyst is on the left side of the forehead and therefore, even though the operation may be a minor one, you have to be very careful, lest the brain be affected. You should remain in hospital at least for

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two weeks." That was the doctor's advice. Our hero was, all somehow or other, not impressed.

Mother's Advice

But as there was nothing else he could do, he decided to have the cyst removed. His aged mother had infinite faith in Guruvayurappan. She had always been very sad that her only son, who had been given his first feeding in the temple at Guruvayur had turned an atheist. She advised her son against the operation. "You will only disfigure your face, my son. At present, the cyst is only a small one, hardly noticeable, but the scar which will be left after the operation will definitely be visible. I will tell you what you should do. Make a small ball in silver — that will represent your cyst — and offer it to Guruvayurappan and do 41 days' **bhajanam** in His temple. I am sure the cyst will disappear. I too had a cyst in my chest when you were a child. Your father took a vow to offer a silver ball (cyst) to Him and make me do the **bhajanam.** We did it. The cyst vanished. My son it was not the silver ball that we had vowed to offer. In our extreme thankfulness, we placed a gold ball at His lotus feet!"

Her son only laughed. "Mother, if He were to administer medicine for all our ailments, why should we have doctors at all?

If his mother could not carry conviction with her son, neither he could on his part shake her faith in Guruvayurappan.

"Well, son," the old lady persisted, "If you are interested, I can tell you many instances where Guruvayurappan has cured many cases where doctors had despaired. Why, Melpathur Bhattathiri had his rheumatism relieved only when he sang of Him. I have seen and experienced His grace. You cannot shake my faith in Him. Oh, I alone know how much I endured when you were in jail during the **satyagraha.** You are now a healthy man because He heard my prayers."

A Bargain

His mother's face seemed to soften him. "Well, mother," he said. "I have made all arrangements for the operation. If I withdraw now, it will be a discourtesy to the doctor. So let me go through with it and mother, I give my word to you. If I am not cured by the operation I shall do the **bhajanam** as you advise. Now that is a bargain."

The operation was done and his doctor told him he had scraped out the whole cyst, and in two months he should be all right. But even after three months, the cyst was there, now

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prominent, with a black to boot. The rationalist be- to have qualms. He decided ke his mother's advice.

is mother was ready to help Mother and son spent one days in **bhajanam.** miyoor Man Unni Paniker, mous physician, used the oil for the ablution of the deity assage the cyst. The cyst ppeared by the time the bha- was over. But the scar e operation remained. Our hero fell at his mother's feet. "Prostrate before our Saviour, my son," the humble lady bade him. She herself prostrated before Him and placed a gold cyst made by her son at the door of the **sanctum.**

Our hero continued to be a respected leader of the commu- nists in Kerala, but he never took his party into confidence in 'his purely personal' devotion to Guruvayurappan, who had cured him of his cyst! □□□

Our conscience is not the vessel of eternal varieties. It grows with our social life, and a new social condition means a radical change in conscience.

—Walter Lippman

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SRIPADARAJARU
a Vaishnava Philosopher

Dasa Sahitya extolling devotion to Sri Hari occupies an important place in Kannada Bhakti Literature. Sripadarajaru is hailed as Dasavamsa Pitamahah.

B. V. SRINIVASA RAO

SRIPADARAJARU (1406-1480) was a leading Madhva philosopher of the XV century. He was among the foremost in the field of religious activity and literary propaganda. He upheld the traditions of his master, Sri Madhvacharya, in the realm of Vedanta philosophy. He was said to be an **avatara** of Dhruva, the great Vishnu **bhakta.**

There are two versions about his early life. According to one, he was born in 1405 at Srirangam (Tamil Nadu) to Seshagirirayappa and Giriyamma. He was named Lakshminarayana. As a child, he used to tend cattle. Sri Svarnavarna Tirtha alias Sri Parushothama Tirtha of the Padmanabha Tirtha Matha took a liking to the boy, sent for his parents and, with their approval, took the four-year-old Lakshminarayana under his care. Later on, he performed the boy's **upanayana,** gave him **chathurthasrama diksha** in 1412 and named him Lakshminarayana muni. In his seventh year, the boy studied in the school of Sri Vibudhendra Tirtha at Kopra (Narasimha kshetra) in Raichur district. When Sri Raghunatha Tirtha of the Uttaradi Matha came to Kopra, he was impressed by the scholarship of the young monk and conferred on him the title 'Sripadarajaru.' After completing his studies, Sripadarajaru went to the sacred place of Sri Svarnavarna, Parashurama Tirtha. There, after handing over his **samsthana** to his disciple Sri-

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padarajaru in 1420. Sri Svarnavarna entered **Vrindavana.**

Another version has it that Sripadarajaru was born in 1406 at Abbur (Chennapatna taluk, Bangalore district) His parents, Seshagiri acharya and Giriyamma, were looking after a small cocoanut garden and also rearing cattle.

On his way from Srirangapatna to Abbur one evening, Sri Svarnavarna Tirtha Sripadam saw Lakshminarayana. After he camped at the Matha of Sri Purushothama Tirtha at Abbur, the swami sent for the boy's parents who, on his desire, handed him over to Sri Sripadam and themselves joined the Matha of Sri Purushothama Tirtha. Sri Svarnavarna Tirtha trained Lakshminarayana in all spiritual subjects and made him a great scholar. In course of time, Sri Svarnavarna Tirtha handed over his **samsthanam** to Lakshminarayana. After occupying his master's gadi, he along with Sri Vibudhendra Tirtha of the Raghavendra Matha undertook a pilgrimage.

His Compositions

Sripadarajaru's main work is called **Vagvajra.** It is a logical treatise. He composed **Bhramara Geeta, Venu Geeta** and **Gopi Geeta,** which extolled the greatness of God Sri Hari. He composed **teekes** of 40 **paryaya pathas.** All his works are dedicated to Sri Ranga Vithala. He composed **padas** about Sri Krishna. His **geetas** are influenced by chandasau and contain **padya, suladi** and **ugabhoga.** Suladi is one of the **rupas** of music brought into prominence by Sripadarajaru. **Nudies** without **pallavis** are called **Suladis.**

He composed ten **kandas** of the **Bhagavad Gita** in musical form. **Sri Madvanama, Sri Maruti Avatara,** and **Bheemasenavathara** are some of his **kirtanas.** Almost all his compositions spread the gospel of Vaishnavism.

To perform a **chathurmasya sankalpa,** Vibudhendra, Lakshminarayana yogi and Raghunatha Tirtha went to Kopra (the sacred place of Narasimha) in Devagiri taluk, Raichur district. After Vibudhendra became pontifical head, Vidyanidhi entered **sanyasashrama.** Raghunatha Tirtha was the disciple of Vidyanidhi. He was pleased by the very good translation of **Nyaya Sudha** by Lakshminarayana yogi. Raghunatha Sripadam conferred upon him the title 'Sripadam' which means a pontiful head. Sripadarajaru means a raja among pontifical heads.

Sripadarajaru is said to have got back the idol of Ranga Vithala which was hidden in a gold box near the banks of Bhimarathi river. He was guided to the

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by a dream he had.

After finishing his tour of ...yanagar, Sripadarajaru re...ed to Mulbagal and installed ...Lakshminarayana idol at his ...tha. Once when he was ...ching his disciples, a beau... ...l flower fell on his head. ...told his disciples that it was ...lower thrown upon his head ...Sri Raghunatha Tirtha who ...s on his way to heaven. At ...Mulbagal Matha, an altar ...dika) has been built in the ...m of a **Vrindavana** on the ...t where the flower fell.

North Indian Tour

With the patronage of Saluva ...rasimha, Sripadarajaru under...k a north Indian tour along ...h his disciples. At Kasi, in ...court of the Maharaja of Kasi, ...secured great name and fame ...defeating many scholars in ...ical arguments. After spread... ...the significance of Dasakuta, ...returned to Mulbagal. His ...th Indian tour was a great ...cess.

Saluva Narasimha was the ...g of Vijayanagar. His capital ...s at Chandragiri. He was a ...y powerful personality and a ...eat lover of Vaishnavism. When ...luva Narasimha destroyed an ...rchaka family of Tirupati, he ...as attacked by **brahma hatya.** ...n the invitation of Saluva Na...simha, Sripadarajaru went to ...Chandragiri and averted the **dosha** by sprinkling holy water from his **shanka** upon the king. Saluva Narasimha honoured him by seating him on the throne and doing **Kanakabhisheka.** He was crowned with a diamond **kiritam.**

Academy at Mulbagal

Mulbagal in Kolar district is a famous Vaishnava pilgrim centre. It was the headquarters of Sripadarajaru. From there, he spread the gospel of Madhva Siddhanta. In the course of his **digvijaya,** Sripadarajaru visited Mulbagal and stayed there for some time. During his stay, he offered his worship at the temple of Yoganarasimha, built by Sri Akshobhya Tirtha, (XII century). fourth disciple of Sri Madhvacharya.

Later on, Sripadarajaru founded a great academy at Mulbagal for spiritual studies. He brought from Abbur a seven-year-old boy, Vyasaraya, to Mulbagal and gave him education. Students came from several parts of India to Mulbagal for advanced studies.

The Padmanabha Matha in Mulbagal is one of the greatest spiritual centres of Madhvas. It was founded by Sri Padmanabha Tirtha, a disciple of Sri Madhvacharya. After the return of Sripadarajaru to Srirangam, Svarnavarna Tirtha entered **Vrindavana.** Then Sripadarajaru became the head of the Padmana-

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bha Matha.

Narasimha Tirtha is two kilometres away from Mulbagal on the Mulbagal — Chittoor road. It was founded by Sripadarajaru for Ganga worship.

Dasa Literature

Sripadarajaru was a great lover of Kannada literature. He was among the earliest to spread 'Dasa sahithya' in Kannada. This led to a new style in Kannada literature. Dasa literature represents the glorification of God Sri Hari, the benefactor of mankind. It taught the significance of devotion and detachment. It laid stress on character and conduct and, more than all, on religious discipline and unity. 'Dasa Sahitya' attained its height during the period of Sripadarajaru. He was called DASAVAMSA PITAMAHA. Vaidikas sang Kannada **devaranamas** during the time of worship by Sripadarajaru.

Hosurama (also called Durgadevi) belonged to Hosur village. As she was blind, Sripadarajaru went to Hosur and restored her eyesight by placing his Saligramas on her eyes. Even today, Saligramas are found in the eyes of the idol. She is worshipped as the **grama devata.**

After a war between the Vijayanagar king, Saluva Narasimha, and the Gajapathi king of Orissa, the successful Saluva Narasimha got a diamond **hastha kankana** from his rival Gajapathi and, later on, presented it to Sripadarajaru, who kept it in the box of Sri Ranga Vittala.

The Hayagriva murti at the Padmanabha Matha at Mulbagal was said to be in the habit of moving. Sripadarajaru put a cover (mukhavada) on it and preserved it in his Matha for his daily worship.

The 'Haridasa kuta' was the board of Kirtanakaras and Kirtana pracharakas. It contained distinguished composers and singers of Devaranamas dedicated to Sri Hari. This music organisation was placed on a firm foundation by Sripadarajaru who was one of the captains of this kuta. The songs of the Haridasa kuta spread the gospel of Vaishnavism and at the same time regenerated the life of the people. The Devaranamas dedicated to Sri Hari (Vishnu) converted many people to the path of righteousness. Haridasas are called as Bhagavathas.

Sri Vyasarayaru

For 12 years Sri Vyasarayaru studied under Sripadarajaru. In course of time along with his masters, Sri Brahmanya Tirtha and Sripadarajaru, Sri Vyasarayaru went on a pilgrimage to Pandharpur. There, Sripadarajaru got a box of God's idols. On his return to Mulbagal, he opened the box and found it

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ntained two samputas. In one of Sripadarajaru and on the in-
re the idols of Sri Ranga Vit-
la, Rukmini and Satyabhama
d in the other were the idols
Sri Venugopala, Rukmini and
yabhama.

For a long time, Sripadarajaru
s worshipping all these six
ols. Then he handed over to
s disciple, Sri Vyasaraya, the
mputa containing the idols of
i Venugopala, Rukmini and
yabhama.

Sri Vyasarayaru, on the advice of Sripadarajaru and on the invitation of Saluva Narasimha, went to Tirupati, and spent 12 years there in the organisation and consolidation of the Tirupati temple.

Sripadarajaru reached the feet of the Lord in 1480. Every year, on Jyesta Suddha Trayodasi, there is a car festival and an **aradhana mahothsava** of Sripadarajaru. It is largely attended. His Vrindavana is near Narasimha Tirtha. □□□

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MORARI BAPU

AN INSPIRED BHAKTA

PROF. SURESH DALAL

Morari Bapu is a renowned minstrel of God whose discourses on the Ramayana *in Gujarati draw record crowds. We present here an article by Dr. A. S. Gopani based on an interview Prof. Suresh Dalal had with Morari Bapu and published in the March 1982 issue of* Navaneet Samarpan.

MORARIDAS PRABHUDAS HARIYANI, widely known Morari Bapu, lives at Jalgaruda, some five km from Mahuva in Saurashtra. He is a great devotee of the *Ramacharitamanasa* of Goswami Tulsidas. His grandfather, who was his guru had commanded him to memorize five quatrains of *Ramacharitamanas* everyday. The 5 quatrains which enraptured Morari Bapu's soul, in particular, were.

"मोरा राम चरन रति मोरे,
अनुदिन बढ़हुं अनुग्रह तोरे"

"राम चरन बारिज जब देखहुं,
तब निज जनम सफल करी लेखहुं ।।"

Morari Bapu completed 1008 recitations of *Ramacharitamanas* very recently in Mahuva. It is a customary rite that the person who is a sacrificial priest has to do the *aratia* (waving the lights before the image of God or a holy book). But Hanumanji, to whom the role of *yajaman* was symbolically assigned, being a god, this duty was carried out every day by one devotee or other. On the concluding day, a thought flashed in Morari

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Bapu's mind that it would be appropriate if the Harijans did the *aratia* that day as they were dear to Sri Rama's heart. Bapu invited them from the audience to come on the platform and do the *aratia*. The experience was thrilling for Bapu as also others.

Morari Bapu is more inclined to listening than reading. However, his favourite books are the *Ramacharitamanas* and the *Bhagavad Gita*. He believes in the synthesis of the two epics, *Srimad Ramayana* and the *Mahabharata*. He says he does not do *Mahabharata* katha as he does *Ramayana katha* because it is lengthy and cannot be finished within nine days. But he does not forget to bring in *Mahabharata* on suitable occasions in support of *Ramayana*.

In East and West

According to Morari Bapu, there is a fundamental difference between those listening to religious discourses in the west and in the east. *Buddhi* (intelligence) rules the first and *shraddha* (faith) the second. Morari Bapu considers faith to be God's gift. When not actively engaged in the *katha* work, he finds time for introspection and enjoyment of scenic beauty. He has a knack of enjoying inner solitude even when surrounded by people.

By accident or design, Bapu had occasions to meet some important figures in the fields of religion, spirituality, cultural renaissance and reform, such as Pandurang Shastri Athavale and Dongre Maharaj. He is comparatively more in tune with Shastriji who, like him, is worried about the present state of *Bharatiya samskriti*. They both stress this point in their discourses, Dongre Maharaj confines himself to exhorting the masses to become devotion-minded and devotion-oriented.

Morari Bapu's silence is as eloquent as his speech. The subject-matter in both is the recitation of *Ramanama* which may either be external or internal.

Novel Interpretation

When one attains a certain position in society or elsewhere, people are wont to interpret one's actions or habits in terms of magic or miracle. There is a belief, right or wrong but shared by many, that the black-coloured shawl which Morari Bapu wears is a charmed one and as such bestows on him some divine power which he fruitfully employs in attempting novel interpretations of the *Ramakatha*. But the belief is thoroughly discounted by none other than Morari Bapu himself. He says most unambiguously that he is ready to exchange his shawl with any provided it is black-coloured. He traces his love for black to his earyl child-

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when he was in the company of his widowed ...er who always wore a ...k-coloured saree. More-..., he adds, black is the only ...ur on which blots and ...nishes won't show. Hereby, ...also avers that there is no ...e for magic or miracle in ...kingdom of God.

Having finished the *Ramakatha* ...usual, at Limbdi in Saurashtra, ...rari Bapu was passing along ...h some persons in a car by ... locality where a weaker ...tion of people called Waghris ...ed. He told the driver to ...p the car, came out of it and ...t straight to the Waghris ...ng there. He halted before ...e of them who was preparing ...ves. Morari Bapu sat by his ...e. The Waghri offered him ...oaf, half of which he ate and ...e the other half to persons ...o were with him. Morari ...pu says that divine indeed ...s that experience. He feels ...st miserable when he hears a ...or man being addressed or ...led *Daridra Narayana*. He ...clares that he is unable to ...derstand fully the implications ... *Daridra*. Who is *daridra?* ...e who has no wealth or he ...o has no merits? This way ...e whole society is *daridra* and ...is no use making invidious dis-...ctions.

Morari Bapu observes silence ...n Saturday which for him is a ...oliday of mind. He regains on this day what he has freely distributed on other days among people through his eloquent discourses on *Ramakatha*.

Sri Rama came to Shabari

Morari Bapu, it seems, has greater fascination for Shabari than for Mira. Mira, he argues, had herself to go to get admission into the temple of God *Dvarakadeesh,* while, in the case of Shabari, it was Sri Rama, God himself, who went to her and entered her heart turning it into the veritable temple of God!

The episode that has captivated the heart and mind of Morari Bapu is that of Guha, the ferryman in the *Ramacharitamanas*. The episode is too lengthy to be described in detail here. What it underscores is the fearless attitude of the ferryman though at the same time he is full of devotion, admiration and affection for his master who is Sri Rama. The ferryman does not care for his clients and customers who, if they want his services, should approach him, he thinks. Sri Rama, therefore, had to go to him and request him to take him in his boat to the opposite bank. Guha washes Sri Rama's feet, not in the flowing water of the Ganga, but in his own bucket, though filled with the same water of the Ganga, thereby devaluing the water of the Ganga, which though considered holy, has not

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been able so far to uplift the people of his class and caste. The ferryman's devotion to Sri Rama was motivated neither by greed nor fear because he did not ask for his fees from Sri Rama as also he did not wish that Sri Rama should leave his boat and go. But Guha did not budge an inch from the position he had taken, proving that he was dauntless. Let me once again say that Morari Bapu considers this episode as matchless in the sense that fear and greed — the two motivating forces of ordinary people's devotion — were totally absent in Guha's devotional attitude.

Morari Bapu defends the character of Urmila who is painted as speechless throughout the whole of *the Ramacharitamanas* by quoting a couplet from work:

बदउं परिजन सहित बिदेहु।
जाहि रामपद गूढ सिनेहु॥

It means Janaka with the whole of his family and retinue offered salutations to Rama for whom they all had love but in a concealed form. How, then, could Urmila, the daughter of Janaka, be expected to be explicit? It was her very nature to observe silence. In her case, silence was more eloquent than speech.

Three steps in a ladder

The title of *Ramacharitamanas* is written vertically as

Rama
Charita
Manas

and not horizontally as *Ramacharitamanas*. Tulsi's style of writing the title like this is full of meaning. It is just like a ladder, the first step of which is *Manas*, a strong and pious mind and will which should be thoroughly utilized in forming an innocent character, *charita* which, becoming so, leads the aspirant to the attainment of *Rama*. Thus Morari Bapu fully vindicates the vertical title used in Tulsi.

Morari Bapu has singled out some couplets from each of the cantos of the *Ramacharitamanas* which form the quintessence of the work. This world is God and God is this world. This idea is conveyed in the following couplet of Balakanda:

सीय राममय सब जग जानी
करउं प्रनाम जोरि जुग पानी॥

Let life depart but the promise must be kept.

The couplet from Ayodhyakanda fully bears this out:

रघुकुल नीति सदा चली आई
प्रान जाई अरु बचन न जाई॥

This much egoism that I am Rama's and Rama is mine must never leave me. This egoism, egoism though it is, is excusable.

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This is pointed out in the stanza of the Aranyakanda which is this:—

अस अभिमान जाई जनि भोरे
मैं सेवक रघुपति पति मोरे ॥

Sugriva got Rama who is virtually God himself. What more remains now to be obtained, Sugriva thinks in his mind. The answer is plain nothing. So he decides to devote himself exclusively to the service of the people which, in other words, is the worship of God himself, Rama himself. This desire on the part of Sugriva is finely expressed in the following couplet of Kishkinda kanda:

अब प्रभु कृपा करउ एहिं भांति
सब तजी भजन करऊं दिन राति ॥

Message of Sundara Kanda

Sundara kanda exhorts one through the following couplet that one should serve the people through good acts and activities as also himself by daily and every moment remembering God.

तह हनुमंत बिपति प्रभु सोइ ।
जब तब सुमिरन भजन न होइ ॥

Mandodari tauntingly says to Ravana that his words have no value, though he speaks them with ten mouths while the words of a saint become moral mandates though he utters them with only one mouth. This retort occurs in the Lankakanda. Mandodari goes a step further in her campaign of condemning Ravana and reminds him of leading a retired life by going to the forest as he has already reached the fourth stage of life while, as a matter of fact, Sri Rama has already put it into action though he is only in the prime of life, which is the second stage. See this line of Lanka Kanda:

चोथे तनु जाइय नृप कानन,

If an aspirant models his life on the pattern of the injunctions and instruction expressed and embodied in the aforesaid verses judiciously singled out by Morari Bapu, he would naturally move towards perfection, the basic ingredients of which are a guileless nature, total absence of crookedness and complete contentment. This is vouchsafed by Tulsi through a stanza of Uttara kanda:

सरल सुभाउ, न मन कुटिलाइ,
जथा लाभ संतोस सदाइ ॥

□□□

Some folk want their luck buttered.

—Thomas Hardy

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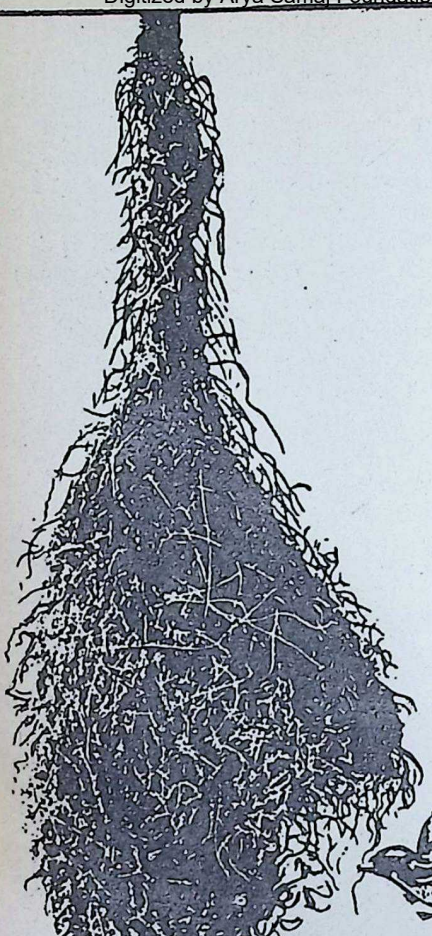

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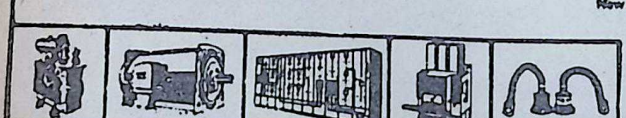

Dattaram/ NGEF 50

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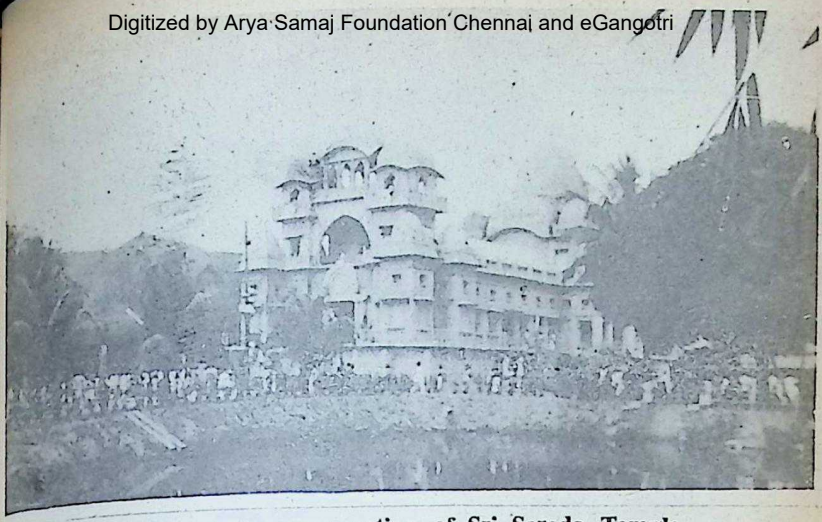

A view of the consecration of Sri Sarada Temple

Sri Sarada Temple at Belur

BRAHMACHARINI KALPANA

MONASTIC life and its ideals are familiar to one and all in this land of renunciation, but unique is the harmonious blending of spirituality and social service taught by Sri Ramakrishna शिवज्ञाने जीवसेवा, (Service unto mankind as worship of the Lord). Swami Vivekananda accepted this principle of service and based on it his mission's motto 'आत्मनो मोक्षार्थं जगद्धिताय च' (For one's own liberation and for the good of the world). For this he wished to train a band of sannyasins and sannyasinis who would make Vedanta practical. He wanted that "a hundred thousand men and women, fired with the zeal of holiness, fortified with the eternal faith in the Lord, and nerved to lion's courage by their sympathy for the poor and the fallen and the downtrodden, will go over the length and breadth of the land, preaching the gospel of salvation, the gospel of self, the gospel of social raising up — the gospel of equality."

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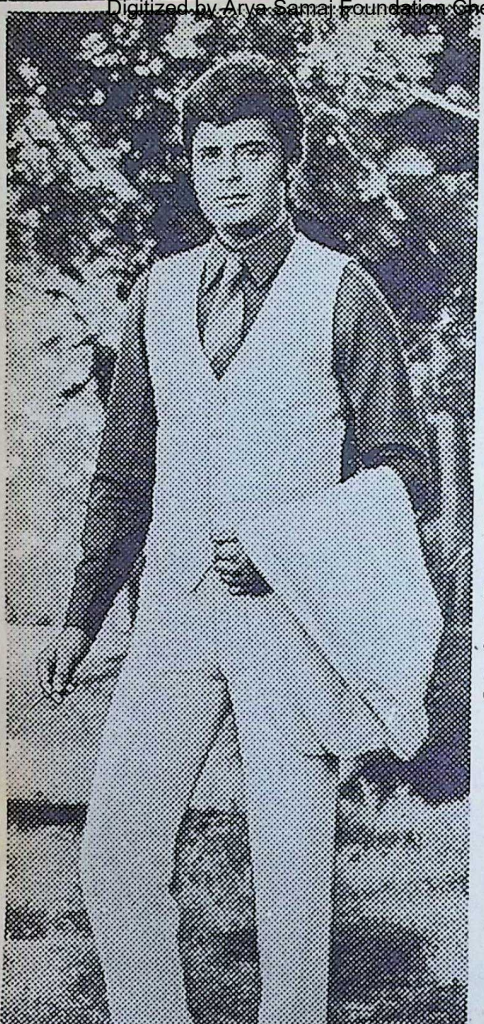

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To give concrete shape to this dream, Swamiji started the Ramakrishna mission association in 1897 and on 22 January 1899 shifted the Ramakrishna Math to its present site at Belur. He also thought of starting a similar organisation for women. He wrote to a brother disciple in 1894, "Without **shakti** (Power) there is no regeneration for the world. Why is it that our country is the weakest and the most backward of all countries? Because **shakti** is held in dishonour there. Mother has been born to revive that wonderful **shakti** in India; and, making her the nucleus, once more will Gargis and Maitreyis be born into the world. Hence we must first build a math for Mother. First Mother and Mother's daughters, and then Father and his sons."

Sister Nivedita's Initiative

Swamiji reiterated that there could never be any limitation in Self, any distinction of sex in the realisation of Truth. But in spite of Upanisadic teachings India had neglected women for centuries, confining them to mere household work. Hence it was several decades before Swamiji's dream could be materialised. His call, however, echoed in the sensitive hearts of young and dedicated women like Sister Nivedita, Sister Christine and Sister Sudhira who came forward to offer their lives for the rejuvenation of the women of India.

With the blessings of the Holy Mother, Sri Sarada Devi, and with the inspiration of Swami Vivekananda, Sister Nivedita opened a school in the Bagbazar area of north Calcutta in the year 1898. Sister Nivedita passed away in 1911, leaving the work incomplete and the charge of the school fell on Sister Christine and later, on Sister Sudhira. Sister Sudhira's personality and unflinching faith in God inspired many young women who, charged with the spirit of renunciation and service gave up their hearth and home and started living in Matri Mandir (later called Sri Sarada Mandir), the boarding-cum-spiritual home which can aptly be referred to as the modest beginning of the future women's math.

Gradually many women came from all over India to Sri Sarada Mandir to dedicate their lives for their own spiritual growth and for the upliftment of their sisters. As their number multiplied, the need for an independent math for women was very keenly felt. As a first tangible step towards the establishment of Sri Sarada Math, on the hundredth birthday of the Holy Mother which fell on 27 December 1953, a group of women workers of the Order were initiated into the vow of **brahmacharya** by the then President of the Ramakrishna Math and Mission,

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Swami Sankarananda. In 1954, on 2 December, synchronising with the completion of the centenary celebration, Sri Sarada Math was established by the Belur Math authorities on the eastern bank of the Ganga. The land was a little north of the Dakshinesvar Kali temple. The math was opened by Swami Sankarananda. Sri Bharati (Sarala Devi, later known as Pravrajika Bharatiprana), a direct disciple and personal attendant of the Holy Mother, became its first President. Once established, Sri Sarada Math advanced with firm and steady steps. Within five years another significant decision was taken by the trustees of the Belur Math. On 1 January 1959, on the birthday of the Holy Mother, eight senior members of Sri Sarada Math were initiated into sannyasa by Swami Sankarananda. In August 1959 Sri Sarada Math was given an independent status and the senior sannyasinis became its trustees by virtue of a deed of trust executed by the President of the Ramakrishna Math.

The activities of Sri Sarada Math are confined to the propagation and furtherance of the religious and other ideas and ideals preached by Sri Ramakrishna, Sri Sarada Devi and Swami Vivekananda through the establishment of temples and prayer halls; educational, cultural and charitable institutions as also publication of books and magazines.

Sarada Mission

In May 1960, the trustees of Sri Sarada Math founded the Ramakrishna Sarada Mission Association which was registered under Act XXI of 1860, with the object of carrying on educational, cultural and charitable activities among women and children, looking upon them as veritable manifestations of the Divine, irrespective of caste or creed, colour or nationality. Though Sri Sarada Math and the Ramakrishna Sarada Mission with all its branches are distinct institutions, they are closely related as the governing body of the Mission is made up of the trustees of the math and the main workers of the Mission are sannyasinis of Sri Sarada Math.

In the last 27 years, the math and the mission centres have spread all over India. There are now four branch centres of the math, in Tamil Nadu (Sri Sarada Math, Madras), in Kerala (Sri Sarada Mandiram, Trichur), in Maharashtra (Sri Sarada Math, Pune) and Karnataka (Sarada Math, Bangalore). The Ramakrishna Sarada Mission has ten centres: one each in the states of Delhi, Arunachal Pradesh and Kerala and seven in West Bengal.

Devotees from all parts of India come to spend hours in

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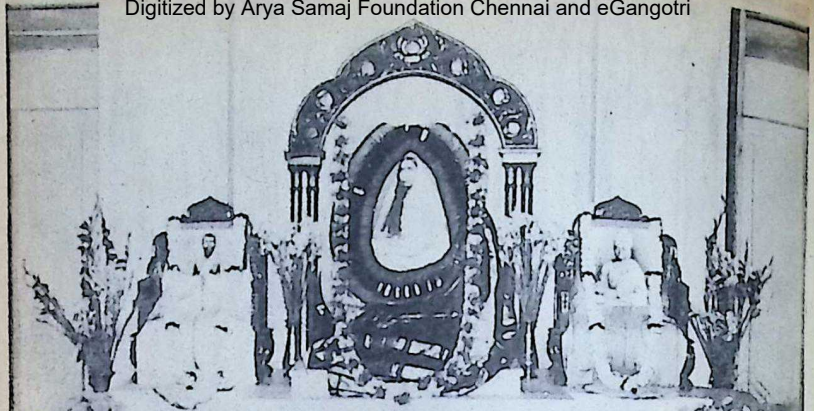

Altar of the Shrine in the New Temple.

the holy and peaceful environment of Sri Sarada Math at Dakshinesvar and for special celebrations, thousands of women and children assemble with an ardent longing to see the **puja, aratrika, homa** and so on. As the small shrine and the prayer hall were found to be inadequate to accommodate the ever-increasing number of sannyasinis and devotees, the need of a temple with a spacious **natmandir** was keenly felt. On 8 March 1976, the foundation stone of the new temple was laid by Swami Vireswaranandaji, the present President of the Ramakrishna Math and Mission. In his valedictory message he said, "We hope to see the temple completed soon." By the grace of the Holy Mother and ardent efforts of many friends and devotees, the construction work inside the temple was soon finished.

An Auspicious Day

On the morning of Jagaddhatri puja day, 6 November 1981, at Sri Sarada Math, Dakshineswar, the bells rang and the conches blew for the consecration ceremony of the new temple. Swami Vireswaranandaji Maharaj installed the pictures of Sri Ramakrishna, the Holy Mother and Swami Vivekananda with the Holy Mother in the centre. It is the unique motherhood of Sri Sarada Devi which attracts and overwhelms the minds of spiritual seekers and householders. It is Mother who innately identifies herself with her children in pain and pleasure and proceeds

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over-widening circles of identification until it includes the whole of humanity and everything non-different from herself. Naturally, those who have given up the world are free from the narrow identification of family and embrace a broader identification. With the example of the Holy Mother before them, these women are being moulded into a new type of sannyasinis with a broad spiritual outlook, perhaps for the first time since the Upanisadic age. They have entered in a new epoch of awakened womanhood and they have nothing to lose in offering their lives for the spiritual rejuvenation of the present era.

The celebrations connected with the consecration of the new temple went on from 5 to 9 November. On 5 November, **Vastu Yaga,** which purifies the ground on which the temple stands, was done by pandits in the **Yajna Mandapa,** specially constructed in the north-eastern corner of the temple. About 430 women came from every state of India and some from abroad to attend the celebration. There were 82 sannyasinis, including three from the Sarada Convent, California, (U.S.A.).

On 6 November, from early morning thousands gathered to watch the **pradakshina** of the new temple by the monastic members of Sri Sarada Math. At the head of the procession were the auspicious cow and calf. The **Purna Kumbha** was carried in front. Behind it came a group of sannyasinis chanting Vedic

Srimad Swami Vireswarananda performing the arati.

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mantras and sannyasinis holding the holy relics across the natmandir to the garbha-mandir at the far end. Revered Maharaj offered **arghya** and performed **arati** with lighted camphor and **chamara.** About 60 swamis from the Ramakrishna Math, Belur, graced the occasion with their presence. After the worship was over, the **garbhamandir** reverberated with the words **Jai Sri Guru Maharaj ji ki jai, Jai Mahamai ki jai, Jai Swamiji Maharaj ki jai.**

different **puja** materials. They were followed by Pravrajika Mokshaprana, President of Sri Sarada Math, carrying the holy relics under a decorated **chatra.** The pictures of Sri Ramakrishna, the Holy Mother and Swami Vivekananda from the old shrine were solemnly carried on wooden **simhasanas** under ceremonial umbrellas. Sannyasinis and brahmacharinis singing bhajans brought up the rear.

After doing three pradakshinas, the procession moved up the steps to the door of the new temple and at 7.30 a.m. Swami Vireswarananda opened the main doors of the temple and carried

After President Maharaj left the temple, special **puja** and homa began in the temple. Simultaneously, outside the temple in the **Yajna Mandapa,** pandits performed the **Sapta-sati homa,**

Swami Vireswarananda carrying the holy relics across the natmandir to the garbhamandir.

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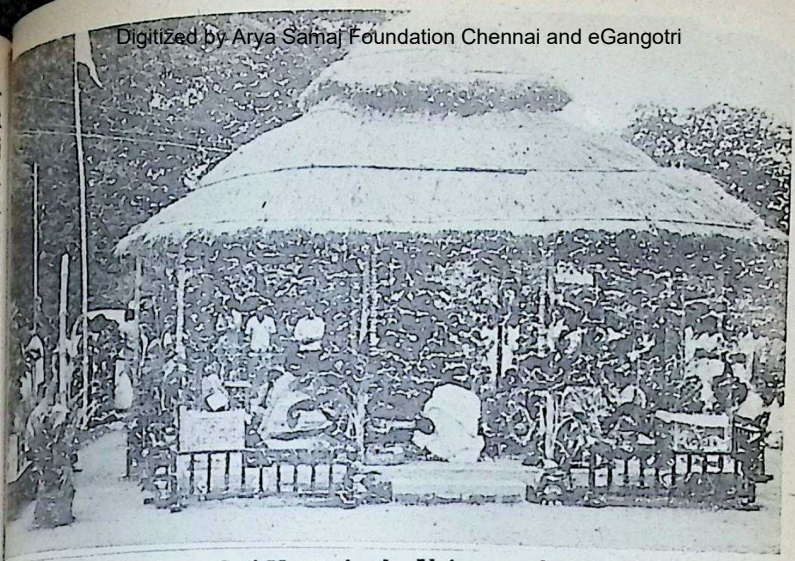

Pandits performing Sapta-Sati-Homa in the Yajna mandapa on 6, November.

voking the presence of the vine Mother with the chanting the mantras of the **Chandi.** The public celebrations that lowed were conducted in a autifully decorated tent put up the lawn on the west of the ple. There were chantings Sanskrit hymns, recitations m the Upanishads and the agavad **Gita,** religious dis-rses, bhajans and kirtans, dis-bution of prasad and cultural ogrammes during all the cele-bration days. Daridra Narayana Seva (feeding of the poor) was organized at the Dakshinesvar Kali Temple on 22 November 1981.

With the celebrations over, devotees who had assembled from far and near returned to their own homes, carrying with them, in the depth of their hearts, the ever-inspiring memories of those blessed days spent in the thought of the Divine Mother — in Her living presence.

A King should be farsighted like the vulture, patient like a crane, vigilant like a dog, valiant like a lion, fearful like a crow, and penetrate the territories of his foes like a snake with ease and without anxiety.

—Vyasa

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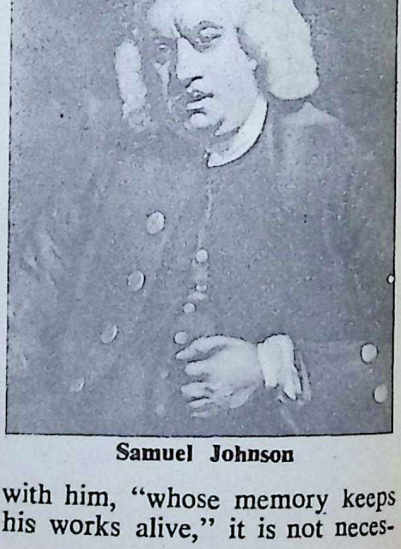
Here is an account of a genius who bestrode the literary world of England like a Colossus despite the fact that he was burdened with poverty, semi-blindness, an uncouth figure and nervous disorder. Johnson's 'Dictionary', 'Lives of the Poets' and 'Preface to Shakespeare' alone have ensured him an abiding place in the annals of English literature, feels the author.

Samuel Johnson

A Dedicated Life

M. N. PANDYA

LIFE is for the majority of people the world over an uphill struggle. When one hears of an individual who marches heroically forward, head erect, firm of foot, and undaunted, one feels as if he has added a cubit to the stature of mankind. Such a one was Dr. Samuel Johnson, born on September 18, 1709 at Lichfield in Britain. He was burdened with poverty, disease, an uncertain temper, semi-blindness, an uncouth figure, great awkwardness of movement and these inextricably coupled with nervous disorders and melancholia. But Dr. Johnson was made of sterner stuff and after a long and hard struggle, he lived to be an institution.



Samuel Johnson

To renew our acquaintance with him, "whose memory keeps his works alive," it is not neces-

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ry to list all his works or to his life, writing essays, poems ruse, however briefly, all of and literary pieces for such em. It should suffice if we were periodicals as published them refer to his dictionary of the for a small amount. He wrote nglish language or his *Lives of* mock reports of debates in the *e Poets* or his *Preface to* British Parliament, inventing *akespeare* which individually speeches marked by thought and jointly amply show that he eloquence but as soon as he s not made of common clay. found that they were being re-Son of a far from affluent garded as authentic records of okseller, young Johnson, des- the actual proceedings, he dis-e his virtual blindness, read continued them. Such was his that the establishment afford- honesty. and stored his mind with the ly kind of treasure he had ac- His *Preface to Shakespeare,* ss to — literary. His remark- the dictionary and his *Lives of* le memory garnered each pass- *the Poets* were milestones in g reference to bring it to surface English literature and brought uch later when the need for it him honour and fame, so long ose. denied. To the Literary Club After an unsuccessful stint (founded in 1764) over which the university and dogged he presided came the illustrious penury and physical pain, of the land, Edmund Burke and experimented with school- Edward Gibbon, Joshua Rey-astering, but with no great suc- nolds and Oliver Goldsmith, not ss. And so we find him on to mention the unshakeable s way to London with one Boswell who worshipped him mpanion, a former pupil and this side idolatry. All this was potential stage actor — David not without reason for in addi-arrick. His agonies found tion to his amazing scholarship ttle relief in London but he and indefatigable industry and mehow managed to exist, pur- energy, he was possessed of ed by hunger, ill-health, starva- an honesty of mind and gene-on, (sometimes he went hungry rosity of heart which have r 48 hours) never far from few parallels in history. Self-e debtor's prison. His mother's less to a fault, he had remark-eath found him penniless and able courage and this it was e wrote *Rasselas* to defray her which made him write his neral expenses. But his pride, famous letter to Lord Chester-ourage and faith kept him go- field when the nobleman wrote g and so he lived in unenviable to *The World,* extolling John-rcumstances for more than half son's work and giving the wrong impression that Chester-

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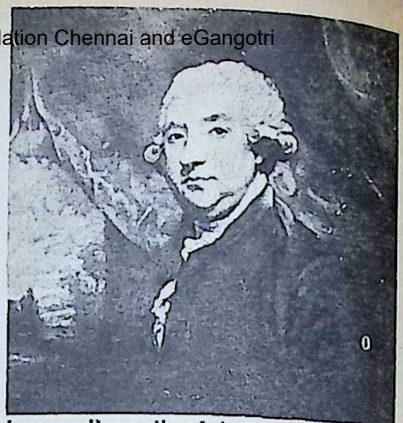
field's assistance was in the main responsible for the successful termination of the *Dictionary*, undertaken by Johnson.

In accordance with the practice then prevalent, needy writers went to patrons for help and guidance and Johnson had been no exception. Then wretchedly poor, he had approached Chesterfield for assistance many a time but had been "repulsed from his very door, without one act of assistance, one word of encouragement or one smile of favour!" In his letter, Johnson said. "Such treatment I did not expect, for I never had a patron before." The notice which Chesterfield was pleased to take of him, he proceeded to say, "has been delayed till I am indifferent, and cannot enjoy it, till I am solitary and cannot impart it (this being a reference to Mrs. Johnson who had died in the interim), till I am known and do not want it! Providence has enabled me to do for myself...." This reply was a tremendous blow to patronage and the cloak of falsity under which it masqueraded then; and it needed a stout heart to expose it. The epoch-making letter robbed it of the glamour that had shrouded it over years.

Johnson's *Dictionary of the English Language* alone would have brought him deserving renown and would have rendered his country and age grateful to



James Boswell, Johnson's immortal biographer.

him for long. Till his day, English was in a state of flux, with meaning, pronunciation and orthography a matter of taste and individual preference. To bring the words together, to chart the resources of English, to trace their etymology, to give them their semantic correctness, to fix their spelling, was for a man of his years and physical and economic condition a seemingly impossible task and yet, almost single-handed and over a period of eight years (1747-1755), Johnson accomplished it.

In 1747, twenty-seven years after the hurried and ill-planned effort of Nathaniel Bailey, the London bookseller, Robert Dodsley desired Johnson to undertake the stupendous task of compiling the dictionary. He accepted it but said in his Preface later: "It is the fate of those who toil at the lower employment of life

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driven rather by fear of
han attracted by the pros-
of good; to be exposed to
re without hope of praise
Among those mortals is the
of dictionaries whom man-
has considered not as a
of science but as a slave
It was this spirit of for-
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at work. Still he persev-
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larship — a dictionary of
00 words.

o illustrate how necessary and overdue a dictionary was, one example should suffice. The word "coney" (a hare) was variously spelt as cony, conie, connie, coni, cunnie. And the immensity of the task can be measured when one learns that it took 40 men and 59 years (1635-1694) under Cardinal Richelieu to complete a similar task "to render French pure, eloquent and capable of treating the arts and sciences."

It is in fact natural that such a piece of work done in such circumstances should have given occasion for adverse comments. It has been seen that the dictionary in some cases gives definitions which are personal rather than universal; but this is an interesting oasis for us and it provides us occasion to see something of Johnson's mind and of the conditions as they existed in the XVIII century. It is thus that "politics" is defined as "the last resort of a scoundrel." His witty and personal comments coloured by his prejudice add zest to his lines. He did not love Scotland and "oats" was hence defined as "a grain which in England is generally given to horses but in Scotland supports the people." "Pension" was "pay given to a state hireling for treason to his country," while a "lexicographer" was "a writer of dictionaries, a harmless drudge". A window was "an orifice in an

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edifice for conveyance of atmosphere"; marriage was "triumph of hope over experience" and a net was "anything reticuled or decussed with interstices between intersections."

His *Shakespeare* again reflected some of his great qualities. Till then the dramatist was either worshipped or reviled but a balanced approach had not been there. It was left to Johnson to mention both his merits and his shortcomings. Johnson was conservative by nature and had read the ancients deeply, and yet he defended Shakespeare for his neglect of the unities of time, place and action in his plays. One felt that he was better in his comedies than in his tragedies.

This was followed by his *Lives of the Poets,* splendid cameos of biography and criticism based on reading and personal acquaintance with some of the writers themselves! From a short introduction, the *Lives* grew into pleasing memoirs and laid the foundation of true biography of the common man.

His satires — *London* and *The Vanity of Human Wishes* paint the contemporary conditions which he too shared, none of them happy or affluent! Without a trace of self-pity or of a desire to complain, he speaks of the kind of life writers generally led:

> There, mark what ills the scholar's life assail,
> Toil, Envy, Want, the Patron and the Jail.

"One of the profoundest scholars of his age, perhaps the wittiest known talker since Socrates, he was much more even than this — for there were in him qualities of the knight-errant (his payment of rent due from Goldsmith to prevent eviction and his sale of his *The Vicar of Wakefield* to meet his debts), the seeker of adventure in lonelands, the courage of the warrior, the endurance of the martyr, the noble pride that enables a man to rise superior to poverty and all adversity; he made his way through suffering and much misery to the throne of literature and reigned unchallenged over society and intellectual England. For the first 40 years of his life, he and privation were never apart; for the last 30, he stood

The names of many greater writers are inscribed on the walls of Westminster Abbey; but scarcely anyone lies there whose heart was more acutely responsive during life to the deepest and tenderest of human emotions. In visiting that strange gathering of departed heroes and statesmen and philanthropists, and poets, there are many whose words and deeds have a far greater influence upon our imagination but there are very few whom, when all has been said, we can love so heartily as Samuel Johnson.

—Sir Leslie Stephen

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e world for the epitome of ighest qualities of English s and conduct." (Arthur

ch was the man who lived ears ago and whose sha- falls across the corridors of to inspire, to enthuse, to ate. Though a staunch con- tive by temperament and racious reader of ancient s, he readily aligned himself he side of Shakespeare's in- tions when he was satisfied what had been done was er. His search for balance e him covet the five-foot let. Though a rationalist, approached his task with sympathy and understanding and a wealth of humanity, his dedication was complete and so was his involvement when he undertook to do something.

Thus his *Lives* grew in size and scope and the Dictionary compiled to "preserve the purity and to determine the sense of our English idiom" kept him busy for eight years! He was universally mourned when on December 13, 1784, he passed away after rendering selfless and devoted service to his people, language and country and exemplifying in his life great qualities of head and heart.

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Sherlock Holmes

POTHAN JOSEPH

Even now the British postal authorities get letters addressed to Sherlock Holmes, the fictional sleuth created by Sir Arthur Conan Doyle. Not only that the very name Sherlock Holmes has become a synonym for a detective with uncanny ability. He is a member of that most exclusive group of imaginative creations who have outlived their creators and their era.

THERE are characters in fiction who become more vivid than living realities, so that the creator himself is deceived into a state of growing intimacy with his puppets.

Hamlet and Falstaff are both inventions, but Hamlet floats remote whilst Falstaff is somewhere near calling distance and recognisable by his dimensions. Sherlock Holmes belongs to the immortals. The proverb "Crime does not pay" may be true, but that crime-stories could be enormously paying was proved by Conan Doyle, the creator of Sherlock Holmes, who, however, had no intention of making society virtuous by fiction.

There was no trace of self-portrayal when he designed Dr. Watson as companion to the great detective, though Conan Doyle himself had begun his career as a practising surgeon. Over in America, the genius of Edgar Allan Poe had set the type of crime-narrative which carried with it deeper mystification than the model favoured by the British author. Terror and Pity, Aristotle's trade-secret, are a subordinate motif; for the process of observation and ratiocination commands the outlook in Conan Doyle's stories surrounding Sherlock Holmes.

I make the difference because there are many stories written by Conan Doyle outside the Sherlock Holmes category. When he was a medical student at Edinburgh, one of the professors, Dr. Bell,

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k him as an acute observer; high tribute to the author's ima-
ersonal traits from which he gination.
d deduce facts concerning
iduals. For instance he A similar sensation had been
d point to a man and say; created when Edgar Allan Poe
is a left-handed cobbler." struck the readers of the **New York Sun** as telling the absolute truth when he had gaily described the journey of Harrison Ainsworth and seven others, flying over the Atlantic in a balloonship. Conan Doyle realized that his place was in the literary world, though in life he had many wasteful excursions into other fields of adventure after sixty.

ith that conception, the
-child of Conan Doyle was
Sherlock Holmes. To lend
similitude, the writer made it
that Sherlock Holmes had a
known brother Mycroft
es, but the stature of the
tive is by no means dwar-
by that myth. Without deep
thought about a literary
r, Canan Doyle floated a
tive story to the **Cornhill**
zine in 1884. It was entitled
kuk Jophson's Statement.
editor promptly paid three
as but deferred publication
ed by the factualist illusion
e version. When it was pub-
d, a news item appeared in
sh papers which proved to
sensational advertisement for
uthor.

r. Solly Flood informed the
ral News Agency that the
of the mystery ship should
be allowed to beguile the
d as truthful. Here exactly
his words: "Mr. Solly Flood,
Majesty's Advocate-General
ibraltar, pronounces Dr. J.
kuk Jophson's statement a
cation from beginning to
The advertisement that
a fabrication could have
ed for a genuine report was

On the other hand, I have come across high policemen and private investigators holding that while the processes of Sherlock Holmes are picturesque, in rugged life, experience tells a different story. Inspector Letrade of Scotland Yard is profoundly trustful of the resources of Baker Street where Sherlock Holmes resided with his landlady. In fact, the rise in the profession of private agents seems to have had a start with the figure of our hero with his mobile force of Baker Street urchins, obscure ostlers and wandering tramps.

Sherlock Holmes was outstandingly tall with a balding head and sharp profile. His favourite pose was to sit sunk in a deep chair smoking his pipe and gazing at vacancy, and when weary for a stimulant, he would apply to the needle.

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Incidentally, all these heroes of detective fiction seem indifferent to sex, although Sherlock Holmes spotted one woman merely as an object of admiration for her wits. "For Sherlock Holmes, she was always the woman" testified Dr. Watson. Detectives from the stories of Agatha Christie and Peter Cheney appear susceptible, but Sherlock Holmes remained a hermit occasionally playing the violin to ease his emotion. He was nimble and physically strong, but here let us note that Conan Doyle wrote at a time when modern gadgets had not come to the service of crime and criminology. By the time Dr. Crippen was arrested at New York by a Marconi message as an absconder, Sherlock Holmes had completed his mission. The tools and crowbar of Bill Sykes were the instruments of the days, but Sherlock Holmes had a profound knowledge of Chemistry and poisonous herbs. He was an authority on blood-tests and he could distinguish various types of tobacco ash and streetdust. Into his mind was projected the vast knowledge, gathered by the ship's surgeon, the author, incidents derived from the Andamans, the Mormon cult and various groups of esoteric wisdom.

An outstanding characteristic of Sherlock Holmes is his familiarity with the roads of London and the suburbs, so that he, seated in a closed cab, could tell Dr. Watson of the progress and deviations of the journey by the noise of the wheels at gravelled cross-roads. Another feature of the great detective is his faculty of synchronisation enabling Sherlock Holmes to tell the patient Dr. Watson suddenly: "Here, my dear Watson, if I mistake not, is our client at the door."

Compared to the limitations of later times, the pair had a lot more to depend on sheer divination substituted by subsequent authors with telephone-talks and prearranged trysts. In particular cases on which there is hardly time to dwell, Sherlock Holmes acted by fits and starts as one inspired.

He had a deep sensitivity to the atmosphere of feudal manors. It is remarkable that when individuals are particularly devoted to a type of pet they start resembling it. Horses have long and solemn faces, so have jockeys long and solemn faces. Sherlock Holmes developed the expression of a blood-bound and when he uncoiled himself out of his chair he could leap at throats with ferocious grip.

Nevertheless, there was the vein of intense humanism in him as he solved mysteries piecing out right from wrong without any major inducement of reward. When Inspector Lestrade sent

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he acted in a spirit of co-
ion unlike the scouts of
other detective-authors
sole business seems to be
g the profession of the
wrong in their tracks and
e bungled data until start-
l over again with the spot
the body had been found
an imaginary sign of the

ere others suspected the
o, Sherlock Holmes would
hend the poison of the
Hand, some international
nity of vendetta in Ruri-
roaming the world to settle
ances dating from the time
haraja's Ruby had been
d and the dancing girl dis-
red.

They Wore Gloves

Cloak-and-Dagger is how-
a medieval formulation to
n crime. I do not know
the aid of thumb-marks
into criminal investigation,
herlock Holmes took it for
d that all desperadoes wore
s so that he addressed his
at high intellectual levels.
that the impression of the
l or the dog's wagging tail
ed his notice in the search
ues, but his thrill lay in the
conjecture that a hollow
heard from the pavement
dropped his stick had been
cant of the fact that some
rous criminal was burrow-
the bowels of London by
subterranean excavation to conceal the lost heir.

We are speaking of fifty years after the reign of Sherlock Holmes, but he became so real that Londoners in 1951 celebrated a centenary by reconstructing the life of the man who had never been born. Thus on the Thames embankment, devotees of Sherlock Holmes staged an exhibition of Sherlock Holmes and the vast accessories and apparatus of his career. Incidentally, I had the good fortune of walking round the show in London, and I felt convinced that the fabrication surpassed any type that could have been actually historical. It struck me there was a difference in the shaping of crime.

Before World War I, the inhabitants of the world could travel without passport and visa. Many modern stories and spy incidents are intrigued with the production of passports. In the Sherlock Holmes exhibition, there was no mystery about thumb-marks on the passport belonging to some thumbless Tibetan who had wandered into Baker Street in quest of an ancient Dalai Lama's necklace lost three centuries before.

Crime today has become immensely scientific. You may remember that in Wilkie Collins' **Woman in White,** the archfiend, Count Fosco gives a discourse on the future of Chemistry and the part research must play in the multiplication of poison. How

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complex offences have become a dreadful future can be imagined if we envisage the growth of Intelligence and Counter-Intelligence in inter-governmental relations, not to speak of the increase of complicated offences in one's own country. We hear of spy trials, but they are far beyond the range of ordinary unravelling in treachery, now that Mata Haris and Tokio Roses and Trebitch Lincolns have become actual figures of epic imposture in war as well as in peace.

Sherlock Holmes has got himself embodied, but there is not enough room for him and his processes of inference in modern horror-stories turned into newspaper strips to keep up juvenile interest alive, in the teaching that crime does not pay.

One word more, about Sherlock Holmes who died. Public demand was so intense that Conan Doyle had to resurrect the hero for further exploits by the **Return of Sherlock Holmes.** He did not handle the gangster tribe of the New York waterfront which is now a fruitful theme for thrillers. Sherlock Holmes had been fashioned by the author as an uncanny being of amazing intellectual acumen. To get rid of him, another personality of colossal intellect had to be introduced on the stage, this time Professor Moriarty with a mystic past and

Sherlock ge
into grips with him in the fina
drama of departure.

By this time, Conan Doyl
had, in actual life, interested him
self in spiritualism and led
campaign for the exoneration o
Oscar Slater, a man erroneousl
condemned. As in the Oreyfu
case, right was ultimately don
against wrong, but by method
that could not have originated i
the brain of Sherlock Holmes
Nevertheless, the Sherlock Hol
mes outlook has come to stay i
order to track down the wrong
doer and substitute intelligent de
duction in place of torture as th
means of confession. Sherloc
Holmes Zindabad! □□□

Adapted from the Cloak-and-Dagger Series by Pothan Joseph (1955).

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Dr. Narsilal P. Dalal, a non-ageing nonagenarian, reminisces about his purposeful life and activities....

NEARING A CENTURY

DR. V. N. JAI

BOMBAY'S oldest "doctor" Dr. Narsilal Purshottamdas Dalal, will be entering his 'hundreth year' on June 21, 1984. He is in remarkably good health for all his 96 years, is mentally poised and cheerful in conversation. Here are excerpts from some answers he gave to questions put to him recently.

"There are two more years to go before I enter my 100th year. But like a cricketer, I am now playing rather cautiously.

"Way back in 1891 the headmaster of my school knew that my father was working in the share bazar. He presumed that my father should be a dalal (share broker) and entered my surname as Dalal. He did not even ask me! Rather unfortunate. I saw to it that my brothers and their children retained the original and distinct surname of JAI which is derived from a flower of that name (Juyi).

"I wanted to become an engineer, but failed in the entrance examination held at Pune. I then joined the L. M. & S course at Grant Medical

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College, Bombay and later on switched over to the newly established M.B.B.S. degree course. I belong to the first M.B.B.S. batch graduating in 1912.

Q: To what could we attribute the remarkable increase in the average life span of Indians from around 30 years some decades ago to over 50?

Ans: Many factors have combined to improve our life expectancy. Better medical care, fall in infant mortality and control of infectious diseases such as T.B., typhoid and the like.

Q: Still, Dr. Dalal, very few live beyond 90. What is the secret of your longevity?

After a pause and with a smile, Dr. Dalal said: "I was born lucky. My great-grandmother lived upto 96, my father upto 80. I do nothing that upsets mental peace, and produces tension — a precursor of hypertension. What I think more important is *mitahara* — eating just adequately; no heavy foods, overeating, never. Instead, naturally nourishing fruits, creamy milk and a wide variety of home-made sweets. One more reason, I feel is that my sons and grandchildren are well-placed. I am widely respected in my community and society. I have had no major illness, touch wood, except a short-lived paresis (partial paralysis of the limbs) over 50 years ago. I overcame it, I believe, because I gave up tea and coffee. I have not taken any such beverage since 1930. A more important episode that may be of interest to readers is what happened one morning about 30 years ago. On the previous evening, I got excited at a community meeting, returned late at night; my blood pressure must have shot up. I passed an uneasy night and had facial palsy. Next morning, luckily I recovered. Many persons prone to hypertension do not recover so quickly and completely. I believe my arteries have remained 'young' in terms of my age. The saying that a man lives as long as his arteries is perhaps true not only with me but with present adults past 50 years of age.

"The notion that our memory deteriorates with age may be true with many ageing adults; but not with me. I still remember the names of my teachers at Grant medical college, as also a few of my colleagues who became well-known later on. For instance, Dr. (Miss) J. Jhirad, L.M. & S., obtained her M.D. from London and was the first lady doctor to be appointed to a government hospital (Cama & Albless). This renowned obstetrician past 90 is still with us. My experience in the matter is: "Days of happiness are

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...ily forgotten, days of ... stitute for nearly 60 years (1918-1976) when my son (Dr. V.N. Jai) took over its management.

...ppiness are seldom forgotten." should be the other way ...und.

"If you ask me to suggest any-...ng as to "How is one to re-...in happy?" I will say I do not ...ve any formula; but truthful ...inking coupled with a simple ...e-pattern, devoid of hypocrisy, ...lps maintain mental equili-...ium. Secondly, a loving nature ...upled with pleasure in what-...er one may be doing helps ...aintain physical well-being. ...ciety before self, and prayer, ...believe, help a lot towards ...iritual progress. It has been ...y endeavour to permit no dis-...epancy between thought (*Vichara*), word (*Vani*) and deed (*Kartanuk*).

Asked about his long record of ...cial service, Dr. Dalal said: I ...d experienced difficulties ob-...ining even books as a medical ...dent. When I became a ...ctor, I asked myself: "How ...uld I help intelligent collegians ...f my community, who may be ...able to prosecute higher edu-...tion owing to the poor financial ...atus of their parents?"

With the help of Laldas Ma-...nlal, I founded an institute ...n 1918) and managed to distri-...te books to collegians of my ...all (Lad) community, studying ...ywhere in India. With all hu-...lity I may say I could nourish ...d nurture this educational in-

Q. What do you think of the generation gap?

Ans. Well, well, I have a lot to say, but I'll be brief. Both the concepts and methods of educating the young, receptive mind have tremendously changed. Respect for elders is no longer a fundamental tenet. Some of my aged relatives are considered as a nuisance by their youngsters!

"Whether (and how far) it is the impact or exposure of radio, T.V., films and cheap magazines, I can't say, but easy access to mass media certainly moulds the youth's attitude (towards their elders), their outlook on life, their beliefs (in God and godly persons) and action (quick, money-making measures). Luckily my family members do not allow me to feel lonely or that I am different from them. I am by nature *mataagrahi*, i.e., uncompromising on principles, but the young ones are amenable to my view-point and do not try to 'defeat' me by arguments.

Q: Have you any regrets in life, Dr. Dalal?

A: I don't think I have any, except what I said earlier. I wanted to become an engineer, but, I could not satisfy the examiners in just one problem con-

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cerning the binomial theorem. I just missed the bus (rather train) to Poona!

Q: Yes, you missed the proverbial bus in 1905. But being a medical man and attached to Haffkine Institute, Bombay, you could visit Europe in those days. Did you consider it as something of a compensation? Did your visits influence your life, way, the course of your life?

A: Yes, very much. I imbibed a lot from the hard-working Europeans. The bracing climate did immense good to me. Adherence to strict vegetarian food habits actually helped me towards better health and stamina.

Q: Do you believe in God?

A: I believe in the Almighty whatever its name, the creator of beautiful nature, useful plant life, animals of all sorts, and humans; but I have hardly any faith in either priests or rituals.

Destiny and Rebirth

Q: Do you believe in destiny and rebirth?

I believe both in destiny and rebirth but not so much in the astrologers, most of whom can relate past events successfully but are unable to forecast future events.

Q: What do you think of famlly planning?

A: I am all for family planning to reduce poverty. But the measures need persuasive education shoud reach the working classes, whereas it has influenced the non-labouring upper strata of our society to a greater extent. I shudder to think of the possibility of a shrinking intelligentsia!

Q: Your exasperation over the side-effects of F. P. measures is understandable and reflects the viewpoint of many a social thinker. It is said that unless a man gives up his will to live, he won't die. Do you subscribe to this view?

A: (With a happy smile): I happen to possess a strong will to live . . . and why not? Family members, near and dear relatives and innumerable well-wishers want to celebrate my 100th birthday on June 21, 1984. I sometimes wonder how the end will come. Recently I scribbled a few lines in Gujarati. Translated, it says: 'In the evening of my life, I am ready to set. Let the end come without agony either to me or to those looking after my welfare.'

Asked for a message, Dr. Dalal said: "Who am I to give a message? I am not a prophet. Yet my recipe for an all-round healthful, happy life is: Avoid flesh-eating even if meat is palatable and the advice unpalatable. Refrain from drinking even if offered in a gold cup. And no smoking, of course." □□□

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BLOOD PRESSURE-I

DR. K. NARAYANAN

Blood pressure is the pressure which the blood exerts against the wall of the artery through which it flows. Today, it has become a major disease which is causing death and disablement to many otherwise healthy people.

YPERTENSION, or high lood pressure, is a major dical problem. The anti-hy- tensive drugs which the pa- nts swallow have no **curative** ue. They act only as **pallia-** es that lower the blood pres- e without removing the cause. Blood pressure is the pressure ich the blood exerts against wall of the artery through ich it flows. The heart, the od vessels and the blood to- her constitute the circulatory tem.

The heart is a pear-shaped scular structure (6" by 4") h four chambers whose en- nces are guarded by efficient tinels (valves) whose duty sists of allowing the traffic od) in one **direction alone.** The heart is suspended by liga- ments and is located in the cen- tre of the chest, slightly to the left. Arising from this organ are two systems of pipeline — the arteries and veins. The ar- teries take blood away from the heart into circulation while the veins bring the blood back from circulation.

We can imagine the heart to be a tough but flexible pump that is situated in the centre of a metropolis (our body) which has a population (cells) of around 60 billion, i.e., about 15 times the number of people on the face of the earth. The Water (blood) is pumped to the people (cells) through an intricate pipe- system (blood vessels) that is considered to be one of the most

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remarkable transport systems in the world that covers a route between 60,000 and 1,00,000 miles (i.e. 3 to 4 times the circumference of the earth)!)

There are, however, some marked differences, between the water supply system in a city and that of the circulatory system in our body. For one thing, the hollow pipes that carry water in a city are hard solid structures, while the "pipes" inside our body are made of flexible, elastic, muscular tubes. In the water supply system of the city, the pipes carry nothing but water for the people. The "pipes" that carry blood to the billions of the cells in the body, on the other hand, are entrusted with more responsibility. They carry the entire food for the citizens (cells) through its red-coloured fluid (blood). There is no other way of feeding the cells except through this transport system. As it is, its greatness is implicit. In the water-pipe system, the pumped water runs one way, i.e. the water flows out of a tap for use and it does not come back to the pump. In the circulatory system of the body, the blood returns to the pump again through a network system known as veins.

There is no reservoir in the body where the blood is stored for purification of a sort before it is being pumped out into the network of arteries. The blood is in constant motion. The blood which is returned to two of the four chambers of the heart is pumped instantly to the lungs which act as the "purifier" by absorbing the waste-products the blood contains (e.g. carbon dioxide, water vapour and other nitrogenous by-products that we breathe out) and exchange oxygen (that we breathe in). This purified blood is returned to the other two chambers of the heart for pumping it through the arteries to all over the body.

The arteries are pulsating muscular tubes which as they spread out to the body grow ever smaller and smaller (just as the huge water pipe from the reservoir branches out to reach every individual household in the city). They end up in minute, gossamer cobweb-like blood vessels known as capillaries. They form a delicate network of vessels which ramify in most parts of the tissues of the body. (Certain arteries such as those carrying blood to the brain and some of the vessels of the lungs, liver and spleen do not terminate in capillaries. These vessels are known as "end arteries." It is in these gossamer cobwebs of capillaries (which act as junctions that link the ultimate ends of arteries and veins) that the interchange of gases (oxygen from the lungs and carbon dioxide from cellular cumbustion), absorbed food products and waste products take place between the blood in the

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pillaries and the fluids and cells the body tissue.

An adult human body contains about six quarts of blood. Like the clear water in the water supply system, blood gives nothing but the appearance of a sluggish stream. It consists of water (91%); various proteins (7%); a number of salts (0.9%); organic materials like glucose, fats, urea, cholesterol, amino-acids; gases like oxygen, carbon dioxide, various internal secretions, enzymes and countless antibodies (which act as defence personnel to keep the body clear of any invading enemy like offensive bacterias by shooting antibodies); red blood cells; a variety of white blood cells; which acts as a police force to keep the blood stream clear of enemies) platelets and so on. To these are added the number of drugs that we consume now and then or almost daily.

Why Red Colour?

The blood gets its red colour from the red blood cells, which are composed of an iron-containing protein known as haemoglobin. The most important function of this compound is to transport oxygen and carbon dioxide. The red blood cells are the most numerous in the blood stream. When their normal level falls, iron deficiency or anaemia sets in, as the percentage of haemoglobin which carries iron falls below par). They are so numerous that in a normal adult they may reach five million per cubic millimetre! (Yet, so microscopic as they are, the gossamer-like capillaries are even smaller. So much so, the red blood cells as they squeeze through in a **single file,** have occasionally to twist themselves into odd shapes to make it through the "tunnel"). Their total number in the body is estimated to be 2.5 million, million. Their life-span is 120 days. It is estimated that every second some 1.2 million of red blood cells perish and are instantaneously balanced by an equal number of new cells produced in the bone-marrow, mostly in the vertebrae, skull and ribs. The rate of production may come to about half a ton in a lifetime. Each red blood cell may make something like 75,000 round trips from the heart to other parts of the body during its short life of 120 days.

White blood cells (lymphocytes, monocytes, phagocytes, granulocytes and so on) are much less than red blood cells. They number from 5,000 to 1,000 per cubic millimetre or about 2,500 million in the body. Some of the white cells have a life cycle of only 12 hours. Their increase in numbers shows that all is not well with the person. Generally they are assigned to keep the blood stream clear of enemies (invading bacteria) but

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there are times they themselves from these tissues misbehave and create trouble by multiplying their population — and start eating up their fellow citizens — the red blood cells. They may multiply their population up to one hundred times the normal. (In the case of antigens which create antibodies — the military force that is called up now and then when the enemy is of a peculiar kind — their over activity results in a condition called "allergy").

Thus we can see what frenzied activity is going on all the time, day and night, in the blood stream, whose biochemical constituency is such that it is increasingly coming to be believed that the blood of a man has its own identity like his finger prints or facial features!

We can now sum up the physiology of the blood circulation thus. The muscular pump (heart) pumps about six quarts of the blood in the adult body at the rate of five quarts a minute (7,000 to 9,000 quarts every 24 hours). The blood moves through the body at about six inches a second to cover a total distance of over 60,000 miles. To effect this normal circulation which can provide the exact blood flow required by the tissues or organs (which can be regarded as various quarters in the metropolis, each doing some specific job for the benefit of all residents), by carrying food to and wastes away the heart has to perform a decently good job. Any slackening can result in the damage of the supply system which can complicate the healthy condition of the metropolis. Life itself begins with this pumping and it ceases when this pumping stops.

The heart pumps the blood into the arteries in surging gushes and the arteries become pressurized. However, the arteries being pulsating muscular tubes (unlike the water pipes), the pressure from within causes the tube walls to stretch until they are taut. The pressure wave then passes perceptibly into the artery and the blood flows on from the arteries to the network of blood-vessels (capillaries) and then returns to the heart. Thus the blood circulation is dependent on the pressure the blood exerts against the arterial walls. This pressure, on the other hand, is dependent on the pumping of the heart.

The heart always pumps the blood more quickly into the big arteries than it can seep through the innumerable holes of the capillaries. (It is estimated that the actual cross-section of the area provided by these vessels is about 600 times that of the aorta — the main artery into which the heart pumps the blood. Another estimation says that they have a total surface area that would cover a field of 1.5 acres.

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is widening of the area through which the same amount of blood (from the aorta) flows, naturally results in a marked slowing of the stream). As a result there always a considerable inner essure in the arteries (so that they are pierced in an injury, blood fairly squirts out!) If re were no such pressure or s pressure, the blood would t flow through the minute nnels of capillaries surrounding the cells which, as a result, y not be able to function normally. When the blood pressure ops below a certain level, it ads to fainting because the rve cells of the brain begin to ffocate for reason of low supy of oxygen owing to poor ood circulation. But if one lies wn flat, one feels better as the ood travelling from the heart the head does not have to imb and can start to flow again en when the blood pressure is ite low.

Thus the importance of blood essure is implicit for healthy fe. But life is not that smooth d healthy and a great many dividuals are made to live in ghtmares through the abnormaties caused by pressure inside eir circulatory system.

The major problem comes in e form of elevated blood pres-re, in which the pressure is ised far above the normal. For, each person, the pressure has be within a range. When it exceeds this range, trouble arises. How does the pressure increase? We know the heart is a pump that pumps the blood without rest into the blood stream that covers an enormous mileage in the body. When troubles arise somewhere in the network, e.g., clogging or constriction, the blood may find it difficult to trickle through with ease. Then, as it can happen in any pipe-system that is partially or wholly blocked, the heart exerts more power to pump the blood. This naturally raises the pressure in the arteries, too. When this abnormality continues, the entire circulatory system gets affected. The heart when loaded with this extra burden of pumping high pressure will often grow larger and eventually fail from prolonged work. The arteries gradually harden. The permanent constriction of the little arteries causes all of them to harden. They become rigid and the high blood pressure becomes constant.

There are many reasons for this unhappy state of physical condition which is promoted not in a small measure by the mind. However before coming to the causes of high blood pressure let us see something about normal pressure.

The pressure is at its highest — the systolic — each time the heart contracts or 'beats'. It falls to its lowest level — the diastolic — between the beats when the

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heart relaxes (This two-stage pump. The difference between function is what forms pumping). The level of blood pressure is recorded with an instrument called sphygmomanometer. (There are two types: mercurial and aneroid). The procedure of recording is as follows.

The patient is made to sit or lie down in a relaxed or comfortable position. A cuff, containing a rubber bag, is tightened around his upper arm. After connecting the rubber tube from the rubber bag with that of the instrument, the bag is inflated (through the hand pump which is connected with the cuff by means of another tube) until the pulse at the wrist is no longer felt. (At this time, the mercury in the instrument shoots through the column in the instrument). The bell of a stethoscope is then placed over the bend of the elbow. The bag is now deflated (the hand pump is provided with a screw) until regular thumping sounds are heard. These mark the level of systolic tension or pressure, i.e., they indicate the pressure at which the heart is pumping blood through the underlying artery. This level of systolic arterial tension is recorded in millimetres of mercury (mm. Hg.). The bag is further deflated until the thumping sounds cease altogether. This indicates the diastolic tension, an approximation of the resistance against which the heart must

the systolic pressure and diastolic pressure — by substracting the latter from the former — is known as pulse pressure. (The basis of this measurement is that if the artery is pressed from outside, till the pressure just stops the blood flowing through it, then this outside pressure is equal to the pressure of blood inside the artery).

The diastolic pressure reading is the most important since it is quite constant and is scarcely influenced by outside happenings. There is general agreement that it shall not exceed 90 mm. Hg. in health, or fall below 60 mm. Hg. The systolic pressure reading is the less important but, however, quite erroneously, it is the most emphasized. The reason why it is less important is that often it is unreliable as it is subject to wide fluctuations. Since emotions play a big role in blood pressure, the emotional state at the time of the recording tends to influence the pressure. Excitement of seeing the physician and the site of the test can, just as anger, worry, tension, haste, over-activity and exercise, increase the blood pressure.

The increase by these factors is, however, transitory and quite harmless, since when the subject calms down the pressure too may take a plunge. But there are certain factors which keep the pressure quite constantly above

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normal. They are heredity, ...y build (higher in the stocky ...lower in the lanky), weight ...her in the obese) and age. Thanks to all these variables, ...rmality" of blood pressure in ... individual can be difficult to ...ertain. However, generally, ... following formulae are ad...ed to give a wide margin of ...rmality (provided the blood ...ssure is recorded during com...te relaxation when the subject ...t complete ease).

...i) The systolic and diastolic ...ordings taken in the ratio of ...o 2 (120/80, 150/100 etc.), ... The systolic pressure fixed ... the convention of "100 plus ... age" while the diastolic re...ns 90 (e.g., if the subject is 50 years old, the normal pressure is taken in the form of 150/90, etc., (iii) An overall limit in which it is fixed at the range of 160 or 170 at the most and 100 to 110 at the least.

It can be found very confusing but then, it is the nature of this ailment. What counts most is the general feeling and stamina of the individual. For instance two men of the same age may react differently when their blood pressure is raised to the same level. However, such individual discrepancies are not confined to blood pressure alone. It constitutes the basic characteristic of the human kind in all aspects of life.

(To be continued)

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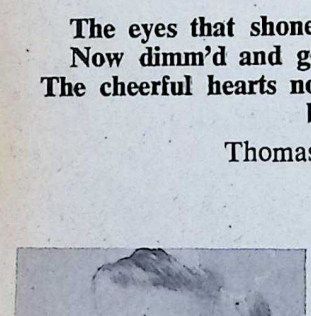
IN MEMORIAM....

D. T. KAJARIA

"Oft, in the still night,
Ere Slumber's chain bound me,
Fond memory brings the light
Of other days around me;
The smiles, the tears,
Of boyhood years,
The words of love then spoken;
The eyes that shone,
Now dimm'd and gone,
The cheerful hearts now broken!"

Thomas Moore



IN life we come across certain characters who, when they pass on to the ethereal realms, leave behind such deep imprints on our minds that their images, lying dormant though immutably imbedded, suddenly burst out on the canvas of our minds, and stir the mystic chords of memory, even after a lapse of many, many years, when they, totally forgotten, were long consigned to obscurity. They capture our imagination, haunt our memory and do not permit us to rest till their floating images crystallize into concrete shape.

Such is the character of Visonji whose image rises in my mind and fills the gallery with pictures of bygone days spent with him. It is all exciting yet sad to recollect and sculpt his personality from the mist of the past when many a year has rolled by in the corridor of Time.

Visonji was a senior boarder when I entered the Bhatia Balashram of Kutch Mandvi and under his care I was put for a few months, as we were related on my mother's side. He was

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ee years ahead of me in stu-
s.

Reminiscing about Visonji
es me back to a period of
e over five decades from now.
was stout and sturdy, with
d height, and had seemingly a
nt's strength. He could break
thick rope tied round his chest
expanding his pectoral mus-
s. His square face, sparsely
ckmarked, a wide forehead,
rp grey eyes, firm lips,
prominent chin, a well-
elled nose, broad shoulders
all these projected a figure of
iant demeanour. He hailed
m Bhadai, a small village
out 10 to 12 miles from
ndvi (via Durgapur and
na on the way to Maun in the
trict of Godhra-Kutch).

The topography of the area
d a great impact on his young
nd and early growth. The
ge-dry beds of the village
er with fearful and barren
ks, deeply-cut ravines frequen-
by wild animals like leopards
d bears where he rambled and
yed truant from school, pre-
ted a sight which would frigh-
anybody with a weak heart
d a cowardly proclivity of
nd. It was in such an envi-
nment that he passed the for-
ative years of his early child-
od. The latent streak of fear-
sness and daring which sur-
ed later on in his life, could
traced back to the influence
the idyllic surroundings and the open fields where he had been bred...A sort of untameable rustic trait akin to rural upbringing was discernible in his deportment and carriage, exuberating manly vigour and vitality.

His mother had died when he was a mere infant, and his elder brother Jeram was taken to Africa for service by my father. His father, skin sunburnt, a poor farmer addicted to opium, was living on the meagre income from his field; and so there was nobody to look after the young lad when his mother was no more. He came to the Bhatia Balashram when he was quite a boy and gradually he grew in stature.

Sprightly as he was, he participated freely in all types of games, and cricket was his forte. He was a fast bowler and a good batsman. Because of his tenacity and strength, he dominated the playground and made his rivals feel inferior to him. He would plunge headlong into the fray and was unequalled in bravery and adventure.

On one occasion (a Saturday), a cricket match was arranged between the High School Eleven and the Ashram Eleven (captained by him). Visonji saw that the umpires were partial in their judgment. When he found that his team was losing the game because of these unfair tactics, he angrily declared his

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team's withdrawal from the match. A big crowd of boys had gathered to watch an exciting game, and Principal Haridasbhai Ashar, hand on his shoulders, tried to persuade him to change his decision, but he stood firm. Visonji could not bear the thought of a victory of the other team by unscrupulous means. He was unable to reconcile himself to unfair conditions which hurt his ego.

On yet another occasion, Visonji, while playing a game of throw-ball, jumped very high and sustained a deep wound in the centre of his head as a result of his skull coming in contact with a sharp wooden plank protruding from the roof of a nearby ashram building. He bled profusely even while the wound was being bandaged, and was taken in a bullock cart (the only means of transport) to a doctor in town. The wound was stitched and Visonjji shed no tears but bore the pain stoically. Such was his power of endurance!

Another incident highlighting Visonji's power of endurance can readily be cited. There were no electric lights in the ashram, and before daybreak there was always complete darkness. Only kerosene lanterns shed a dim light here and there in the vast area of the ashram which was an open wilderness where many poisonous reptiles crept in the dark. The ashram inmates spread their bedding on the floor; they were not provided with cots. One morning before daybreak when all was in pitch darkness, Visonji was bitten on his leg by a scorpion. He cried out to his friend Laljee, who at once took off the sacred thread from his person in the absence of a string and used it as a tourniquet on the calf of the leg that had been stung by the scorpion.

Other boys near him, hearing the commotion, woke up. Visonji was quite restless, but there was no other immediate remedy to alleviate his pain. The scorpion was caught by the boys, its sting in the bent tail was cut, tied to a thread and hung on a nearby tree for other boys to see in the morning. The person, who was to remove the poison, could not be called until day dawned. Till then Visonji bore the unbearable throbbing pain of the sting with courage and a spirit of great endurance. How brave he was!

One Mr. Smith, an English man, who was a scout instructor to the Prince of Kutch, volunteered to train the boys in scouting. He greatly appreciated the courage and alacrity of Visonji, but when he asked the boys to take an oath of loyalty before fire to King George V, the then Emperor of India, Visonji was the first to protest. The then Secretary of the ashram, Dayalbha, tried to persuade him to

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tain the dignity and honour ram with a heavy heart. The Mr. Smith, failing which, tened him under duress of issal, but Visonji did not and remained defiant. The r boys followed his example. was his dauntless spirit! , to save the situation, the ing was dropped.

isonji was a voracious eater, particularly once in a month he day when sweets were ed, he kept the belt of his s loose so as to relieve the on and relish the food.

e had a flair for acting and icipated in dramas that in- ed forceful dialogues. He to act the main character of play and kept the audience bound with his thunderous e and eloquence. He com- ded the stage. Acting an ior role never did suit his perament.

e was clever at studies and ed the first bench in the high ol. He had a good bent to- ds English alphabets which I to imitate in my school s. He was a boy of indepen- t temperament, seeking eman- tion from the shackles of hority, and would not yield to body. Physically, he was so ust that no one dared to y him. He passed the Mat- lation Examination of the mbay University in 1936 at first attempt, but for want of ds could not proceed for her studies. He left the ash-

separation was a wrench to him and a sort of nostalgia obsessed his mind, for his stay of many years had created in him an attachment akin to a great love for the place. It was no fault of his for the charms of its surroundings and associations were highly captivating ... and the ashram was the only home he knew for so many years.

He took up a job as a teacher in a high school in Nalia (a small town in Abadasa district of Kutch). There he worked for a year or so and became a favourite among his students.

Then to improve his lot, he went to East Africa with a relative. There he contracted tuberculosis and after a year or so returned to Kutch in 1938, but was never his former self. He was a mere skeleton, pale and emaciated, his bulky head looking unbalanced on his wide shoulders.

I went to see him in Mandvi at an inn where he lodged before proceeding to Bhadai (his home village). There he lay in bed. He bewailed his misfortune and said he would not go to Africa if he was cured. But unfortunately, his disease was in its final stage. There was no hope of recovery. After some days, one morning on a Shradh day in the month of Bhadrapad, he called his aunt to his bedside, asked for a bowl of hot milk,

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bade farewell, his eyes mellowed with the burden of grief under a sense of indebtedness and all that was done for him and breathed his last...

So the flower withered and fell in the very soil of Bhadai from where it had sprung and spread its fragrance.

His death was mourned by his admirers, and a condolence meeting was held in the ashram, presided over by Chhayabhai who vividly recalled his boyhood days. His close friend Laljee Goculgandhi, who was greatly stricken with grief, spoke a few words charged with emotion, tears rolling down his cheeks. The ashram wore a gloomy look the whole day, and his friends and associates felt as if one of their dear and near ones was snatched away from their midst. Laljee wept the whole day ... he was so overwhelmed with grief that he could not attend the school on the day of Visonji's death. It was indeed a great tragedy that such a promising young man, full of hopes and aspirations, was cut off from life in the prime of his youth.

Visonji was bursting with vivacity as long as he was in the ashram. His intrepidity and rustic outlook, verging on waywardness, would defy anybody. He could never forget or forgive any harm done to him and always avenged himself. Before he departed for Africa, we had our photograph taken together and this is the only memento I now have with me.

His image is quite vivid to me. I was a small boy with a weak and delicate physique, and sought shelter under his towering personality. Once he ventured to Bhadai, walking the distance on foot, and invited me to accompany him along with our common relative Kaku who was a boy of tempestuous and irrepressible character. We started early morning, jogging along all the way. As we left the outskirts of Durgapur, the pathway led us through the open inhospitable, desert-like fields bereft of any foliage which would shelter us from the heat of the scorching sun. We reached the village before noon. In the afternoon we rambled in the outskirts of the village to collect some wild leaves growing prolifically in the area so as to carry them to Mandvi to be stitched into plates for eating. The next day I hired a bullock cart for the return trip but Visonji and Kaku came on foot.

There were many boys like him in the ashram, hailing from other remote villages. Their boisterous natures never allowed them to submit to any condition of life disagreeable to their birth and breeding. Because they were poor, they were handicapped in their progress. If there had been no Bhatia Balashram,

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promising boys would not opportunity and proper guidance
seen the light of knowledge were given to them, they would
learning and would have have outshone many of their
ed away unknown, unseen contemporaries, but fate ordained
unheard. otherwise.

The Ashram was a great It is a pathetic and sad story
ge ... it nurtured and sub- to write about them ... It is so
d boys of such rustic charac- very touching. In the flux of
and provided them with edu- life, they come, shine for a while
on. Opulence was beyond and then are swept away and
imagination as their lot was lost to oblivion. Who is there
for a hard and merciless to tell posterity how much they
ggle. Devoid of family have suffered? Who can por-
mth and care which they tray their correct pictures? Mine
y needed to soften the strug- is a humble tribute to a loved
they endeavoured to defy one long since dead. His me-
adverse conditions of life, mory is evergreen and has mov-
y fought their way bravely, ed me through such a long dis-
destiny made them surrender tance of time. I pay my homage
succumb to the cruel, cold to him. May the soul of Vi-
ds of death, which abruptly sonji Ashar find rest and peace
an end to their miseries. If in the heavens! □□□

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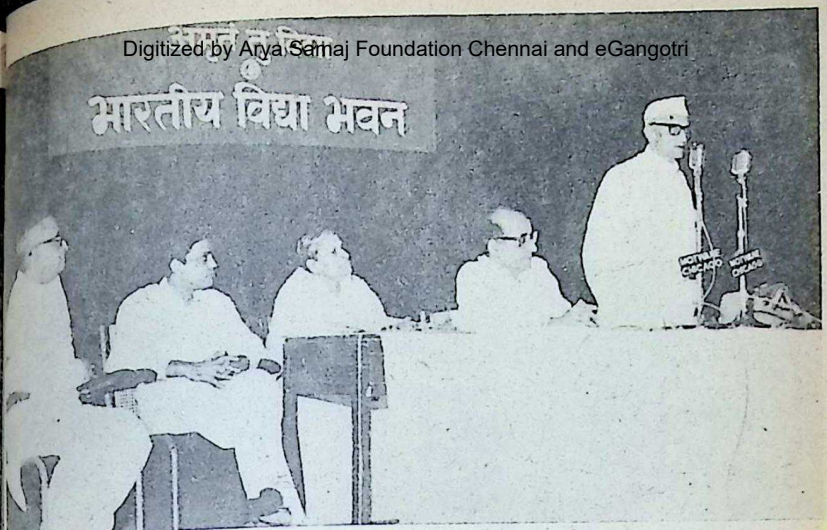

Shri Morarji Desai addressing the public meeting to mourn the death of Acharya Kripalani. To his left are Shri N. A. Palkhivala, Smt. Hari Vaswani, Shri Murli Deora and Shri S. Ramakrishnan.

KRIPALANI MOURNED

NOTES & NEWS

GLOWING tributes were paid to the late freedom fighter Acharya Kripalani at a public meeting held at the Kanji Khetsey Sabhagriha of the Bharatiya Vidya Bhavan on April 21.

Shri Morarji Desai, former Prime Minister, who presided over the meeting, exhorted the people to emulate the virtues of the late Acharya who until his death strove to uphold democratic values.

Recalling his long-standing association with the Acharya, Shri Desai expressed the hope that someone like the late Kripalani would be born to the nation who would resurrect his ideals and values.

Speaking on the occasion, Shri N. A. Palkhivala mentioned that at a time of "unusual corruption and degradation," Providence had given our country two great souls in the form of Jayaprakash Narayan and the Acharya.

He stated that the three great passions that dominated the life of the late Kripalani were intense love for freedom, deep love for the country which gave him birth and unswerving allegiance to the highest principles of dharma.

Recalling that the 'True Gandhian' had exercised tremendous influence over the public without holding any office, Shri Palkhivala urged the gathering to follow with renewed vigour the ideals of freedom, probity and rectitude which the Acharya cherished.

Justice Shri C. S. Dharmadhikari of the High Court asserted that he had seen many 'loktantric' people, but none who functioned on such a high plane as J. B. Kripalani.

Shri Ram Joshi, Vice-Chancellor,

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Bombay University, lauded the moral fibre of Shri Kripalani.

Others who paid tributes to the Acharya were Shri Murli Deora, Shri Moinuddin Harris and Dadi Hari Vaswani.

SANKARACHARYA OF DWARKA ATTAINS SAMADHI

Shri Abhinava Sachidananda Teerth Maharaj, the Sankaracharya of Shardapeeth, Dwarka in Jamnagar District, died of cerebral haemorrhage at Veraval in Junagadh district on April 8, 1982. He was 70.

The Sankaracharya who was camping at the Sharadapeeth Math at Prabhas-Patan near Veraval since March 27, suffered an attack on April 8th morning and instantly he went into a coma from which he never recovered.

Soon after he attained Samadhi, his body was taken to the Math where it was kept for 'darshan" till the funeral.

Born on September 25, 1919 in Mulbagalu in Karnataka, His Holiness Jagadguru Sankaracharya Shri Abhinava Sachidananda Teerth Maharaj was initiated into the ascetic order on December 30, 1934 by Sri Krishnananda Teertha Swami. He was brought up in the holy atmosphere of the Math and given instructions in the ancient texts by learned teachers. When Sri Krishnananda Teertha attained Samadhi, Abhinava Sachidanandaji succeeded him. Later on he was installed as the Head of the Dwarka Sharada Peetham on June 20, 1945. Thus, Shri Abhinava Sachidananda Teertha Swamiji became the 77th occupant of the Dwarka Peetham in his mid-twenties.

Besides being a profound scholar of Sanskrit, His Holiness, an eminent linguist, was well versed in Hindi, Gujarati, Marathi, Kannada, Telugu, English and French. He laid great emphasis on the study of Sanskrit which has knit "the north with the south, and the east with the west of India, being the greatest unifying influence in the country." He had set up a Sanskrit Prachar Samiti in Saurashtra and held Vidwat Parishads in various places to promote learning.

The Jagadguru daily worshipped the sacred Sivalinga of Bhagavan Chandramauliswara, a significant gift to all Sankara Peethams (Sringeri in the South, Dwarka in the West, Badari in the North and Puri in the East) by Adi Sankara himself. In the midst of his multifarious activities—religious, educational and social welfare—he was very regular in his meditations.

Spreading culture and religion was one of the chief tasks His Holiness had set for himself. He not only propagated Vedic religion and our philosophy at all places and functions he was called upon to preside, but he annually arranged a series of lectures by eminent people on Indian religion and culture. For this he undertook religious tours frequently.

Under the guidance of the Jagadguru Maharaj, the Dwarka Sharada

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h Vidya Sabha, the Indological
earch Centre, Sanskrit Academy,
s Colleges etc. have sprung up in
holy land of Dwarka thus
king Sharada Peetham a centre
learning. These flourishing insti-
ons in a far off place like Dwarka
a living testimony to the yeoman
vices rendered by the Swamiji.
ny distinguished and eminent
sons, scholars and politicians, had
augurated these institutions and had
en their good wishes and blessings.
The Jagadguru by his indefatigable
ort for the preservation and popu-
sation of the Vedic culture and
cient religion had won universal
miration irrespective of caste,
our or creed.

Bharatiya Vidya Bhavan dips its
g to honour the memory of this
eat soul to whom the present and
ture generations owe a deep debt
gratitude.

ADAKKUNNATHAN TEMPLE O BE CONSECRATED

HE Vadakkunnathan Temple at Tri-
ur with Lord Parameshwara as the
rincipal deity along with Sri Par-
thi, Sri Ganesan, Sri Sankara-
rayanan and Sri Rama, is one of
e oldest temples in South India.

Poojyasri Jayendra Saraswathi
wamigal of Kanchi Kamakoti
eetam inaugurated the renovation
ork of this ancient temple in Sep-
ember 1981 and His Holiness will
e conducting the Consecration cere-
ony on May 20.

Readers of **Bhavan's Journal** are re-
uested to contribute their mite to-
ards this holy cause and also to
ttend the function and receive the
lessings of the Sankaracharya.

Money orders or cheques or de-
and drafts may be sent to the
ecretary, Sree Vadakkunatha Tem-
le Renovation Committee, 31 Waltax
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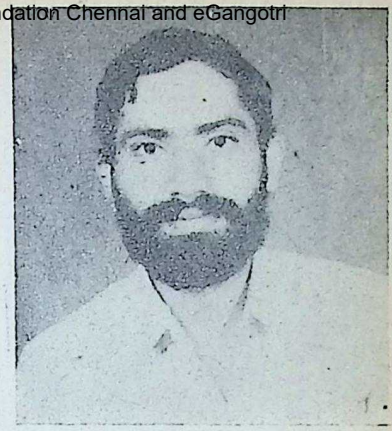

Shri Jagadishchandra Kantilal Shukla secured first rank in the M.A. Examination in Sanskrit (Vedant) of the University of Bombay held in May 1980 and bagged many medals, awards and scholarships including Dr. Miss Asha and Datar gold medal and Kokilaben and Markandeya Desai gold medal. He was a former student of Bhavan's Hazarimal Somani College and is at present studying in Bhavan's Adarsha Sanskrit Pathasala.

RAMA NAVAMI CELEBRATED

SREE RAMA NAVAMI was celebrated in Bhavan's Guntur Kendra by performing 'Sitharama Kalyanam' in orthodox and Sastric style. Shri and Smt. Jayasri Srinivasa Murthy, and Shri and Smt. G. V. L. N. Sanjeeva Rao performed the Kalyanam in the presence of invitees among whom were several ladies.

The usual prasadam panakam and Vadapappu (Pesera dall) and tender coconuts were distributed. Nadaswaram music was being played throughout.

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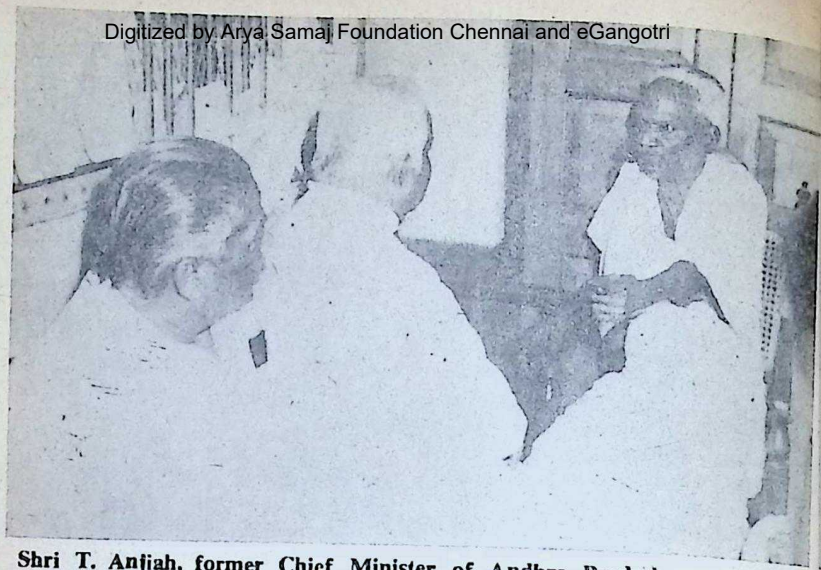

Shri T. Anjiah, former Chief Minister of Andhra Pradesh, with Srimad Parijatha Kannan, the well-known Siddhapurusha of Pondicherry.

Shri T. S. Balkrishna Sastrigal of Madras conducting a discourse in the Guntur Kendra of the Bhavan on the occasion of their Tyagaraja Ramayana Navaham.

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BOOK REVIEW

IMPSES OF TRANSCENDENT

Sri Swami Kaivalyananda.
ublished by R. D. Thapliyal, Gunnikiveti, Rishikesh 249 201.
ages 66. Price Rs. 3/50.

AMI KAIVALYANANDA was ably an earnest student of kespeare in his **Poorvashrama.** turns of expression, the use of in sounds to echo the sense and scorn for silly humans as in pest' (page 57) remind us unakably of the celebrated bard of ford-upon-Avon.

lmost all the 32 poems in this esting collection are inspired by author's intense experience of inexplicable presence of the All-ading Power. Some of them fluently, touchingly and fascinat-. For example, the piece en-"**To Sat Guru's Love**" begins is splendid manner:

this world of decay, death and scorn,
here the distilled rose of pleasure melts in sorrow,
d relentless greed exploits earthly men.
d the tide of time flows from morrow to morrow,
e gentle spring of thy love doth always fresh remain.

good number of the poems been structured on the models e English Romantic Poets (**A n a Lake, Beans in Bloom, The** , etc.) Yet there is a certain nness in them. The **advaitic** ach, seeing the One in the and the accent on **Maya** clearly Indian. In his introduc-the Swami explains lucidly his ience of the Transcendent. He —

Alone we fly into the alone.
is a vision, a spark, the supreme ment of union and conscious mmunion. Our whole being is set ablaze with perfect poise and purpose. In this mysterious embrace of the silent sea of infinity, the individual loses his name and form and discovers himself as the all-pervading, all-embracing peace and bliss. He becomes the sovereign person encompassing the whole cosmos."

Even the prose of Sri Swami Kaivalyananda is as charming and evocative as his poems. To read these poems over and over again would be a rewarding experience. If only the Swamiji had avoided **cliches** and end-rhymes in some of the poems the poetic quality would have been enhanced. The book is well printed, no doubt, but enough care has not been taken to avoid the typographical errors. They are five on a page on an average and tend to annoy an earnest reader.

—**N. Nanjunda Sastry**

BHAGAVAD GITA by Robert N. Minor. Published by Heritage Publishers, Madan Mohan St., 4C Ansari Road, Daryaganj, New Delhi 110 002. Price: Rs. 150:-. Pages 504.

THIS is one more commentary on the **Bhagavad Gita,** the great scripture which has attracted the attention of scores of writers and commentators the world over.

Prof. Norvin Hein in his Foreword correctly says: "Learned Hindus for whom the **Bhagavad Gita** is a living scripture, have grown to religious maturity in traditional understandings of its system that have been provided by the scholastic

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theologicians of their various schools. For them the wisdom that Krishna taught to Arjuna is not an area for research but a doctrine that is known and ready for reflection. In the West the perception of the Bhagavad Gita as a scripture of long and great popularity inhibited the quest for its intellectual system in quite another way.....their view of the book as an agglomerate made nonsense, of course, of any search for a single ancient mind from which the entire scripture might have sprung."

As regards the controversy of the plural authorship of the text, Prof. Hein says, "The publication in 1947 in the sixth book of the **Mahabharata** of a critical edition of the text vindicated the essential unity of the **Bhagavad Gita** and terminated the vogue of the notion of plural authority."

Prof. Robert Minor's genius is in bringing out the various interpretations of the text leaving the judgment of the authenticity of each commentary not only on the intellect but on the devout devotion of the reader.

Sri Krishna, the author of the text and the Lord of the Universe, says in 7-25, "I am veiled by my Yoga Maya and therefore cannot be known in my true nature by all." Yoga Maya is a deceptive word for those who have no correct concept of Maya according to what Krishna means. Edgerton, Barnett, Bolle and other writers have failed to interpret this word correctly. Madhwa only has explained 'Veiled by my power and maya.' Maya here is neither an illusion nor wizardry, nor magic but a 'Sankalpa, a power, a Shakti,' to manifest Himself in His original divine form and yet looking human like.

Gita is pregnant with deep wisdom. Even though Western scholars may allege that it is heterogeneous in its treatment of the subjects discussed to be understood consistently, yet as the author has pointed out "one who understands the teaching truly understands. He discriminates correctly (cf. Buddhi)." Therefore, by the correct use of Buddhi, one should try to synthesise the apparent incongruities that one may find in the text because of lack of discrimination.

The author of the **Gita** has given us the three yogas — Karma Yoga, Jnana Yoga, and Bhakti yoga which when fully accomplished can help one to arrive at a correct understanding of the significant meaning of the text. It is only when a devotee — not in the sense of one who apparently seems to worship God — but in the sense that one who has realised God, (whose stock is significantly small as is explained in 7-3 — 'very few can realise Me in My true form, attain this exalted status') — that he can realise the esoteric meaning of the entities of Kshara, Akshara and Purushottama.

Jivas are described as Ksharas because of the perishable nature of beings. Akshara is used as the "highest goal" which is Krishna's highest abode. Here Akshara and Krishna are brought together as two distinct concepts. The author's deep study of the various commentaries brings him to the correct interpretation of the text. In verses 13-2 **Kshetrajna** is described as 'field knower in all fields' and this Krishna tells us, is Himself.' But the author gives us his own interpretation. 'He is the knower of all fields and field knowers, and therefore He is the field knower.'

The text is truly an exegetical commentary on the **Bhagavad Gita** and the author deserves all praise for

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ability to bring out the gist of the
d. It is not the intellect, but only
devotional mind which can come
this understanding which in its
ure, is truly 'Oriental.'

Prof. Hein concludes his Foreword
h the words, "It is the most judi-
us guide to the whole **Bhagavad**
ta that is now available," and
htly so.

—**H. T. Dave**

ARRIAGE, THE FAMILY AND WOMEN IN INDIA: by V. V. Prakasa Rao and V. Nandini Rao, published by Heritage Publishers, C Ansari Road, Daryaganj, New Delhi 110 002. Pages 244. Price Rs. 75.

ESE are days of rapid social and nomic changes. All over the rld scientific and technological ancement, industrial development growth of population, education, mmunication and transport facili- have had their impact on indi- ual and social lives. Social nges have been more profound in ly industrialised societies than less developed or even undeveloped ntries. Nevertheless, no country escaped changes in family life.

This book is chiefly the product data collected in Karnataka from neys intended to examine the atti- es of college students on spouse ction, involvement of family mbers of the spouses concerned, nges in value orientation of the ent generation, etc. An attempt been made to place the study in orical perspective, recalling pre- ic period norms and the results social studies conducted by vari- persons over a period of years different parts of India. Age at time of marriage, dowry system, gamous and exogamous marria- ges, changing status of women in society, the modern phenomenon of mothers employed in Government and commercial and industrial establishments, are all discussed.

In a vast country of the size of India, with divergent religious, economic and social backgrounds of the masses, no survey can do more than highlight some general trends. Some of the findings of the writers of this book are: an overwhelming majority of the students wanted more freedom in selecting a future spouse; the average age at the time of marriage has gone up significantly; there is a positive relationship between education and age at the time of marriage; a large number of uneducated people and a large percentage of rural people are not convinced of the advantages of the size of the family; dowry has become an indispensable feature in marriage alliances, with dowry increasing in proportion to the educational status and economic potential of the bridegroom; people uphold more conservative attitude towards inter-caste marriage for themselves, while being more liberal when it coms to expressing opinion on a general proposition; people are conscious of the suffocating atmosphere of the joint family and yet cannot overlook some economic benefits springing from their joint family life, and the joint family system is not disintegrating as fast as some had predicted earlier.

Sociologists will find the book interesting, although the authors have avoided making firm predictions for the future. Numerous forces are at work in society. Who could predict, for instance, that in Iran religious fundamentalists would come back to power and re-establish old norms and values?

—**I. G. Parasuram.**

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THE FRONTIERS OF POLITICAL THEORY Edited by Michael Freeman and David Robertson, published in India by Heritage Publishers, 4348 Madan Mohan Street, 4C Ansari Road, Daryaganj, New Delhi—110 002, in arrangement with Harvester Press, Sussex, U.K. Pages 308. Price Rs. 125.

THIS is a collection of essays in what is described as "a revitalised discipline" and an attempt "to demonstrate the variety and range of political theory today." It is a book for the academicians interested in hairsplitting arguments and dialectical debates on political philosophy and vocabulary.

Nine scholars have contributed essays under various headings, such as "A Preface to Revolutionary Theory," "Freedom, Slavery, and Contentment", "Democratic Antagonisms and the Capitalist State", and the "Essentially Uncontestable Concepts of Power." Two of the contributors have also constituted themselves as the Editors and provided an introduction reviewing the essays.

Discussing the purpose of the book, the Editors remark: "The first reason is that it is only about twenty years since the death of political theory was announced. The subject did not die, and could not have done so, though it is easy to see why either its murder or its suicide could have seemed an imminent possibility in the late "fifties....."

The second purpose, the Editors explain, is "to satisfy a felt need of many teachers of political theory. There are no real textbooks of political theory (leaving aside textbooks on the history of political ideas) and there could not be any. None of us would willingly entrust to one man the writing of a supposedly comprehensive, general and true account of the whole of our subject..... It seems that a collection of essays such as this is the best way of meeting that need, for it can provide an intellectual pluralism avoiding the dangers of a textbook. At the same time, one wants this teaching material to represent the best creativity of political theory...."

The Editors make an effort to explain why political theory was "seen to be dead or dying" and leave the reader guessing who, obviously without any authority and justification, announced the death of political theory. Like all politicians, the political theorists revel in a battle of wits, and make interesting and delectable observations which may confuse and confound the layman.

Concepts like 'freedom', 'slavery', 'revolution', 'distributive justice', etc. are discussed, leaving room for debates **ad infinitum**. Of course, this is not the layman's 'cup of tea' but the more abstruse, the more joy it will give to the intellectual.

—I. G. Parasuram.

The only difference between the saint and the sinner is that every saint has a past and every sinner has a future.

—Oscar Wilde

The superior man understands what is right; the inferior man understands what will sell.

—Confucius

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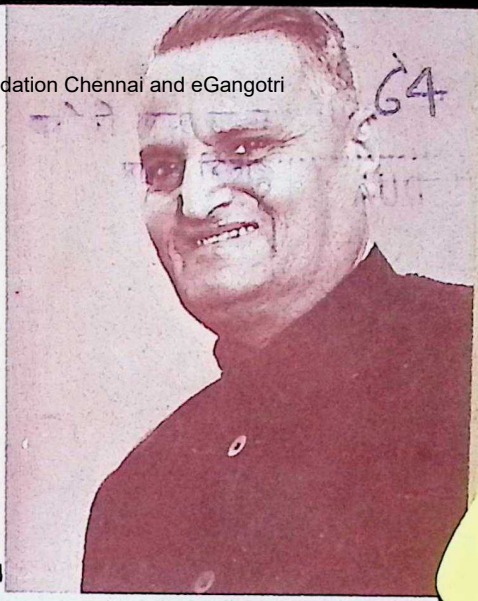

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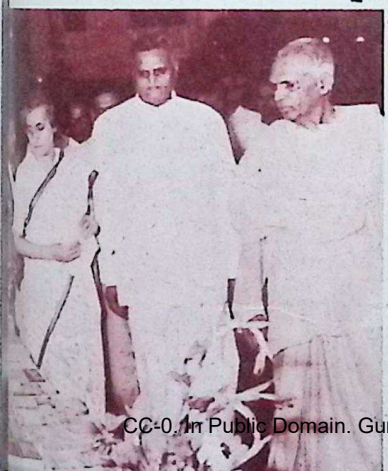

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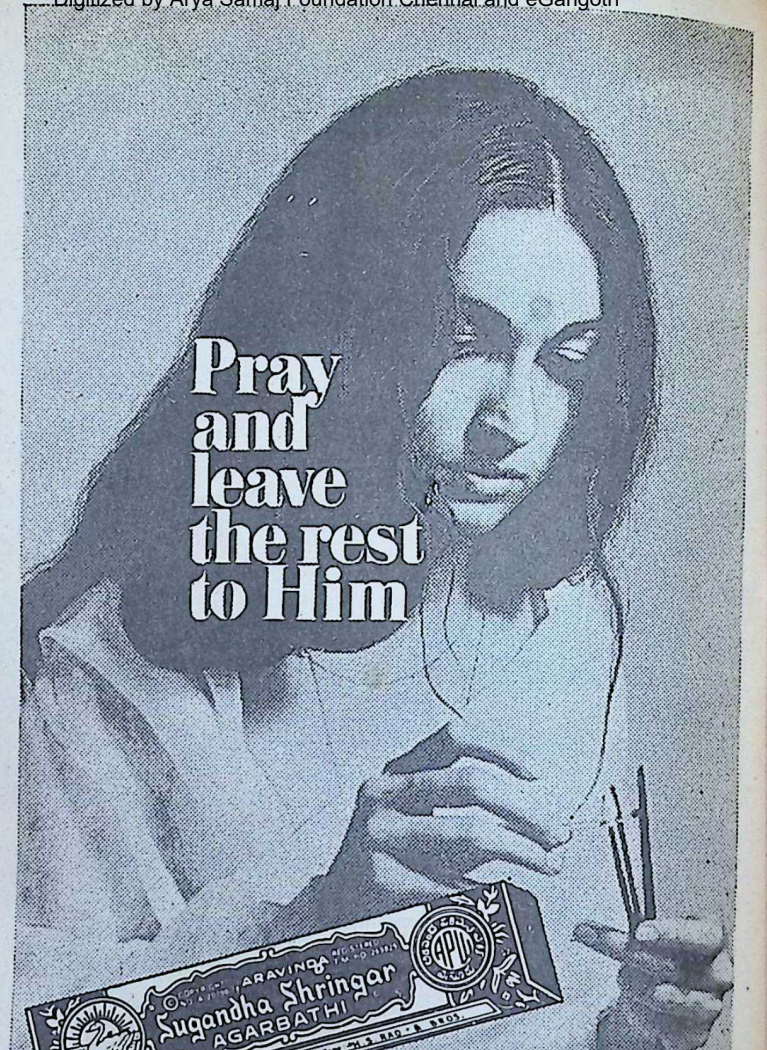

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FRONT COVER:

1. Hathiji with Kulapati Munshi. 2. Hathiji (Centre) cheering as Mrs. Margaret Thatcher receives a momento from Shri S. Ramakrishnan. At extreme right is Shri M. A. S. Dalal, Chairman of Bhavan's U. K. Centre, 3. Hathiji at Bhavan's Book Exhibition inaugurated by Prime Minister Smt. Indira Gandhi in Delhi. At extreme right is Swami Ranganathananda and at extreme left, Shri S. Ramakrishnan. 4. Hathiji, a study. 5. Hathiji with violin maestro Yahudi Menuhin in London, 6. Hathiji presenting a bouquet to Mr. James Callaghan in Bombay on January 31, 1982.

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आ नो भद्राः क्रतवो यन्तु विश्वतः

Let noble thoughts come to us from every side

Rigveda I-89-i

PRAYER TO LORD SIVA

आयुर्नश्यति पश्यतां प्रतिदिनं याति क्षयं यौवनं
प्रत्यायान्ति गताः पुनर्न दिवसाः कालो
जगद्भक्षकः ।
लक्ष्मीः तोयतरंगभंगतरला विद्युच्चलं जीवितं
तस्मान्मां शरणागतं शरणद त्व रक्ष रक्षाऽधुना ।।

Lord, you are the refuge of all. Our lives shorten as each day flies by. Our youth is draining away. The days that pass never return. Time eats up the entire world. Fortune is fickle like waves breaking on the sea-shore. Life itself is transient like the forked lightning. I seek refuge at your feet. Grant me rest even now.

—*Sivaparadha-Kshamapana Stotra*

BHAVAN'S JOURNAL

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President's Letter

This issue of the "Bhavan's Journal" is dedicated to Shri Jaisukhlal Hathi, who left us for his Heavenly Abode four months ago.

Kulapati Munshiji had occasion to closely observe Jaisukhbhai when they were together in the Constituent Assembly, which framed the Constitution of Free India.

Since then, Jaisukhbhai was part and parcel of the Bhavan, in the truest sense, for 32 years. At the time of his passing away on February 2, 1982, he was Bhavan's Vice-President and Trustee.

Ever since Munshiji returned to Bombay in 1957, after his Governorship of U.P., he practically took Kshetra Sannyas. During the last decade of his life, his sole concern was the Bhavan and how to make it a fitter and better instrument to promote the cause of culture.

Munshiji always exhorted us to develop "vested interest" in men and women of integrity and character. With his eagle eye, dynamism, flaming idealism and constructive genius, he carefully spotted a number of co-workers all over India and harnessed them for carrying forward the Bhavan's mission.

Some months before his passing away on February 8, 1971, Munshiji called to his bedside some of us who had been associated with him since the inception of the Bhavan and shared his innermost thoughts with regard to the Bhavan.

He emphasised that "for sustenance and growth of voluntary organisations like the Bhavan, money, position and influence alone will not suffice. Their life-breath is a hard core of workers, both at the honorary and stipendiary level—fully committed, dedicated and selfless. They should be free from sectarianism and regionalism. They should be truly national in outlook. They should not be arrogant or bossist. They should be able to evoke love and inspire co-workers. Jaisukhbhai is one such ideal person."

Among the colleagues who prevailed upon me to shoulder the Presidentship of the Bhavan on Munshiji's demise, the most persuasive and insistent was Jaisukhbhai. Jaisukhbhai was a tower of strength. I have not come across a more cultured, loveable and understanding colleague than him.

Jaisukhbhai was a man of wisdom and culture. He was a great gentleman. Never given to intriguing and self-seeking, he was a personification of humility, nobility, ability and self-effacement.

Bombay,
June 1, 1982.

Bhavanagary M. Khatau

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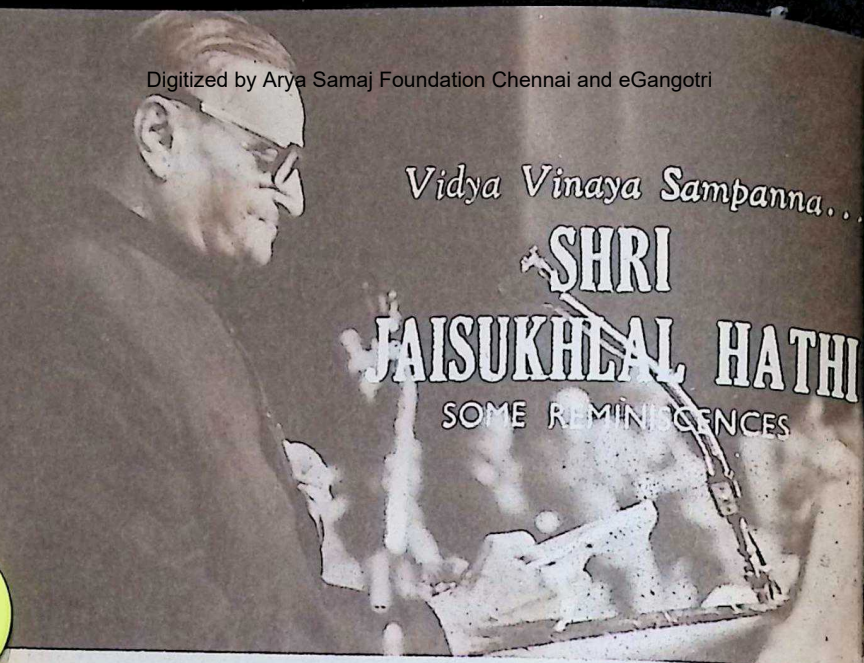

S. RAMAKRISHNAN

A SANSKRIT verse begins with the words **Vidya Dadati Vinayam.** Literally translated, they mean "Education leads to humility."

However, the word **Vinaya** conveys much more than **humility.** And **Vidya** has a wider connotation than education, learning or knowledge.

When information gets integrated, it becomes knowledge. When knowledge matures, it transforms itself into wisdom. When wisdom blossoms forth, it gets transmuted into dedication, devotion.

Vinaya, the Sanskrit word, is difficult to translate into English with all the subtle nuances associated with it. Valmiki Ramayana says that Hanuman approached Sita in the Asoka Vana in Lanka as a **Vineeta.** By this, the poet tells us that Hanuman was a picture of appropriate conduct, not exhibiting even a trace of arrogance in having, at great personal risk, leapt across the ocean to Lanka and discovering Sita. Hanuman is acclaimed **Buddhimatam Varishtha** — the best among the astute. The words Hanuman spoke also had the quality of **Vinaya.**

Vinaya is humility, urbanity, comportment and much more. Maybe, one can say that **Vinaya** implies action in conformity with

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required standards of deco-
without deviating from truth.
he harmonious blending of
a and **Vinaya** gives birth to
skriti. And again **Samskriti**,
Sanskrit word, is much more
prehensive than culture, as
ommonly translated.
hri Jaisukhlal Hathi was a
a **Vinaya Sampanna,** a **Su-**
skrita, a Man of Culture.

II

Thirty-one years ago, in the
week of May 1951, I first
Hathiji at holy Somnath.
d in khadi **pyjama** and **kurta**,
was working round-the-clock
quiet efficiency and dedica-
doing all sorts of odd jobs.
did not throw his weight
ut. He did not appear to be a
ybody.

I thought he was one of the
ndreds of volunteers on duty
the epoch-making consecra-
n of the **Jyotirlinga** of Som-
th, the Shrine Eternal, on May
1951, at the hands of the first
sident of the Indian Republic,
Rajendra Prasad, and the
nding of the Sanskrit Vishva
rishad — World Academy of
nskrit. Kulapati Munshiji was
soul of these twin historic
nts, one of the crowning glo-
s of his achievement-packed
. The Bharatiya Vidya Bhavan
s the chosen instrument to do
planning and overseeing of
ganisational work.

The tall, hefty and dedicated man was then in his early forties, to be exact 42. He was suave and serene. He was neither obstinate nor readily compliant. He was persuasive and persevering. His approach was marked by remarkable objectivity and detachment, totally devoid of subjectivity or any mental reservation.

This first meeting 31 years ago, with this noble soul on such an auspicious occasion, marked the beginning of a very intimate comradeship in the Adventure of Faith of promoting the cause of the Bharatiya Vidya Bhavan, lasting 31 long years. During these three decades and more, we were in constant touch with each other. When in India, a telephone call at 8 a.m. from Hathiji, whatever be his preoccupations as Minister or Governor, was a daily routine. When he was out of India, it was a bi-weekly affair.

This 31-year period is packed with many important developments in the Bhavan's life — most of them ecstatic, but some of them agonising too. What is remarkable is that in our thrashing out of hundreds of issues, big and small, there was perfect, intuitive and objective understanding, assessment and appreciation of all facets of a problem; there was not one unsavoury note, not to speak of any misunderstanding.

It was given to me to be in

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frequent communion with Hathiji by" on the interview sheet. Then for long periods — staying together and travelling miles and miles by air, train and car covering almost all parts of India, also England and America. It was a great education to be in his company, watch him deal dexterously with people of different temperaments and motives, handle deftly delicate and difficult situations. Equally educative was to listen to his absorbing recounting of many incidents in his personal and public life.

Let me share with you some of my reminiscences of this **Nishkama Karmayogi.**

III

THE BHAKTA

Hathiji was essentially a man of God, a devoted devotee, a **bhakta.**

Hathiji used to recall that in his younger days, his efforts to get employment met with failure after failure. At last, he was called for an interview for a job in a bank.

It was during the days of Navaratri festival. The family tradition did not allow him to have his daily shave and his father forbade a violation of age-old family tradition for the sake of the interview. When the unshaven Jaisukhlal entered the room of the European Agent of the Bank, he was dismissed in a moment by the Agent with the remark "shab-

it was that Hathiji decided to appear for the Bar Council examination of Bombay, passing which, he enrolled himself as an Advocate. This was a turning point in his life.

Yes, as a true **bhakta,** he believed in the dictum; **jo kutch hota hai, acche ke liye hota hai;** (everything happens for the good); that there must be some hidden good even in a disappointment; that we should prayerfully wait for the Divine Unfoldment.

He used to get up, right from his early days, in the small hours of the morning and recite verses from the **Gita** and the **Upanishads** as also the whole of the **Purushasuktam** and the **Rudram.**

And it was this that most certainly made him free from all tension throughout the day. Equanimous and self-composed, he was a man of great self-discipline and an indefatigable chief who inspired co-workers by his sincerity and selflessness and forged unbreakable bonds of love and affection.

Such was his evenness of temper and mastery over emotion that he seldom got ruffled or angry. He did not know the "art" of quarrelling. He could very well be described as an **Ajatasatru,** one who had no enemies, a famous epithet by which Dharmaputra, the eldest of the Pandavas, is often referred to.

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POLITICIAN ABOVE POLITICKING

Shri K. P. S. Menon, the veteran diplomat and wellknown litterateur, in a condolence letter has appropriately referred to this aspect of Hathiji:

K. P. S. Menon

I have seldom met a politician who has so steadfastly remained above politicking as Hathiji. It is sad to think that we shall not be able to set eyes again on that fine figure:

With Atlantean shouders fit to bear
The weight of mightiest monarchies.

I can imagine what a grievous loss Hathiji's death must be especially to you.

GOVERNOR NON-PAREIL

Many are the instances of Hathiji's simplicity and urbanity. I will be content with recalling one. When Mr. James Callaghan, the former British Prime Minister, and his wife Audrey visited Hyderabad in January 1982, Hathiji and myself accompanied

L. to R): Mr. Audrey Callaghan, Mr. James Callaghan, Shri Jaisukhlal Hathi and Shri S. Ramakrishnan

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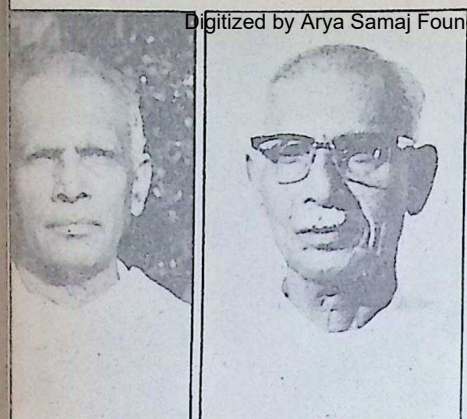

(Right) Swami Ranganathananda.
(Left) Governor K. C. Abraham.

them. The Callaghans had come to India at the invitation of the Bhavan and were the guests of Governor K. C. Abraham. Hathiji, being a former Central Minister, Governor and a national leader, was also invited to stay at Raj Bhavan. But Hathiji chose to stay in the Ramakrishna Mission in the spiritual company of Swami Ranganathananda, as he always did whenever he was in Hyderabad even as a Union Minister and Governor.

When Mr. Callaghan visited India in 1981 to deliver the Rajaji Centenary lectures, Hathiji was Governor of Punjab and Hathiji hosted a dinner in honour of Mr. Callaghan. In 1982, Hathiji had retired and was not holding any public office, even though two or three high offices were offered to him by Prime Minister Indira Gandhi.

Mr. Callaghan himself was so much impressed by the rapport and popularity of Hathiji with Ministers, officials and the people, and the spontaneous respect and deference shown by the Raj Bhavan staff, that he instinctively observed: **"Mr. Hathi, you are an amazing man. It appears that you continue to be the Governor of Punjab."**

IV

THE PILGRIM POPE

Hathiji, Shrimati Lilavati Munshi, and myself were privileged to have a private audience with Pope Paul VI at the Vatican on June 9, 1975. I was wondering how Hathiji, as a distinguished representative of Indian culture would open the dialogue with the Pontiff of the Roman Catholic Church. He came out with words which instantly touched a responsive chord and set the tone for a 30-minute talk with the Pilgrim Pope. Hathiji reverentially began thus:

We feel blessed to be in your august presence. Though non-Christians, we look upon you as one of the world's greatest living religious leaders. In our own country, there is a great river, the holy Ganga, which we visit to wash away our sins. Likewise, when we thought of visiting Italy, our first thought was to visit you, Holy Father, to purify ourselves.

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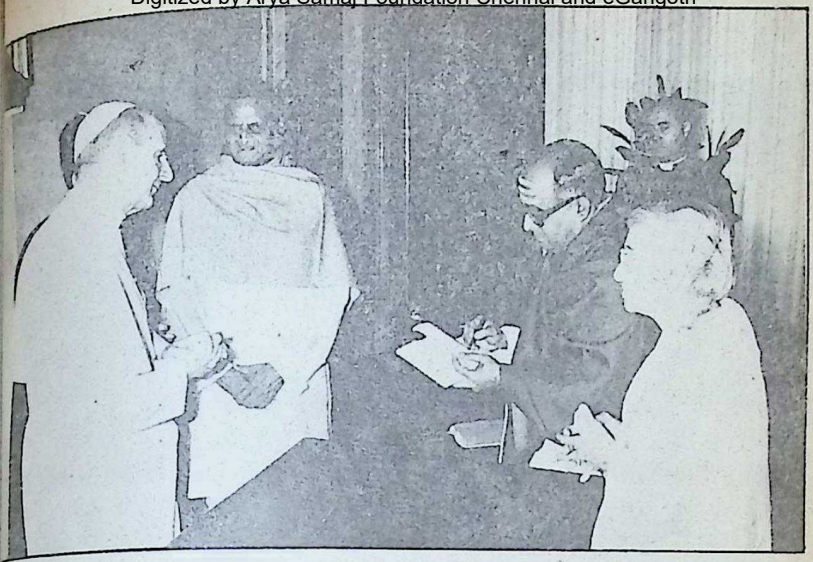

Pope Paul VI, Hathiji, Shri S. Ramakrishnan and Smt. Lilavati Munshi at the Vatican.

e Pope graciously responded: **We are honoured by your visit d the generous reference. Even ugh we are not worthy of such aise, the reference is a great nour to the office we hold....**

"SHRIMATI" THATCHER

Here is another instance of w Hathiji with his appropriate oice of words endeared him- f to Mrs. Margaret Thatcher, e British Prime Minister, known the Iron Lady.

The occasion was the dedica- n of the main hall of the Bha- n's U.K. Centre in memory of first Patron-in-Chief, Earl ountbatten, by Mrs. Margaret atcher on September 16, 1981. Hathiji, in the course of his moving welcome speech as Chairman of Bhavan International chose to address Mrs. Thatcher as "Shrimati" Thatcher, and went on to explain:

"Shrimati" Thatcher

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When I address you as "Shrimati," I am condensing in one word my respectful best wishes to you and praying to the Almighty to bless you with all that "Shrimati" stands for. "Shrimati" means rich in health — physical, mental and spiritual; rich in intellect, rich in wealth, rich in character and rich in moral values. That is what "Shrimati" implies.

Taking a cue from Hathiji's words, Mrs. Thatcher in her speech said:

May I thank you, Mr. Hathi, for your delightful words of welcome and for giving me the honour and privilege and the title of "Shrimati". I hadn't realised its full implications until you actually spelt them out. Health, I have indeed; learning, I try; character, I do not think even my enemies would contest that. Wealth, I am yet to amass; moral values are what life is all about and the Bhavan is a wonderful example.

A LESSON

As said earlier, Mr. James Callaghan was in India in January/February 1982 at the invitation of the Bhavan to attend the Governing Council meeting of the Rajaji International Institute of Public Affairs and Administration, of which he is a member. Hathiji and I accompanied the Callaghans from Delhi to Chandigarh, Hyderabad and Bombay.

One of the highlights in the Callaghans' programme in Bombay was a visit to the Elephanta Caves on January 31, 1982.

While at Hyderabad, a frantic message came from Bombay that the launch kindly offered by the Government of Maharashtra for the trip had developed some technical snag. We were scheduled to leave Hyderabad for Bombay the very next day. The last-minute hitch depressed us.

But Hathiji was his usual unruffled self. He got in touch with the Defence Ministry in Delhi, who signalled to the Naval Command in Bombay to make the necessary arrangements. Hathiji was a former Minister of Defence Supplies and Mr. Callaghan, an outstanding world statesman, had done a stint in the Royal Navy during World War II — an added reason for the Indian Navy to be enthusiastic in responding to Hathiji's appeal. A naval launch was provided for the visit of the Callaghans to Elephanta.

The staff deputed by the Rear Admiral, Western Naval Headquarters, was courtesy itself. The Rear Admiral had thought of everything that would make for the comfort and convenience of the Callaghans. Hathiji was particularly touched by the tender concern and efficient arrangements. On the night of February 1 — Hathiji died in his sleep that very night — he wan-

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to thank the Rear Admiral sonally for all that he had e at very short notice.

It had been a hectic day. We just taken leave of the Callhans at Raj Bhavan, Bombay. was past 9 p.m. I suggested Hathiji whether we could not the telephoning on the morw. Hathiji, in his own chateristic way, said that, if posle, he would like to convey thanks then itself. I discernan element of gentle insistce which was unusual with n. I went on dialling without sult.

Reading the meaning of my ploring look, Hathiji asked : **"Shall I try myself? The t fortnight has been exceptionly hectic for you. You have get up at 3 a.m. tomorrow see the Callaghans off. You st be tired."** I told him there s no question of my being ed, especially as I was younger n he. I was only wondering ether it could not be done the t day as the night had adnced and the telephone was ying truant. Finally we got connection and Hathiji conyed his heartfelt thanks to the ar Admiral. Hathiji's face lit with joy.

And I learned a lesson I shall ver forget — perseverance and mptness in discharging duties, or small. Alas, the next rning, Hathiji was no more!

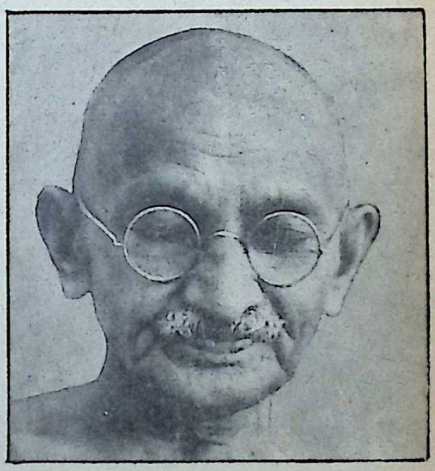
Hathiji was a keen observer of men. And fortunately for him, he had the privilege of coming in close contact with the tallest of India's leaders from Mahatma Gandhi to Indira Gandhi.

Here are some of the vignettes he had recounted to me at various times:

MAHATMA GANDHI

This is an incident relating to Gandhiji's astounding memory and his paternal affection for coworkers.

Sir Nityanand Kanungo, who later became a Union Minister and Governor, was a nameless Congress volunteer at the Haripura Congress held in 1938. On his way to the dais, Gandhiji noticed Kanungo, as a young volunteer, making a scene because



Mahatma Gandhi

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he did not get a glass of sugar-cane juice that was given to volunteers on duty.

Years later, Kanungo as a Minister was to call on Gandhiji. The Mahatma instructed the Ashram volunteers to provide Kanungo with a glass of sugar-cane juice before he was sent in.

An astonished Kanungo averred that he was not particularly fond of sugar-cane juice. Gandhiji recalled the incident at the Haripura Congress which left Kanungo wondering at Gandhiji's phenomenal memory and his concern and respect for the habits of others.

Punctuality was another quality Gandhiji assiduously cultivated and tirelessly sought to inculcate in others. Punctuality is inevitably associated with planning out every detail. But more than that, it reveals an economy of mind, a consideration for others. A public speaker arriving even five minutes late to address an assembly of say 3000 people could rob the nation of 250 hours! And if he were to address the gathering without any preparation — "thinking with the mouth," as the expression goes — then the colossal loss of public time can better be imagined.

Even men like Dr. Radhakrishnan always made it a point to prepare in advance before addressing a gathering even for ten minutes. Alas! public speaking as an art is dying in our country and many modern 'greats' are, consciously or unconsciously, unpunctual at conferences and meetings! Pandit Nehru, Shri Morarji Desai and Srimati Indira Gandhi, despite their holding the most taxing job of being the Prime Minister of the world's largest democracy, have managed to maintain their reputation for punctuality.

Without digressing further, let me recall an instance of Gandhiji's punctuality as recounted by Hathiji.

In the 1930's when Gandhiji was on a visit to Rajkot, he was to meet the British Resident at 10 a.m. Though cars were very scarce in those days in Rajkot, one was arranged with great difficulty. But at the last minute, it failed and so a tonga was pressed into service. An anxious Gandhiji noticed that it was one minute to 10 as the tonga was almost nearing the Resident's Bunglow. He at once got out of the tonga and ran towards the bunglow, taking a short cut. The British Resident who was waiting to receive Gandhiji at the portico, himself rushed to the gate and solicitously inquired why he was running.

Gandhiji narrated the circum-

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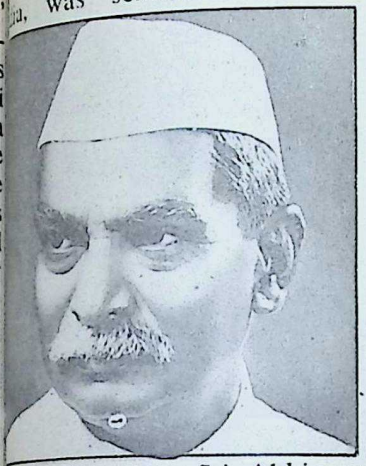
ces and summed up: **I have never been late in my**

RAJENDRA PRASAD

Rajen Babu, as President of ia, was scheduled to visit

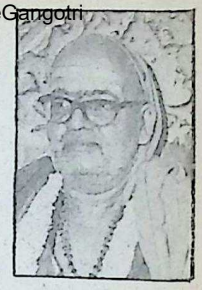


roda. The late Sri Abhinava hidananda Teertha, Sankara- arya of Dwarka, who was mping there, invited the Presi- nt to meet him. Hathiji did not nk it appropriate for the Pre- ent to pay a courtesy visit of s nature. But the Sankara- arya followed up his request th a personal telegram to ajen Babu.

Hathiji explained his views. owever, Rajen Babu said he uld not like to turn down a quest from a God-man. Said

I am the President of India day; tomorrow I may not be this chair. Even when I am lding this office, I am an In-

dian first. I have always respected the learned and the religious people and I cannot give up respecting them only because I have become President.



PANDIT NEHRU

Here are two incidents which reveal Jawaharlalji's dislike for pompousness and love for cleanliness.

Once when a Minister chose to answer a question in Parliament in high-flown literary Hindi, Nehru got up and queried: **"Sir, may I know in which language the Honourable Minister is replying? If it is Hindi, I myself do not follow it."** The chastened Minister learned the need for making his language simple.

Pandit Nehru

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The second instance happened at the Kalyani Congress in West Bengal in 1948. Nehru and many of the big leaders were sitting on a mattress covered by white Khadi. A tray full of oranges was brought by the volunteers and each one, including Nehru, took an orange. A famous Congress leader carelessly put the orange peel on the mattress. An upset Nehru shouted: **"You are uncouth. You have no sense of beauty, no sense of cleanliness,"** and lost no time in picking up and emptying all the orange peels into the pocket of the offending dignitary!

SARDAR PATEL

Generally, people have the impression that Sardar Patel was a man of steel, bereft of tender qualities. The Iron Man had a loving mother's heart.

During the Rajkot satyagraha, the Sardar found in Shri U. N. Dhebar the fittest man to lead the people of Kathiawar. When Dhebarbhai was injured during a police lathi charge at Rajkot, the Sardar spoke these words:

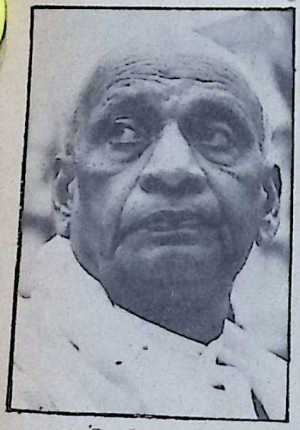
I feel that the marks of injury on Dhebarbhai's back are as though on my very back. Dhebarbhai is a saint of Kathiawar and God will punish those who injure a saint.

RAJAJI

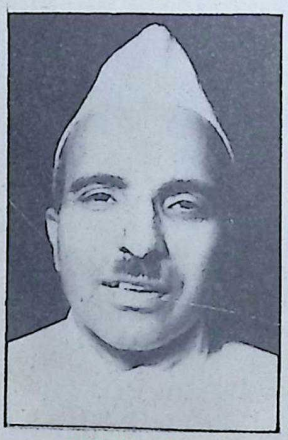
Rajaji's penchant for parables is well-known.

Rajaji, as Home Minister, was piloting a Bill in Parliament. He was faced with a plethora of amendments, positive and negative, and he was not inclined to accept any.

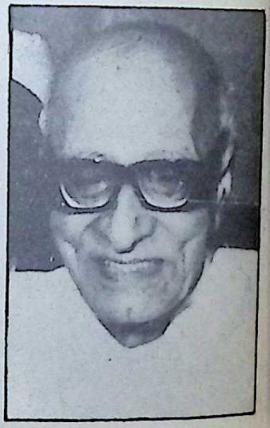
He made the amendment-enthusiasts see his point with a story: **"A 50-year-old man had two wives. The first wife was**



Sardar patel



Dhebarbhai



Rajaji

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and the second wife, quite
ung, 25. When the man would
with his first wife, she would
ck off all his black hair in a
to give him an elderly look.
en with the junior wife, she
uld systematically do away
sh his grey hairs to make him
k younger. In the process, the
n became bald."

And Rajaji told the cheering
Ps that he would not like his
to become bald!

INDIRA GANDHI

This is an incident indicative the innate meticulous nature Shrimati Indira Gandhi. It o reveals how warm-hearted a stess she is.

Shrimati Gandhi hosted a family dinner to Shri Uma Shanker Dikshit on the eve of his departure from Delhi for Bangalore as Governor of Karnataka. Apart from Dikshitji's family, there were Shri Shanker Dayal Sharma, Shri and Shrimati Hathi and one or two others.

As all sat for the dinner, Shrimati Gandhi went round to every seat, to ensure that everything was in order. When she came to Hathiji's seat, she saw in his **thali** some non-vegetarian dishes. She quietly lifted the **thali** herself and gave it to the bearer telling him **"Hathiji is a vegetarian."**

Hathiji with Indiraji.

VI

Most people would find some problems in all solutions. But some people would find solution to all problems. Such blessed people are very, very small in number. Hathiji belongs to this microscopic minority. Here are three instances.

MINISTER IN A PREDICAMENT

Most ministers, then as now, are in the habit of getting into scrapes when they make instant promises without thinking in detail of the implications.

Hathiji once recalled to me one such instance when Shri Nanabhai Bhat, a great educationist of Saurashtra who, as Saurashtra Education Minister, presided over a conference of primary teachers and in all in-

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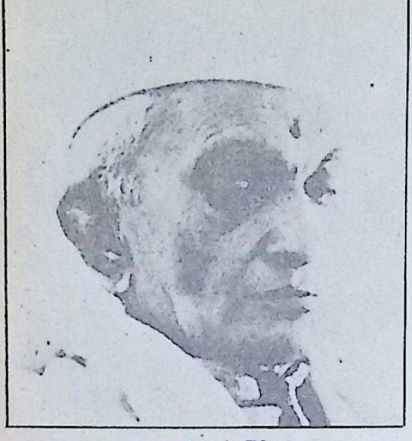

Nanabhai Bhat

nocence and earnestness became party to a resolution which urged the Government to impart "free education to children of school teachers."

Shri Bhat later instructed Hathiji, who was the then Chief Secretary to the Government of Saurashtra, to process the resolution and pass formal orders.

The shrewd Hathiji discovered that the matter was not that simple. Giving free education only to teachers' children would stir a hornet's nest among Government employees drawing similar emoluments. Further, the resolution was so vague that it would mean free education to teachers' children at all levels. When faced with the implications of the resolution, the Minister explained to Hathiji that being a party to it, it would not be appropriate for him to rescind it. He desired Hathiji to meet the teachers' representatives and find a way out.

The pragmatist that Hathiji was, he told the teachers that the Government was going to implement the resolution but wondered why the teachers had asked for such a paltry favour. To the wide-mouthed teachers' representatives, Hathiji explained that primary education, for say even three children, would cost hardly six annas (in those bye-gone days) a month which was nothing.

When the teachers said that the resolution envisaged free education at all stages of education, Hathiji told them that if this demand of the primary school teachers was to be conceded, teachers at all levels, including college professors, could press their claim which would be too much for the Government to entertain.

When the teachers countered this with the argument that primary school teachers were after all an ill-paid lot, Hathiji pointout to them that Government could not view their case in isolation because Government could not discriminate between a chowkidar, a chaprasi, a police-man, a patwari and all those people who were drawing less than even primary teachers.

On the positive side, Hathiji suggested that if he were in their

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ace, he would have to ask for that "invisible somebody" was.
0 scholarships for primary
chers' children for higher
ucation which would give them
tidy amount every month for
ch deserving child.
The teachers readily agreed to
e proposal and were prevailed
on to make their request to
e Minister, who, in turn, also
s happy and was greatly re-
ved. The Government later
de a policy statement, making
imary education free for all.

ONVERTING THE SCEPTIC

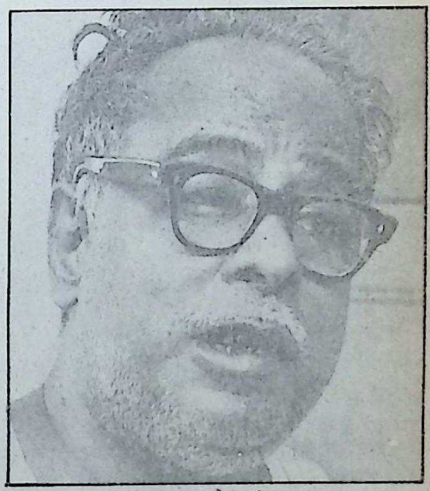
Hathiji made an official visit
the USSR in 1968 as Union
abour Minister. His counter-
rt in Russia, a lady, was very
nd and considerate and was
en on making Hathiji's Russian
ay a memorable one.
For a visit to the oil-rich
aku, Hathiji was to get up at
a.m. The practical-minded
d business-like Russian Minis-
r offered to put somebody on
ty to wake him up on time.
athiji thanked her, but declin-
d the offer.
Next morning she was surpris-
d to find that Hathiji was on
ne and ready for the trip.
The Soviet Minister was baf-
d when Hathiji told her that
ere was somebody with him to
ake him up at any hour he
anted. Two days later, the per-
rmance was repeated and this
ne the Soviet Minister was
ositively keen on knowing who

When Hathiji told her that God it was who woke him up whenever he wanted, the lady told him that she did not believe in God and much less that he would do the job of waking up an individual.

If she did not believe in God, Hathiji said, he had no quarrel. Surely, she could believe that it was his will power which did the job as he wished. When she concurred Hathiji began to link will-power with God-power. But the lady politely told him **"For God's sake, let us get on to some other subject because you have already half-converted me into believing in God."**

DOCK STRIKE AND ANNADURAI

When C. N. Annadurai was Chief Minister of Madras, there



Annadurai

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arose a long-drawn out all India dock strike. Keen on ending it, Annadurai offered to arbitrate. The employees, finding in him a man of ready sympathy, fully backed him.

The problem was that Ports and Docks are not State subjects. The Regional Labour Commissioner, Madras, approached Hathiji, the then Union Labour Minister, for a solution.

The atmosphere was tense. The economy was badly hit. If as Union Labour Minister, Hathiji spurned outright the helping hand extended by the popular Annadurai, the Central Government and himself (Hathiji) would get a bad name.

And so Hathiji advised the Regional Labour Commissioner to suggest to Annadurai that the latter might contact him in Delhi. He readily did so.

Hathiji expressed great relief and thanked Annadurai profusely for coming to his rescue and for taking away half his burden. He wished that other Chief Ministers were similarly enthusiastic and helpful in solving national problems. To a happy Annadurai, Hathiji thereafter gently explained that before officially accepting him as arbitrator, he had to get the consent of the Trade Unions in Bombay, Calcutta and elsewhere as the dock workers' issue was an all-India one. Instantly Annadurai wanted to reconsider his offer as he felt that his arbitration might not be welcome to some of the militant sections, particularly in Bombay and Calcutta, and rejection by any one Trade Union would adversely affect his stature.

The outcome was that Annadurai himself withdrew and announced to the dock workers in Madras that the issue being of an all-India nature, it would not be proper for him to be the arbitrator.

The issue was a very delicate one, that of stopping a well-meaning State Chief Minister entering the domain of the Centre. Further, a Chief Minister in such a case could afford to be quite liberal with his recommendations as he could gain popularity at the cost of the Central Exchequer.

PERSUADING KRIPALANI

On October 2, 1974, the Shah of Iran was coming on an official visit to India. This was also

Kripalani, Uma Shankar Dixit,

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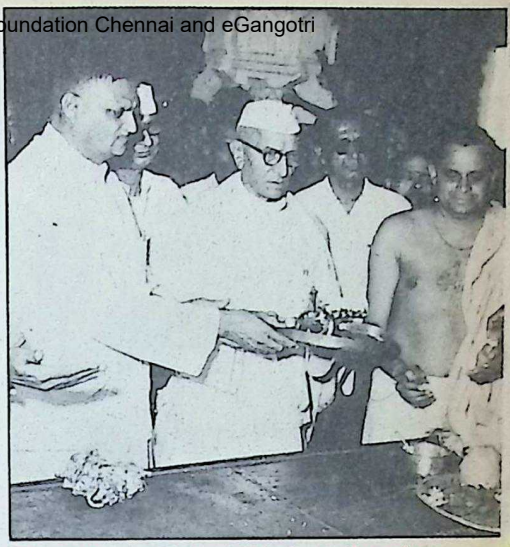
Jayaprakash Narayan.



Hathiji and Morarjibhai performing the Arati at Somnath Temple.

e time when the Opposition is mounting an agitation against rimati Indira Gandhi. Shri ma Shanker Dikshit was then e Home Minister.

On that day, Acharya J.B. ripalani was to lead a black g demonstration in Delhi to ess the demand for an enquiry to the affairs of Foreign Trade inister L.N. Mishra and De- nce Minister Bansi Lal. On e very day, Shri Morarji Desai as to lead a procession in hmedabad and Shri Jaya- akash Narayan one in Patna.

The Prime Minister was desi- us of averting the black flag monstration in Delhi on that y as the Shah of Iran was like- to interpret it as one directed gainst himself.

Hathiji was brought into the icture. Hesitantly though, Hathiji went to Acharya Kripalani and appealed to him to put off the morcha for another day as the nation's dignity was likely to be sullied in the eye of a visiting dignitary. The Acharya, while seeing the point, said that the request ought to come from the Prime Minister. Even then, he would only change the timing and end the demonstration prior to the arrival of the Shah of Iran.

Hathiji thanked the Acharya. He then slowly recalled the unexpected turn of events following the anti-cow-slaughter agitation ten years earlier by well-meaning **sadhus;** how he (Hathiji) had then vainly pleaded with the then Home Minister Gulzarilal Nanda to ban the procession of the **sadhus,** and how Nandaji's

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Hathiji with Shri Gulzarilal Nanda

hopes of a peaceful procession were belied as the procession turned violent. Therefore, he pleaded for changing the date instead of changing the time.

The Acharya responded to this by saying that he would consider postponing the morcha to another day if the Prime Minister made a direct request. Hathiji certainly could give no such commitment. The Acharya would not relent without a direct request from the Prime Minister. The Prime Minister was naturally disinclined, unless she was certain that the request would be heeded.

The impasse was resolved by a carefully drafted letter from the Prime Minister to the Acharya. It was a request from the Prime Minister and **yet it was no request.** Here is the text of the letter:

My dear Acharyaji,

Shri Hathi has told me about his talks with you. The Shah of Iran is coming to India as a national guest. It would be in the fitness of things if the morcha planned to be held on 2nd October under your leadership is postponed for a few days.
With regards,

Yours sincerely,
Indira Gandhi

While handing over the letter to the Acharya, Hathiji told him that if the letter was not respected, it would be an insult not to Shrimati Gandhi personally, but to the office of the Prime Minister which the Acharya himself would not like to do.

The Acharya agreed, subject to ratification by the Action Committee.

The Acharya had a tough time convincing the hawks in the conglomeration of various parties about the need for postponing the morcha which was ultimately done though, at one point, the Acharya had to threaten resignation in case his decision to postpone was not endorsed.

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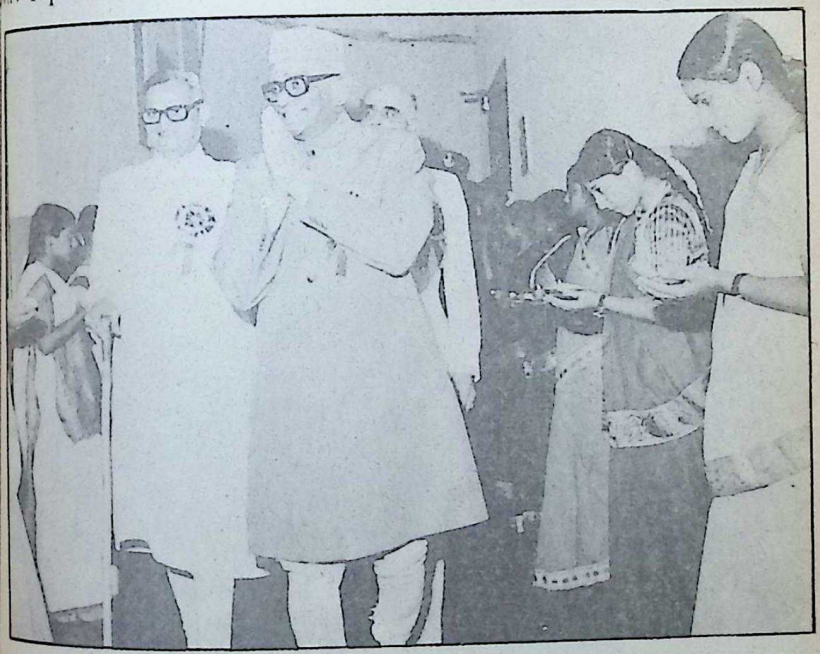
VII

Hathiji was a public figure of refreshingly different hue. He as Adviser to several Princely ates in the pre-Independ-ce era. From the setting up the Constituent Assem-y and provisional Parliament in 46, he held several high posi-ns in the Congress Party and e Union Government till 1981.

In 1977, when the Janata arty came to power, several overnors appointed by the pre-ous Congress regime were hanged. Again in 1980, when e Congress returned, history as repeated.

But Hathiji was not affected by the "waves" of either 1977 or 1980. That is a great tribute to his impartiality. During the critical transition period on both the occasions, as Governor of Haryana and later of Punjab, he carried in his pocket a two-line apolitical letter of resignation whenever he went to see the respective Prime Minister or Home Minister, in case any overt or covert suggestion was made to him to act contrary to his convictions.

Disillusioned by the degradation in political life, Hathiji seriously thought of quitting the Office of Governor and devoting



Hathiji with Rashtrapatiji in the Central Bhavan

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himself highly to the Bhavan. We discussed the issue at Chandigarh on more than one occasion.

In his characteristically humble manner, he confided:

I have tried to live a very honest life. Neither of us, my wife Padmavati nor I, is a spendthrift. But we have hardly any savings. Taking remuneration from the Bhavan is unthinkable, out of the question. So is going back to legal practice. I have, therefore, no alternative but to forgo the happiness of working full-time for the Bhavan till 1980. Then my insurance policy for Rs. 2 lakhs will mature and I can carry on with the interest thereon.

Rashtrapati Sanjeeva Reddy held Hathiji in high esteem. During one of his visits to the Bhavan, the President said:

The Bhavan is exceptionally fortunate to have a man like Hathiji as one of its seniormost guides. When there is so much unseemly scramble for pelf and power all around, here is one man who quietly declines glittering offers. If only we had a few more like him, our public life would not have sunk so low.

VIII

IRREPARABLE LOSS

Because of the limitations of time and space, I have but given a few glimpses of the many facets and resourcefulness of Hathiji. But even these, I hope, would give the **Bhavan's Journal** readers a deeper insight into Hathiji's integrated personality, much of which was hidden to distant viewers because of his essential simplicity.

Dr. R. R. Diwakar, former Union Minister and Governor and presently Chairman of Gandhi Peace Foundation and General Editor of Bhavan's Book University, in a condolence message has aptly expressed what Hathiji's loss means to the Bhavan:

Apart from his public and parliamentary and political life and the posts he filled so creditably, his services to the Bhavan have been invaluable. We have lost a collaborator who placed himself at the disposal of the Bhavan and its purpose and its programmes without any fuss, without ego and with such sweet pliability to which you have been a witness all these years. It is almost a personal loss to me and several others, but much more to you, who could have such a great person to serve the cause of the Bhavan, which has been your life mission to promote.

□□□

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The personal warmth and winsome manners of Shri Hathi are described by Shri Aminuddin Ahmad who succeeded Shri Hathi as the Governor of Punjab.

HATHI
THE HUMAN TOUCH

AMINUDDIN AHMAD

CAME into contact with Shri Maisukhlal Hathi when he became the Governor of Haryana and later of Punjab, and I had occasion to meet him frequently throughout this period and even after his retirement from the office of the Governor of Punjab and till a few days before his death. Throughout this period a great mutual and warm friendship existed between us and our families. During all this time, I found him to be a most lovable

Shri Hathi presenting a memento to Mr. James Callaghan, former British Prime Minister, during the latter's visit to the Bhavan's Dayanand College of Communications in Chandigarh. At extreme left is Mrs. Callaghan and in the centre is Mr. Aminuddin Ahmad.

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UNIVERSAL LOVE

"I do not give myself, why? What is it that prevents me from so doing?" The answer will come of itself if you meditate, so I will say nothing. Meditate on the question at all times of the day, sitting down, walking about etc. If you really want the answer you will certainly get it. That much I can promise you.

Having found the answer, set to work to remove the causes that hinder.

You ask when you will get the love which you want. I can only give you a paradox by way of answer.

Until you see you cannot love:
Until you love you cannot see.
Crack your teeth on that. There is an answer. Find it.

—Yogi Krishnaprem

personality, who combined in himself scholarship of the highest order with the human touch in mind and in action. When he visited Simla, it was a pleasure for us to get together and I also freely and frequently visited him in Chandigarh in the same manner as I would a close friend of mine. He was indeed a noble person who always wished well for anyone who came into contact with him.

I recall that when Himachal Bhavan was burnt and we lost everything we possessed, Shri Hathi rang me up from Chandigarh and expressed his great pain and anxiety over the devastating fire which had resulted in this great personal loss. He congratulated me on our miraculous escape from the disaster and immediately offered his official residence in Simla for our use for as long as we required it, and even offered to send to us from Chandigarh any article or facility that we might need.

His going away from Chandigarh after retirement was a personal loss to us. It was a pleasure and privilege to succeed such a great person as the Governor of Punjab and I had heard of the good and noble work that he had done during his tenure in this office. He visited us twice thereafter, once with Mrs. Hathi for a short duration, and again with Mr. James Callaghan, former Prime Minister of the U.K. His visits invariably brought great joy and pleasure to us, but all of it was turned to sadness by his sudden death just three days after his departure from Chandigarh on his last visit. In his demise, India has lost a sincere thoughtful, friendly and lovable personality and I have lost a close friend.

May God rest his noble soul in peace. □□□

Well-arranged time is the surest mark of a well-arranged mind.

—Pitman

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A former Chief Minister of Gujarat recalls Hathiji's simplicity, modesty and abiding love for friends.

POWER DID NOT WARP HIM

HOMAGE TO HATHI

HITENDRA DESAI

ONLY a fortnight before his death, Shri Jaisukhlal Hathi was in Ahmedabad and came to meet me. We talked on many matters and discussed the political situation in the country as a whole and in Gujarat in particular. Little did I know then that this was to be our last meeting! I could not help exclaiming to myself: 'In the midst of life, we are in death.'

I first met Shri Jaisukhbhai in 1948 in New Delhi. My father, Shri Kanaiyalal Desai, was then President of the Gujarat pradesh Congress committee and a member of the Constituent Assembly. He stayed at 4, Ferozshah road and Shri Jaisukhbhai used to spend his evenings there. My father had great affection for Shri Jaisukhbhai and the latter had great respect and admiration for my father. I first met him in Delhi then. We became close friends and the years of political upheaval did not come in the way of our relationship.

Shri Jaisukhbhai had many outstanding qualities of head and heart. He worked as an ordinary Congress member, a member of parliament, a central minister, governor and also as a social worker. He was successful in all these capacities and earned the goodwill of all concerned.

His simplicity and modesty

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was unique. Power never turned his head. Extravagance, arrogance and pomp never touched him. I remember when in 1979 I went on an official visit as Commerce minister to Chandigarh, we talked more of non-official matters. Even when he was a minister in the central government, ordinary people in Gujarat never hesitated to meet him.

His dedication and devotion to work was equally noteworthy. In whatever capacity, he worked sincerely and devotedly. Very few in Gujarat know that he was instrumental in solving some of the important problems of Gujarat when he was in the central government. He worked with great devotion for the Bharatiya Vidya Bhavan.

Above all, he was singularly loyal to his friends. Whether in or out of power he cherished friendship and displayed warmth towards his many friends. In spite of political vicissitudes he remained the same with his friends.

In Jaisukhlal Hathi, the country has lost a noble son — honest and sincere, modest and unassuming, loyal and devoted.

□□□

Shri Hitendra Desai, the then Chief Minister of Gujarat, performing Bhoomi Pooja before laying the foundation-stone for the building of the Saurashtra High School in July 1970. Shri Hathiji is standing in the Centre.

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One of the most enduring of our politicians, Prof. Ranga recalls his decades-long association with Sri Hathi.

Humble, loyal and urbane

PROF. N. G. RANGA

SHRI JAISUKHLAL HATHI was an example to public men in high positions for displaying not only sincere and continuing interest but also active and effective participation in the running of public and philanthropic institutions for social and cultural betterment.

Till the last day of his career, Hathi devoted the best of his energies to the propagation of the aims and ideals of the composite and progressive contents of Indian culture. I knew Hathi ever since he came into Parliament more than twenty years ago. Previously he had some administrative experience in Saurashtra. As a member of parliament he was a quiet, pleasant and loyal supporter of the Congress party. Tall and hefty, ever smiling and with a happy twinkle in his eyes, Hathi was not eloquent but expressive. He was a good friend. Power and position sat lightly on his shoulders. As minister for irrigation, he impressed Parliament as a conscientious man responsive to all reasonable suggestions and criticism. He piloted the River waters (disputes settlement) tribunals bill and tried to settle the inter-state disputes in an impartial manner. In the ministry of home affairs, he displayed courteous impartiality and effective humility. When I sug-

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gested that the central government should try the experiment of sharing power in all-party cabinets in such problem states as Kerala, Orissa, West Bengal and Assam in which there then appeared to be no prospects for any one party obtaining a clear and effective majority even after two general elections, on the lines of the committee-level cabinets of Switzerland, he offered to get the suggestion examined by constitutional experts, though he felt that it was contrary to the prevailing practice in our country.

We worked together for years on the Bharat sevak sangh with Sri Gulzarilal Nanda as chairman. He was largely responsible for raising the level of its nation-wide social work.

Hathi was a successful Gandhian in being loyal, at the same time, to his political mentor, Sri Morarji Desai and his immediate Cabinet chief, Mrs. Indira Gandhi, when the two got into a head-on collision in New Delhi politics. He resigned in his characteristically dignified and quiet manner from the central cabinet and refused to say a word for or against either of his chiefs. I was then the leader of the opposition and I felicitated him on his statesmanlike exemplification of the teachings of our common guru, the Mahatma.

When later Mrs. Gandhi invited him to co-operate with her, Hathi agreed to serve as governor. He proved to be a pillar of strength to Dr. K. M. Munshi in building up the Bharatiya Vidya Bhavan's educational and cultural complex, when in Government and outside. After Munshi, the founder passed away, Hathi shouldered the major responsibilities for the development of the Bhavan and gave great support to Bhavan's President Shri Dharamsey Khatau and Executive Secretary Sri S. Ramakrishnan. He inspired the Gujarati settlers in London who had emigrated from Kenya and other African countries to raise the Bhavan's educational centres in and outside London. It was largely through his urbane approach, that successive prime ministers of the United kingdom, both Labour and Conservative, have come forward to bless and assist the educational institutions of the Bharatiya Vidya Bhavan in Britain.

It was his great good fortune that God welcomed him unto Himself all so happily while he was asleep. If anyone has to be consoled for his *Svargarohan*, it is the thousands of alumni and present administrators of the many good and flourishing institutions of the Bhavan. □□□

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Shri Jaisukhlal Hathi offering prayers to Lord Somnath.

Love of Somnath

P. H. PREMANI

THE historic temple of Somnath in Saurashtra of which Shri Jaisukhlal Hathi was a Trustee since 1966 has suffered a grievous loss in his passing away.

Hathiji was friendly with everybody, at all times and was very helpful in inducing religiously-minded philanthropists to take interest in the renovation of Somnath, which Sardar Patel had promised to the nation, immediately after independence.

I shall mention one instance illustrative of his ability to find a way acceptable to all sides in controversial matters. The government of Gujarat once notified their intention in the gazettee to declare as protected monument the small Temple built by Rani Ahalyabai in 1783 and worshipped as Somnath temple when the old temple was in ruins.

This would have made even minor repairs or whitewashing

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(Left) Shri Jaisukhlal and Shrimati Padmaben Hathi performing Maharudra Yagna at Somnath Temple on the occasion of Kartik Purnima. (Right) Shri Jaisukhlal Hathi at Baldevji's Temple, Dehotsarga, Prabhas Patan.

of the temple impossible without prior permission of the archaeological department. Shri Jaisukhbhai discussed this matter with the head of the department and said that such a declaration was not necessary as the Somnath trust had no intention of making any architectural change in the old temple. As a notification was already issued by the government a way had to be found, acceptable to both sides.

With his usual resourcefulness, Shri Jaisukhbhai did it and it was decided that the temple should be declared "Protected by Somnath trust."

Spoke in Sanskrit

He possessed deep devotion and learning and when the Somnath trust performed Homatmak Maha Rudra yagna he sat as *yajaman* with Shrimati Padmaben Hathi, at the request of the trustees. Jagadguru Shankaracharya of the Sharada Peeth visited the yagna to give his blessings which he did in Sanskrit. To the surprise of everybody present, Jaisukhbhai made a suitable speech on this occasion in fluent Sanskrit. He could make fluent speeches in English, Gujarati, Hindi and Sanskrit.

He was very kind and courteous even to the smallest employee of the trust and was highly respected by staff members. To me, as honorary secre-

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y of the trust from 1954 to 79 he was a source of strength d support. He never made feel that the honorary secre- y had a lower status than the stees. When I was transferred London by the Central Bank special duty, he suggested to chairman of the trust that I ed not be asked to resign as norary secretary and that a nt honorary secretary could temporarily appointed to rk during my absence abroad. eeping in mind my association th the trust, he specially came Jamnagar at the request of e Jamnagar chamber of com- erce and industries to preside er a farewell function arrang- d on my transfer to London.

An administrator of outstanding abilities, a seasoned statesman, a virtual ambassador of Indian culture and learning abroad, deeply devoted to religion, he possessed qualities of head and heart rare in themselves and rarer still in their matchless combination.

When he last met me in Jamnagar on January 10, he said he would surely visit Somnath when he came next time. But fate willed otherwise.

The Somnath trust is poorer by his passing away. We pray that Lord Somnath, whom he had served with deep devotion for many years will give his soul eternal peace. □□□

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HE HAD NO ENEMIES

J. H. DOSHI

SHRI JAISUKHBHAI will be always staying in our memory in spirit, particularly in the case of those who had the privilege of coming in close contact with him. To me, he was like a brother.

I had known Shri Jaisukhbhai for more than 30 years and we had come in very close contact during the last ten years. Although I was never in active politics, under pressure of my friends in the Swatantra party, I contested the parliamentary election in Jamnagar under the Swatantra party banner in 1971. I wrote to Shri Jaisukhbhai for his blessings and he readily sent me his good wishes. As I was new to politics, I published an abstract of his letter in a local paper without realising its implications. As Shri Jaisukhbhai belonged to the Congress party and my main contestant was also from that party, they strongly objected to this gesture on the part of Shri Jaisukhbhai and sent telegrams of protest to the party high command. Jaisukhbhai was not disturbed at all, but calmly explained to them that I was a good friend of long standing and he could not do otherwise. He also explained to them that, if elected, he was confident that I would render good service to Jamnagar without, in any way, hurting the Congress party. I fully realised his generosity, nobility and statesmanship and since then, I became his great admirer, besides being a friend.

Drought Relief

Thereafter, we worked together in a trust, of which he was the chairman, for a continuous

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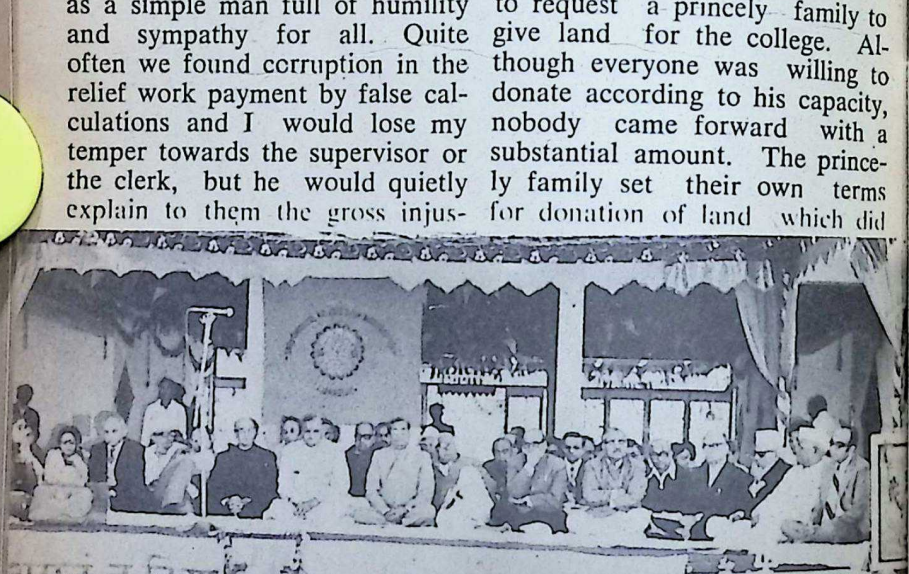
period of drought for two or three years. We collected a substantial amount of money and distributed grain worth about Rs. 5 crores at a subsidised rate of rupee one per kilo. During this period, we travelled together to many distant villages to distribute grain, establish drinking water facilities and see that the relief work was being carried out. We travelled in very hot weather from morning to evening on rough roads. Although he had been a minister many times before and even during this period he was a member of the Rajya sabha, he always behaved as a simple man full of humility and sympathy for all. Quite often we found corruption in the relief work payment by false calculations and I would lose my temper towards the supervisor or the clerk, but he would quietly explain to them the gross injustice they were doing to the poor in such hard times and try to convert them to behave correctly. After this experience of two years, the people of Jamnagar worshipped him like a saint. People were struck by his sterling qualities of simplicity, humility and nobility.

A College for Girls

During one of our visits to Jamnagar, people there requested Shri Jaisukhbhai to establish a college for girls as they did not like the idea of co-education. It was decided to collect Rs. 10 lakhs for the purpose and also to request a princely family to give land for the college. Although everyone was willing to donate according to his capacity, nobody came forward with a substantial amount. The princely family set their own terms for donation of land which did



Jamnagar College inaugural function: Hathiji is in the centre flanked by Shri Girdharilal Mehta and Shri J. H. Doshi.

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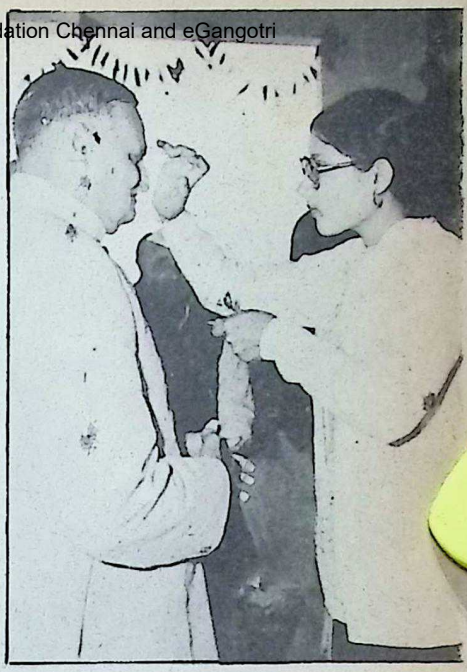
ot suit us. Instead of getting iscouraged with the situation, hri Jaisukhbhai explained to me hat it would be a good idea to stablish first a Kendra of the harati Vidya Bhavan and hen donate a big sum to the Bhavan for putting up a college. was so impressed with his idea hat I spontaneously agreed to onate 100,000 sq. ft. of my and and Rs. 10 lakhs from my ompanies to build the college and thus came into existence the A. K. Doshi Mahila College and the Bhavan's Kendra in Jamnagar. The credit for this as well as the generous donations from other friends goes entirely to Shri Jaisukhbhai's power of persuasion and personal charm. He was capable of collecting large amounts of money for good causes as some of our saints collect from their disciples.

Once there was a feud between partners in a chemical company and litigation continued for several years. Many common friends tried to arbitrate but to no avail. Finally, the matter went to Shri Jaisukhbhai and, by his magic touch, it was resolved to the satisfaction of both the parties in a short time.

A Strike Averted

When he was Minister of labour and before nationalisation of coal mines, there was a possibility of a strike in the whole coal industry. The workers demanded an increase in wages and the mine-owners pleaded that they could not afford to give much higher wages unless the price of coal was revised. It was my habit to meet him at least once whenever I was in Delhi. During one such meeting, he asked me to persuade the mine-owners who were all members of the FICCI to see him. I was successful in doing so. He explained to them how little was the gap between their offer and the workers' demand and, if they agreed to abide by his decision,



Hathiji being welcomed at Bhavan's Jamnagar Kendra at the time of the college inauguration.

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Seated to Hathiji's right is the writer of the article, Shri Doshi.

he would bring about a compromise. He immediately settled the issue and saved the mine-owners from incurring heavy losses and the economy of the country being adversely affected by a big coal mine strike.

During our long journeys to the villages, as mentioned earlier, he would tell me many humorous stories from his long experience with princely states before independence, so that time passed easily and we would not feel the discomfort of the hot weather or rough roads. Some of these stories are published in his book **Sidelights on Indian Princes** — (Bhavan's publication). I guess that some of the characters depicted by him in these stories, as playing an im-

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portant role, were none other himself. Temperamentally, Shri Jaisukhbhai was like the old man in the story, "All well according to the times." He would not tell anything unpleasant nor any untruth and yet he would bring out the true facts in a statesmanlike manner.

Only three weeks prior to his sad demise, we were together in Jamnagar for the celebration of the annual day of the college at Jamnagar. We were also together at lunch on his last day in this world. In Jamnagar, I casually asked him what rights he had as an ex-governor of a state. To my utter surprise, he said none whatsoever, except health benefits. I asked him again if he did not get any pension, secretarial service, conveyance allowance, etc. He once again mentioned that as an ex-governor, he did not enjoy any privilege or perquisite. He was getting a pension of Rs. 500/- a month as an ex-member of parliament but not as an ex-governor. My next question was whether he had enough savings to live in a reasonably comfortable manner now that he had retired, or he would have to depend on his sons. He said he would never take a rupee from any of his sons but he was able to save something when he was practising in the Supreme court and that might be enough for him to live a simple life. In fact, he told me that he sold his house in Rajkot to celebrate the wedding of one son and a piece of land for the wedding of another son. He, therefore, had neither a house nor a piece of land to build one.

It is not easy to think of a person in present-day politics who would be in such a financial position, after spending 35 years in Politics, having been a minister of state often and several times a minister of cabinet rank and a governor of two states during the above period. This was his greatness. It was because of the transparent honesty that he enjoyed the trust of all the prime ministers: Jawaharlal Nehru, Shastriji, Morarjibhai and Smt. Indira Gandhi. He had no enemies but only friends all around the world. He was a perfect gentleman; a rare combination of integrity with sterling qualities of head and heart along with statesmanship and great administrative capabilities.

□□□

Three hostile newspapers are more to be feared than a thousand bayonets.

—Napoleon Bonaparte

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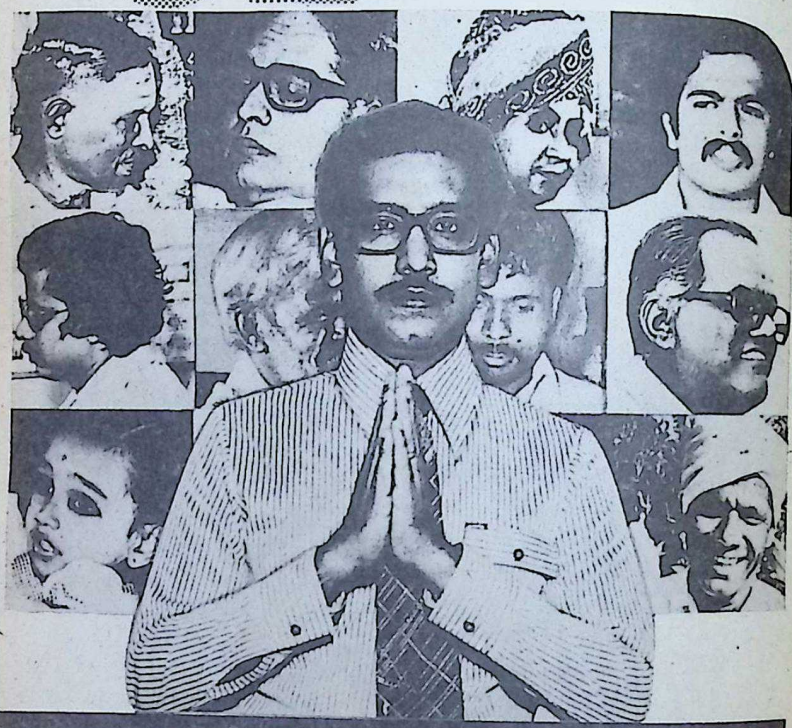
GEM FOR THE MONTH



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e or black, its hardness
Mohs' scale is 3—4.
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A regular contributor to "Bhavan's Journal" Shri V. K. Subramanian presents an intimate portait of Shri Hathi.

Genial and Accessible Hathi Recalled

V. K. SUBRAMANIAN

N the late fifties, in Parliament, no one could miss the healthy, diant presence of a handsome an and I used to watch him dmiringly from the official gal- ry, as an under-secretary. How- ver, my first personal encoun- r with Hathiji came when he id a visit to Dandakaranya, as e Rehabilitation minister. That as in 1967, twentyfive years go.

Hathiji had breakfast with me – a typical South Indian one ith iddli and vada. After break- st, I offered him vitamin pills hich was a health fad with me that time. Hathiji smiled, put s hand in his pocket and rought out a vitamin pill, say- g: "I always carry my quota of vitamins with me." It was this meticulous care he took of his health which made him lead an active life till the very end.

Being in power and out of power made no difference to Hathiji; his geniality, humility, and accessibility always remained the same.

He was gracious to remember even small gestures. He would never fail to mention how he enjoyed the iddlis which my wife and I took to him when he was passing through Ajmer once while travelling from Delhi to Ahmedabad.

Hathiji never bothered about protocol. He was kind enough to attend the inauguration of every one of my painting exhibi-

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Craftsmanship of Jabareshwara Temple, Maharashtra

The temple is a mute testimony in stone, of artistic expression of a by-gone era. The floral and geometrical motifs and the intricate architectural compositions truly represent the craftsmen's aesthetic feelings, conditioned by the cultural heritage of each region. Thus all through the ages, tradition found dominant expression in artistic imagery in stone sculptures.

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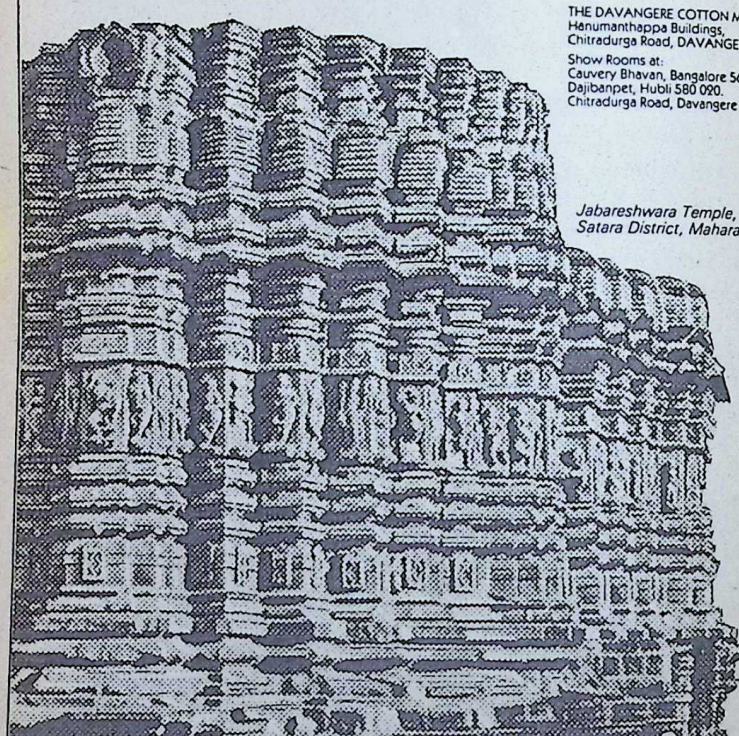

Jabareshwara Temple, Phaltan, Satara District, Maharashtra.

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ons in Delhi, when he was in own, even when some other ignitary did the opening.

Hathiji never forgot his friends his periods of power and posi- ion. As Governor of Haryana nd Punjab whenever he used to isit Simla, during the summer acation, he made it a point to end for me and my wife.

Hathiji's love of Sanskrit knew o bounds. He revelled in re- iting verses from Kalidasa, to nspire young officer-trainees, whom I used to take to him to ay our respects.

Like the monarchs of old, he oved to patronise the arts: Music nd Dance and Painting. Wher- ever he functioned as Governor, Rajbhavan was a cultural centre hrobbing with creative activity.

I owe my literary association with the Bharatiya Vidya Bhavan o Shri Hathiji who, himself a nan of letters, was always sym- pathetic to new talent.

When I once sought his advice egarding the wisdom of seeking remature retirement from gov- rnment, he said: "Don't hesi- ate. I owe my success in life o seven resignations. I have al- ways moved up, after each re- ignation."

Behind every great man is a woman devoted to him and my remembrance of Hathiji would be incomplete if I do not men- tion Srimati Hathi, to whom he was the living God. She was to Hathiji what Kasturba was to Gandhiji. She is an embodiment of simplicity and single-minded devotion to her husband and like a shadow kept company with him through the vicissitudes of life. □□□

BELIEF AND FANATICISM

When a man says he believes in something or other—I do not mean rational belief based on consideration of evidence—it would be more correct to say that he hopes that it may be true and, action and reaction being equal and opposite, he at the same time fears that it is not.

Every belief then has its corresponding doubt lurking somewhere in the shadow. It is for this reason that men of strong religious beliefs become so fanatical.

Silently gnawing at their hearts, insidiously whispering in their ears, is an army of doubts, shadowy beings inhabiting a twilight world but corresponding exactly with the beliefs which, like so many children's kites, go soaring up into the bright sunshine.

It is to silence those whispers, to lay those ghosts in the basement, that the believer with all his might tries to convert others to his creed.

Criticism he cannot stand because of the echoes that it raises down below where all should be silence; and so, just in proportion as he increases the force of his own beliefs, he magnifies the tension within and, filled with an inner hatred of himself, he vents his explosive anger upon others. Thus from a mere fanatic he becomes a persecutor.

—Yogi Krishnaprem

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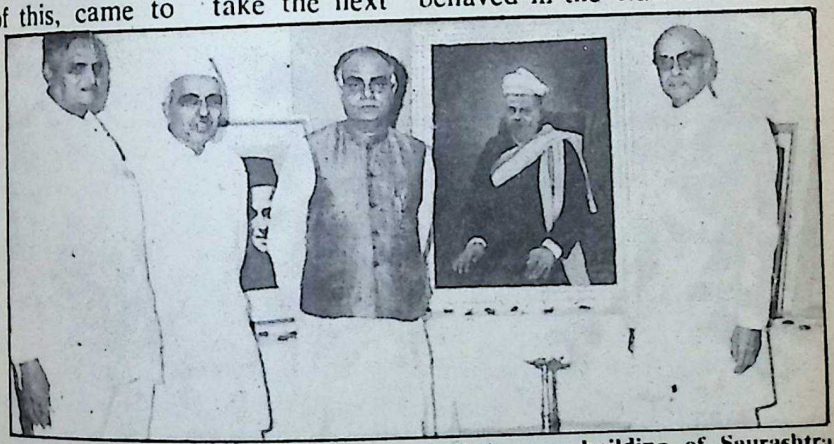
A retired L.I.C. officer recalls how Shri Jaisukhlal Hathi, as a school teacher, imparted to him a lesson of his life.

He Taught A Way Of Life

D. M. SWADIA

THE year was 1931. I was a student in Standard V in the Saurashtra High School, Rajkot, where Shri Jaisukhlal Hathi was a teacher. Once I was caught red-handed making cat-calls in the classroom. Hathiji, unaware of this, came to take the next class. While he was teaching Indian History, the Principal entered the classroom, and enquired in a stern voice: "Who is Swadia?" I stood up. The Principal looked at me and told Hathiji: "This boy has misbehaved in the class of Vasavada



Shri Hathiji at the opening ceremony of the new building of Saurashtra High School, Rajkot, in August 1972. The photograph of the school's founder and Hathiji's guru, Shri Ghanashyam Pandit, is in the centre. Others in the picture are: (L to R) Shri U. N. Dhebar, Shri Ghanashyambhai Oza, and Shri Girdharilal Mehta.

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Saheb. Let him stand on the bench till this class is over." So saying he left the room.

I started unlacing my shoes to be ready to stand on the bench. But Shri Hathi intervened: "Look here! Keep standing where you are." Then he asked me to tell the truth. I confessed my guilt.

He asked me whether what I had done was the right thing, to which I replied, "No." Then he asked me whether I would agree not to repeat the act. With my replying in the affirmative, he ordered me to sit down.

When the period was over, Hathiji asked me to stand near the Principal's office. I was called in in a few minutes. As I learnt subsequently, he had told the Principal what action he had taken. He had explained to the Principal that I was a top-ranking student and any action beyond what he had taken would have probably weakened the morale of the whole class. The Principal had agreed and I could read on his face a sense of satisfaction at what Shri Hathi had done.

During the battle of life I have often remembered this handling of the situation by Hathiji. I had to deal with several people in the office and many more in the field. The lessons I had drawn from this incident stood me in good stead in my career.

The tendency nowadays is to gain cheap popularity by not carrying out, as far as possible, disciplinary measures. Non-compliance with duty is often not reported to the higher authorities. The higher authority is thus brought into disrepute and subordinates disobey their immediate superiors.

The lessons that I learnt can be summarised thus:

1. Always carry out the orders of the superiors.
2. If you make any modification therein, inform the authority concerned at the first available opportunity, with full facts.
3. When you take recourse to the second alternative, make sure that you act in such a manner that the authority concerned is not brought into disrepute. To ensure this the subordinates must be made to know that whatever action has been taken on the orders of the higher authority have been made known to the concerned authority.

The latent politician in Shri Jaisukhlal Hathi had thus, as early as 1931, started cultivating the art of managing men and matters in a manner that always brought credit to him and satisfaction to all concerned.

□□□

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A Committee member of Bhavan's Chandigarh Kendra Shri Vishwanath Hoon knew Hathiji intimately and for long.

A Karma Yogi

V. N. HOON

TALL of stature, noble in bearing, neatly dressed, humble to a degree, Jaisukhlal Hathi belonged to a generation of gentlemen that is becoming rare every day. As truthful and straight in his talk as he was open in his thoughts, he made straight dealing his watchword. He never took advantage of his position of power and patronage. The many positions he held and on which he shed rare lustre, the institutions he so sedulously nurtured and the many men and women in whom he took deep and abiding interest and whom he raised high in their own estimation and in the estimation of others, these bear testimony to his career.

Hathiji's wide and varied experiences of men and affairs made him eminently suitable as a friend, guide and help in promoting causes of social welfare. Spreading our cultural values was a passion with him. The inculcating of the moral values of life was his life-long endeavour. Whether he addressed a political meeting or a religious group, whether he talked to the old or the young, his voice was heard with respect and attention. He evoked spontaneous affection and regard such as few men got.

As a judge or as a minister, patron of arts and education, chairman of important public commissions and governor of a state, he displayed great acumen and wisdom; yet his charm and

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simplicity never left him. He had an unerring eye for the right man for the right job; and, once appointed, he placed implicit faith and in return got the fullest confidence in his mature judgment. He revelled in the company of the learned and the saintly.

The Chandigarh kendra of the Bharatiya Vidya Bhavan that was reared by him from grassroots holds promise of becoming a fine example of a unique cultural and educational centre in North India. All the communities in Punjab welcomed his indefatigable efforts in rearing this centre.

It was in the fitness of things that his almost last personal effort was to help in taking the Bharatiya Vidya Bhavan across the Atlantic by opening a branch in New York city.

As his name indicates, he was a gem of success and goodness in whatever he undertook to do—Jai, Sukh, Lal. He worked literally to the last hour. The call came suddenly, without any suffering of pain or illness. He had lit the beacon-light of a karma-yogi. He led a gracious life and exemplified what the poet has said:

Ik bankpan se jeena
Ik bankpan se marna
To live with grace
And die with grace.

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The writer is the Registrar of Bhavan's U. K. Centre.

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Susamskrita

MATHOOR KRISHNAMURTHY

BHAVAN'S U.K. Centre owes its gratitude to its birth and growth to a great extent to Shri Jaisukhlal Hathi. He paid annual visits to the Centre with Shri S. Ramakrishnan, Bhavan's Executive Secretary, to raise funds for it until he was appointed Governor in 1976.

He was very keen to see the U.K. Centre last year. Five years was too long a period of separation for him. When he saw our present premises at Castletown Road, we could see the joy of a mother who sees her child after a long period. He paid rich compliments to the Chairman Shri Maneck Dalal and his team of Committee members.

Fate took me to Bombay on February 1, 1982 at 3.30 a.m. to be with Hathiji the whole day attending various meetings, lunch, dinner, etc. that were arranged in honour of the Rt. Hon. James Callaghan who was in Bombay at the time at the invitation of the Bhavan.

In spite of the busy work on February 1, Hathiji talked to me suggesting various measures to improve the sale of books at the U.K. Centre. He talked nothing else other than Bhavan's expansion work. It was 10.40 p.m. when Hathiji with Shri Ramakrishnaji and myself, after visiting Shri Morarji Desai and bidding good night to Mr. and Mrs. Callaghan, in the Raj Bhavan returned to Shri S. P. Jain's home where he was staying.

Hathiji very much wanted to come to the airport at 4 a.m. to bid farewell to the Callaghans. It was the 'Order' of the former British Prime Minister that prevented Hathiji not to strain himself at the odd hour after eight days of hectic tour.

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Before Hathiji went to his bed-room in Shri Jain's house, he told me once again: "Please sort out Bhavan's books in groups of 5, 10, or 15, subjectwise, relating to Indian culture, philosophy and religion. Try to publicise them and see that they reach large number of our people and people of the host community in Great Britain. You may select such books tomorrow itself while you are here.

"Also kindly find out if the sale deed of the site for our New York Centre is signed by both the parties. Please phone to Dr. Jayaramanji (the Registrar of our New York Centre) and find out."

I promised Hathiji that I would attend to both first thing in the morning.

Alas, I had no chance to do this because Hathiji was no more by next morning. Next day, that is on the day Hathiji left us all, two telegrams were there in one envelope from New York among the innumerable telegams. Opened by Ramakrishnaji, the top one said, "sale and site agreement is signed." The other was "we are deeply shocked to hear the sad demise of Hathiji our beloved leader."

Was Hathiji very dear to us alone in the Bhavan? Nay never. He was loved and res-

YOUR ATTENTION, PLEASE

BHAGAVAD GITA WITH COMMENTARY IN ENGLISH BY SWAMI SIVANANDA

The response to the announcement about the free supply of the book in the 'Bhavan's Journal' issue of March 16-31, 1982, has been overwhelming.

The Book Sales Department has already begun despatch of the book on first come first served basis. However, since the demand for the book is heavy some delay is inevitable. While assuring the supply of copies to all who have sent the postage charges, may we request them *not* to keep sending reminders because correspondence would hold up despatch work.

Many readers have requested for a copy of the book without sending the necessary remittance of Rs. 3.50/2.00 to cover Registered Book Post/ Recorded Delivery charges. They may make the remittance now.

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cted by all who came into contact with him.

It was in 1972, immediately ter the inauguration of the havan UK Centre on June 3. athiji wanted to visit important ties of Great Britain to meet rious people living there, main- Indians, to introduce the Bha- n and enrol membership. We ree — Hathiji, Ramakrishnanji d myself — were to go. hri Priyadarshni Ashoka, a very ose friend of the Bhavan, also oined us. We planned to visit irmingham, Leicester, Manches- r and Edinburgh. We booked minicab for our tour. On an uspicious day we started. The river's name was Mr. Terry, an Englishman. We had earlier ntroduced Hathiji to him. He elt very proud that he was taking party of Indians headed by a Cabinet Minister of India. He pened the door of his cab for Hathiji but Hathiji told him, Mr. Terry, I would like to sit ext to you."

"What? a Cabinet Minister f the Government of India, sit- ng next to me!" he said, struck ith awe and wonder.

Hathiji was all along talking Terry and Terry developed a eep love and great respect for Hathiji.

After the successful tour, Hathiji heartily thanked Terry and told me, "Mathoorji, please take down the address of Mr. Terry and when we come perhaps next year, we shall go with Mr. Terry." I did take his address and Hathiji also noted his address. After a fortnight, Terry came to Bhavan and showed Hathiji's letter written to him. He just said, "I can't believe this..."

After six months or so, one fine morning Terry came to the Bhavan to say "Hello." I greeted him and offered him a chair. After a while he asked me, "When will that gentleman come again, Mr. Mathoor?"

"Which gentleman?" I asked him.

"Oh... that gentleman with whom we all went to up-country... I like him very much..."

"What a funny man you are, Mr. Terry! You say you like him and you don't even remember his name..."

"Oh no, no ... don't think so ... I don't feel like calling him by name. He is a Gentleman." I was dumbfounded...

What a tribute by a commoner, that too an Englishman.

Yes, Hathiji *was* a *Gentleman*, a *Susamskrita* in the full sense.

□□□

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A singing phenomenon, MLV's concert career has exceeded 40 years—an achievement that will be celebrated by music lovers all over the country.

MANY-SPLENDOURED CONCERT CAREER OF M.L.V.

PROF. T. V. RAMANUJAM

SANGEETHA KALANIDHI, Padmabhooshan, Dr. M. L. Vasanthakumari, (briefly and affectionately referred to as "MLV" by thousands and thousands of her sincere admirers in all parts of India and also in many places abroad) has been one of the most erudite and popular exponents of classical Carnatic music during the last four decades and more, *continuously*.

She has been a performing artiste from her very young age. As she grew in age from 10 to 15, and from 15 to 20 and so on, her scholarship and repertoire also went on increasing and improving.

Like the late Sangeeta Ratnakara Ariyakudi Ramanuja Iyengar, she was able *always* to maintain a certain standard of acceptability in everyone of her performances. Neither Ariyakudi's nor hers could *ever* be a flop.

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Perhaps Vasanthakumari is the ily performer, during the last ur decades and more, who is xtremely good in aesthetic "pra-oga" of "brikas," and who, the same time, can also never-illingly and appropriately make e of that unique feature of assical Carnatic music, namely, gamakas."

Unique Repertoire

Her repertoire is vast and aried. Purandaradasa (the Pita-haha of classical carnatic music), aint Tyagaraja (regarded by any experts as the greatest aint - cum - Composer - cum - inger known so far), Muthu-wamy Dikshitar, Shyama Sastry, Patnam Subramanya Iyer, Mysore asudevachar, Poochi Srinivasa yengar, Koteeswara Iyer, Go-alakrishna Bharati, Subra-manya Bharati, Papanasam Sivan nd many of the compositions of everal others too can be ren-dered by her with "Patantara uddha" and adequate under-tanding of the meaning of all hose songs. This capacity en-ables her to combine "bhava" with "gamaka" and "brika" in an rtistic manner.

MLV's illustrious mother, the ate Smt. Lalithangi, was herself musician of high calibre. She nd her gifted daughter Vasan-thakumari were two of the very ew musicians who took the trouble of carefully collecting, editing, and publishing a book of some of the very good compositions of the venerable Purandaradasa. This is not all. Perhaps she has mastery of a greater number of compositions of Purandaradasa than any other popular performer of classical Carnatic music living in our midst today. Indeed, there have been several occasions when she gave full-length concerts comprising exclusively of Purandaradasa's compositions!

Having, written so far about Vasanthakumari's eminence as a performing musician, it is necessary, at this stage, to refer to her fine *personal* qualities as a disciple of a great Guru, as a selfless friend of many "rasikaas," as a large-hearted and broad-minded individual who never used to bargain about remuneration with those who sought to fix up her concerts.

Admirable Qualities

MLV has been the most distinguished among the disciples of the late Sangeeta Kalanidhi G. N. Balasubramaniam. He was perhaps the first and the greatest among the vocalists of the Carnatic school who could imbibe, and "adapt" suitably, the best features of the nadaswaram "pantha" into his unique and extremely attractive renderings of "ragas," especially the "rakthi ragas" like thodi, kalyani and

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kambhoji, and "prasiddha ragas" like kapi, mohanam and kanada. No wonder, MLV became one of the most *genuine* and steadfast admirers of "GNB" and became his ardent disciple.

Her loyalty and gratitude to this illustrious guru of hers have very few parallels.

At a time when, owing to ill health and other factors, the great GNB, (who, for a period of years, was more popular and had far more concerts than perhaps any other performer, barring Madurai Mani) faced severe economic problems and difficulties, MLV did everything that any disciple could possibly do to mitigate and lessen his worries.

Truly did Vasanthakumari conform to the definition of a "gentleman," namely that "one is a gentleman who never causes pain to others." Whatever her physical or mental stresses and problems, she is always pleasant, smiling, accessible and soft-spoken.

One is very happy to know that in Bombay, as well as in Madras and other places, public functions to felicitate Vasanthakumari are being arranged, on her completing "Four decades and more of glorious concert career." □□□

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In 1973 Hathiji and myself were in London in connection with the work of the Bhavan's U.K. Centre and this entailed extensive "travel" all over England. Often the drives were tiring and Hathiji would relieve the monotony of travel with his narration of humorous stories relating to the Rajas and Maharajas of pre-Independent India, many of whom he knew personally. There was only light-hearted humour in the narration, never any malice. With some persuation Hathiji agreed to record some of these for publication in "Bhavan's Journal" and eventually a whole series was written and all of them have been collected in a book "Sidelights on Indian Princes" which is in the best-seller list of the Bhavan's books. A sampling from this book is given here.—S.R.

ONLY SALUTES COULD MAKE HIM HAPPY

JAISUKHLAL HATHI

THE MAHARAJA of a certain tiny State was a true Spartan in his ways. Neither summer's scorching heat nor the severe benumbing cold of the winter months could make him leave his State. He lived in absolute comfort in his ancestral palace, whatever the season. But, as years rolled by and the strength and vigour of youth was on the wane, his capacity of endurance also underwent a slight decline. One summer day in the midst of the sweltering heat that afflicted the place a thought crossed his mind: Why after all should he not go to a hill station, say Mahabaleshwar, for a change?

No sooner did the report go round the palace than the courtiers who ever hankered after a good time, rushed to him, and poured out advice in abundance. What is a visit to Mahabaleshwar worth without a few days spent in Bombay —they asked him and painted an alluring picture of life in the city and its posh hotels, particularly the Taj Hotel. Should not the Maharaja dine there and spend a couple of days in real Moghul comfort?

The Maharaja readily agreed, and very soon all arrangements were complete. Return tickets, accommodation, lunch and dinner menus, and every little detail were looked into carefully by the courtiers and advisers, and they made sure that the plans were all perfect. They took every care

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to see that Bombay did not in any way displease the Maharaja as that was his first visit to the city, and only on the complete success of such a visit would they be assured of similar trips in the future.

The day on which the Maharaja alighted and was ushered into the beautifully and gorgeously furnished rooms in the Taj was a day of great excitement for him. He had never seen the sea, the waves rising in succession and washing the shores or dashing violently against the stone embankments. The Taj Hotel itself was to him a thing of marvel, but the sea was wholly fascinating, as he had never seen even a small coastal town in all his life. The steamers, the launches; the boats made an indelible impression on his mind, and it was as though he was like a child moving in a dream world, almost oblivious of his status—the status of a Maharaja.

A Drive Along the Seafront

The afternoon lunch was most delicious as he had the choicest of dishes, and more so since they were served in such grand style by liveried waiters. The luxurious room let him have his afternoon nap with hardly any disturbance. When he woke up, the courtiers were all ready there to tell him that he could go for a delightful drive in a coach along the beautiful promenade and the Chowpatty beach.

The Maharaja was only too eager as he had been told that he could see the finest buildings in Bombay on one side with the sea lapping against the shores on the other, the two together providing an enchanting spectacle. The courtiers in their anxiety to ensure that visits to Bombay should become a permanent feature of the Maharaja's life in the future had, however, overlooked one crucial oint.

The coach drew up at the Taj Hotel at the appointed time, and the Maharaja stepped out of the lift on to the outer verandah. He looked round in the usual royal manner at the courtiers who in a language half courteous and half servile requested the Maharaja that he should deign to get into the regal coach. The coach then proceeded majestically on its way, and the Maharaja kept looking at the huge crowds blissfully immersed in their own little world of merry-making. At first th Maharaja's natural instinct drew him closer to these folk, simple and totally forgetful of everything else except their little round of pleasures. But long years of royal living with all its attendant rituals and formalities had the last word. He felt strangely unhappy in mind. The festive crowds, the cool breeze, the clear blue sky that vied with the ocean in its colour

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nd expanse. All these should ave made him happy and cheer- ul, and indeed they did make im happy. But the one thing hat he desired most, even amidst ll this bliss, was unfortunately issing. The thought of this rowned all the natural joy, and ade him depressed.

The courtiers scarce suspected r noticed that there was a tinge f dissatisfaction in the counte- ance of the Maharaja, when he eturned. They went ahead mer- ily making all arrangements for he entertainment both of the Maharaja and of themselves— isits to cinema theatres, motor oat trips and the like. They oped that the stay in Bombay ight even be prolonged and the isit to Mahableshwar cut short.

After the first round of visits nd sight-seeing the Maharaja ad his dinner, and was resting or the night. He called the ourtiers and brusquely asked hem when they were planning to eave Bombay.

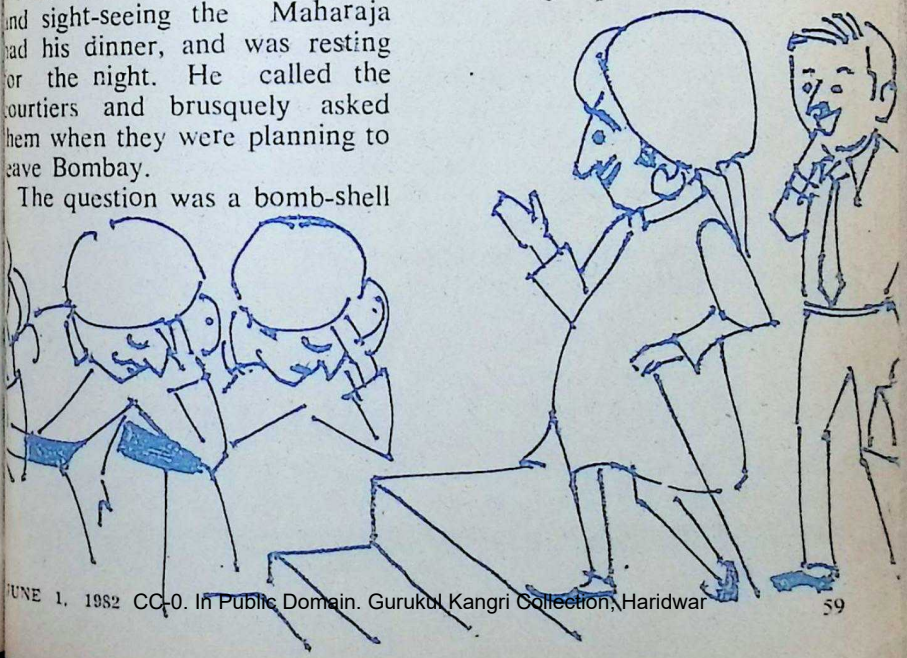
The question was a bomb-shell to them; they were still settling down to enjoy their many bouts of merry-making in Bombay and the thought of leaving was remote.

"Your Highness," said one of them, "perhaps a week from now we could think of leaving Bombay. Even a week is too short for such a big city."

"But, I should like to get back soon," said the Maharaja. "These men here are total strangers. Not a soul appears to recognise me."

The courtiers divined at once the true nature of the malady. They withdrew telling the Maharaja that they would make the necessary cancellations and arrangements so that he could leave Bombay not later than two days.

The night passed rather un-



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mfortably for the courtiers of these turbaned 'saluters' in the fore retiring to bed they held sea of humanity, and as the conference and were busy coach neared them, they sprang arching for an answer to the up in total loyalty and bowed ychological loneliness of the low to the Maharaja. As the aharaja. How could they coach proceeded, the courtiers' ake the Maharaja less solitary taxis ahead picked up one of the d forlorn? platoons and deployed them for The answer came in a flash to similar action at a farther point e of them. on the Chowpatty beach. And "Salutes," he shouted to the so it went. All along the drive hers. "Have you thought of there were turbaned men here at? In the home State the and there, who stood to atten- laharaja had those turbaned tion as the Maharaja's cpach luters of his, but where can we passed by. nd them in Bombay?"

"But find we must, or else, we The day was a resounding hall have to forget those grand success, and as a grand finale the ips we were dreaming of for Maharaja was once again usher- e future." ed into the Taj Hotel amidst the

In the morning the first outing smart salutes of a dozen of these as on purpose delayed. Mean- hired men. hile, the courtiers hired a few undred persons and had them The situation had been trans- icely dressed up in the usual formed. At the usual conference rbaned manner. Specific in- that night the Maharaja who was tructions were given to these in great spirits, spoke in a highly ired 'saluters' and one courtier jovial manner. He inquired of as detailed to supervise their how these saluters had suddenly roper deployment on the Chow- appeared. "Oh, Your High- atty beach. ness," one of them explained, "Bombay is full of your humble

Relays subjects. Only a few came to know of Your Highness' visit and The Maharaja stepped out as stay here, and they hastened to sual from the lift and was plea- offer obeisance to your High- antly surprised to see the res- ness. Many many more will be ectful bow of a band of ad- pleased to see Your Highness in mirers, turbaned and well-groom- the days following ... But...." d. And in the evening as usual

"Well, don't worry. Cancel hen the drive began he noticed the new arrangement. I mean he large crowds, but with a diffe- to stay here for a week more." rence. There was a sprinkling □□□

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GROWING UP IN A SMALL TOWN

JAISUKHLAL HATHI

An eventful period of Indian history provided the back-drop to Jaisukhlal Hathi's long life (1909-1982). He grew up in a small town in Saurashtra and began life as a teacher. It was his good fortune to count the great and the eminent among his wide circle of friends. He served the country in many capacities, always with great devotion and total integrity. He was religious-minded and firmly rooted in the soil of Indian Culture. The Bhavan is to publish his autobiography of which this is the opening chapter.

MULI, my birthplace, is a small town in Gujarat. Before its merger in the state of Saurashtra, it was a tiny Indian state. The ruler being a minor, the state was administered by a manager, appointed by the Political Agent. The manager was looked upon as the biggest VIP.

My father was manager sarishtedar in the state. The population of the town was hardly 5,000. There was no picture house, no theatre, no club — in fact, none of the present-day places of entertainment. The only public entertainment was either Ramlila or sometimes a visit by a small natak mandli. The Ramlila and the natak mandli always attracted a very good crowd. These had very lasting impacts on our young minds. During the period that the Ramlila or the plays were performed, we children of the

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town did nothing but imitate those performances during daytime on holidays. We greatly enjoyed acting the roles of Sri Rama or Harishchandra or even Ravana.

The other form of entertainment was Harikirtan. In this, one played the harmonium, the other tabla and the third one, who was the main speaker and reciter, played *kartals*. He would sing and explain the story very beautifully. At times, he would weep, at times he would act, speak angrily and show all kinds of expression on his face as the occasion demanded. The Harikirtan would be on Prahlada, Narsi Mehta, Dhruva, Mirabai and the like. We would mimic this performance too and repeat a few lines of poetry picked up at the kirtan.

There were no race-courses, public parks or gardens where one could go on an excursion. In the evening, my father always used to take us to the Bhogavo riverside. My elder brother, elder sister and myself played on the riverbed. This river was always dry except for a short time during the monsoon when it was in spate.

A Sati's Curse

According to folklore, a sati named Ranik Devi had once got angry with the villagers and cursed that the river would always remain dry. On the entreaties of the villagers she modified her curse and said that if a small pit was dug in the bed, it would yield water. There were many such small pits in the riverbed. The women folk came to the river, removed the sand and the pit filled with water. They would fill their pitchers and pots with this water and carry them home. The whole town used to get water from the riverbed.

While returning home from the river, we would go to the temple of Swaminarayan, a very big one and an important centre of the Swami Narayan *sampradaya,* founded by Swami Sahajanand. Idols of Siva, Vishnu, Lakshmi, Ganapati, Hanuman and others had been installed in the temple. The evenings which we spent there were very exhilarating. The ringing of the bells, the fragrance of the agarbattis, the illumination and the recitation of verses by sadhus and devotees, all created a holy atmosphere.

Father used to tell us the history of Swami Sahajanand and the philosophy of that *sampradaya* which was simple living and high thinking. They avoided all kinds of unnecessary expenditure and insisted on economy and good moral character. The devotion I developed for the Swami Narayan *sampradaya*

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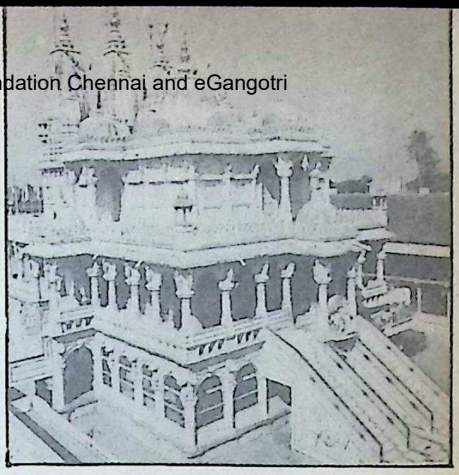
my childhood grew by leaps
e in acquainting myself with
e *sampradaya* later on.

raining in Yoga

Swami Narayan was born at
hhapaiya near Ayodhya in
.P. in the Sarajupari brahmin
mmunity. After investiture
the sacred thread in his child-
ood, he studied the Vedas and
ther scriptures under his father
harmadeva. He then left home
the early age of eleven and
isited various pilgrim centres.
e did austere *tapas* at Pul-
shram and learnt Ashtanga-
oga in Nepal under Gopal
ogi. During his sojourn, he
as amazed to see a great de-
eneration in the life and preach-
gs of several heads of mathas
nd ashramas. Sadhus of low
haracter had proliferated. Some-
imes they held young girls and
omen as captives, and released
hem only after receiving a tidy
ansom. Famine and scarcity
onditions prevailed offen. The
eople were also in constant
read of dacoits who plundered
hem. The small feudal chiefs
ere themselves involved in such
rimes.

By his spiritual power, com-
passion and also by the service
which was rendered by his 500
"Paramahamsa" disciples who
gathered round him within a
short period, Swami Narayan
could bring peace in the land and



The Swaminarayan Temple in Bachasan, in Gujarat, the original site of the Swaminarayan Movement.

root out lawlessness and social and moral degeneration.

Henry George Briggs, in his book *The Cities of Gujarashtra,* says, "The genius of Swami Narayan was not confined simply to the rigid re-establishment of Hindu worship in virgin integrity. It was also directed against the irregularities of the age and to the recovery of thousands of those unfortunate men to be found throughout Gujarat whose means of subsistence hitherto were equally lawless and precarious. Of his success in this latter respect, there is abundant testimony from the vast hordes who have been reclaimed to honest and industrious pursuits, while the present undisturbed state of the country compared with its condition previously, will speak volumes for him, at least in this respect.

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The Future belongs to the young. It is a young and new world which is now under process of development and it is the young who must create it. India alone can lead the world to peace and a new world order. Our call is to young India. It is the young who must be the builders of the new world. I believe firmly that a great and united future is the destiny of this nation and its peoples.

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stly earned the appellation of former....

"The wide latitude, too, which is doctrines comprise, permitting men of all classes to live p to them so long as they are ithfully observed, has naturalltended towards Kolis, Kathis, irassias, Rajputs and a vast ariety of other classes of men llying under his banner."

o Alien Element

Shri Manilal Parekh in his ook, *Shree Swaminarayan*, ublished by the Bharatiya Vidya havan, compares him with ther contemporary reformers ike Raja Ram Mohan Roy, Keshub Chunder Sen and Dayananda Saraswati. He says, "The difference between all these and Swami Narayan lies in the fact hat while they were influenced n one way or another by light rom the western world, he was wholly untouched by any alien nfluence and was as purely Hindu in his mental and spiritual constitution as any in the long roll of teachers and reformers of the past. This constitutes his uniqueness among the reformers of our times for, in him we see Hinduism in its purest and most ndigenous form."

Swami Narayan's work did not stop at bringing about a social and moral regeneration. He held it as the basis to start a spiritual regeneration of souls. He would achieve this with his 500 Paramahamsas. Their saintliness comprised in fully observing the rules of renunciation of which the most important was total detachment from lust and lucre. They were advised to stay in the midst of the people, serve them and earn their affection. Swami Narayan explained to them that then only would the people love them and hear them. He stressed the importance of their living in consonance with their preachings. The impact of their preaching and their austere living was such that people soon responded. They left the vices of meat-eating, drinking wine, committing adultery and several others. The practice of sati in Gujarat was stopped by him. The practice of paying heavy dowry also was in vogue and the cruel result was that girls in their infancy used to be killed by parents. This was also stopped by him. Thus he could bring about a complete renaissance and transformation in Gujarat.

Swami Narayan denounced the vested interests of brahmin priests who monopolised the profession and exploited people. He created a new priestly order of non-brahmins. He swept away the barriers of caste, colour and creed and absorbed even non-Hindus without proseletysing them. He explained the concept of *sanatana dharma* which in its transcendent state did not

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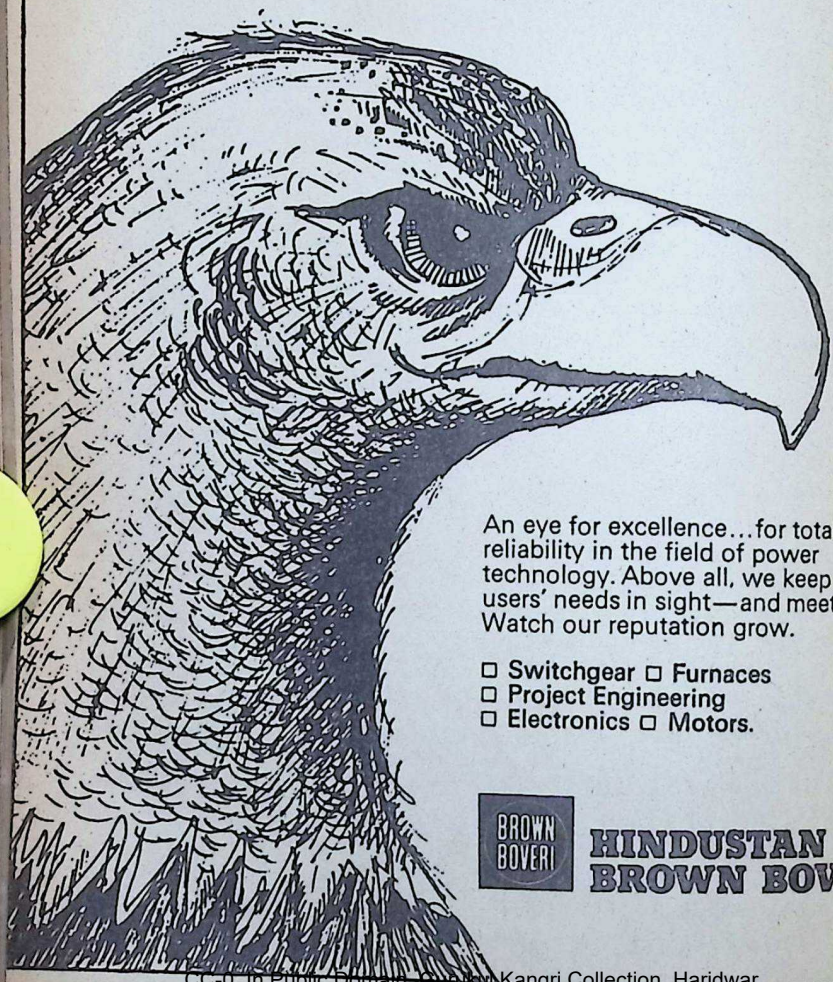
A KEEN EYE... FOR EXCELLENCE



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BROWN BOVERI

HINDUSTAN BROWN BOVERI

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cognise such barriers.

Readings from Epics

Father would also tell us the tory of Siva, Parvati and ganesha. After dinner, he used o read the *Ramayana*. There as a group of six colleagues of is who would invariably attend he reading. They comprised a iiler, a revenue officer, a trea- ury officer, a record-keeper and school-teacher. All of them ere religious-minded and they njoyed the evenings. The ladies id not join this group. They ad their afternoon sessions hen men were attending ffices. A priest used to come t four every afternoon to read he *Ramayana* or the *Mahabha- ata*. Some ladies from the eighbourhood would come to ear the *katha*. The priest was ot paid much except that every ady would place a betal nut, a aisa and some foodgrains on he holy book from which the riest read. This was enough or the reader. He was satis- ied. On special occasions such s *Ekadashi* or *Purnima* they ould give the priest a full ation for a man's meals which ould contain ghee, sugar, atta, egetables and cash.

We were not allowed to sit long with the elders. This was ur tradition and even when the lders sat to read the *Ramayana*, nother would take us to another oom and tell us stories from our old epics. Shri was not educated in the sense of a formal schooling, but she could recite verses from the *Gita, Mahabharata* and *Ramayana* and also sing *bhajans* of Narsi Mehta and Mira Bai.

My parents were early risers. Mother would recite *bhajans*. My father would have his *puja*. He had great faith in the Gayatri *mantra*. My brother and myself were sent along to a shastri to learn the Gayatri *mantra, sandhya, Pranayama*, etc. We did not know the importance of pranayama then. At that time, it was just a ritual but now I understand and realise the importance of *Pranayama* and *Sandhya*.

My father would not allow us to drink even soda water or lemonade. He used to keep citric acid and sodium bicarbonate at home. Sometimes, he would prepare a drink from these two, add some sugar to it and give us to drink in place of soda or lemonade. It was a tasty drink no doubt, but still we could not resist the temptation of drinking from the bottles. Father was angry one day when he learnt that we had drunk lemonade from the bazar. Mother was very fond of preparing tasty dishes. One reason for her to prepare sweetmeats at home was to dissuade us from purchasing eatables from the market. Every week, she would

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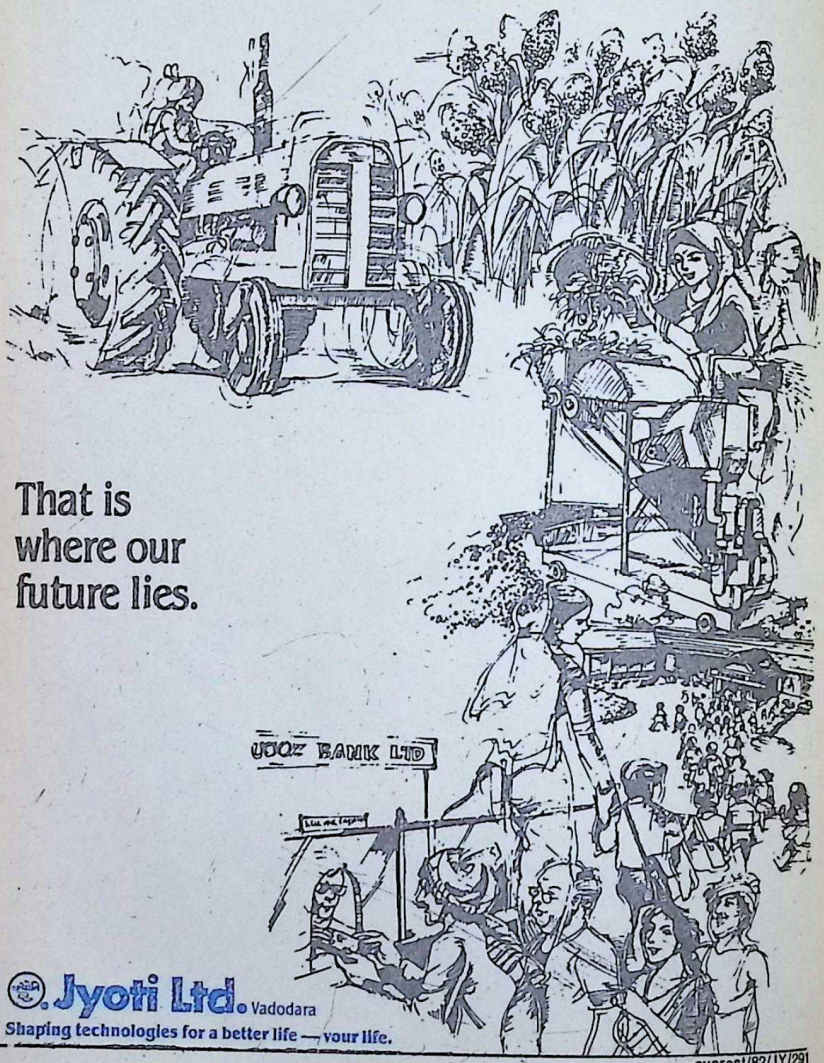

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epare some sweet dish
r us.

Muli had a unique position
mong Indian states. It had 24
areholders. All of them were
-owners of the state. But
ey enjoyed only revenue
hts on that territory. They
uld not exercise civil or crimi-
l powers or any other juris-
ction. The state was managed
the eldest son of the eldest
anch on behalf of all other
areholders. The shareholders
d to contribute a towards the
penditure of the administra-
on, proportionate to their share
the state. This gave rise to
number of disputes between
e ruler and the shareholders
r *bhayats* as they were called.

First Ride in Train

Muli was a good pasture
round for lawyers. Senior
dvocates from Rajkot came to
Muli for these cases. There
ere no cars in those days. They
ad to come by train, but the
ailway station was six miles
rom the town. They had to
over this distance either by
ullock-cart or tonga, but the
awyers did not mind this mode
f travel as they were earning
ery fat fees from their clients.
Though we did not understand
aw, sometimes father used to
ake us to courts to watch the
proceedings. We saw the law-
years arguing cases in a very
eloquent manner and we devel-
oped a fondness for the pro-
fession, first because we could
also travel like them and earn
money and secondly we could
speak so fluently as they did.
Up to 1919, I had not seen a
railway train or a motor car.
The first time I travelled by
train was when I went from
Muli to Jamnagar in 1919 when
I was nine for the ceremony in
connection with my sacred
thread.

When I was seven, I was sent
to the taluka school. The first
day of my schooling was a
memorable one. The teacher
and all the boys of the class
came in procession to our house.
I placed a shriphal (cocoanut)
and two paise at the feet of the
teacher and bowed to him.
Sweets were distributed to all the
children. I had put on new
clothes. My sister put tilak on
my forehead. My mother took
me to our puja room where
agarbatti and ghee lamps were
burning. I was asked to bow
down to our deity which I did in
all seriousness. We left home
for school in a procession. The
school-children recited some
poetry. On reaching the school,
the teacher spoke to me a
few words of advice. He said,
"Come to school regularly and
punctually, devote your full atten-
tion to your studies. If you
study well, you will be a great
man." □□□

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U.K. CENTRE inaugurates Academy of Dance and Music

BHAVAN'S Academy of Dance and Music was inaugurated on March 28, 1982, by Srimati M. S. Subbulakshmi, the celebrated Carnatic musician who visited London to participate in the Festival of India.

There has been a growing interest in Indian Music and Dance and regular classes are being conducted by the Bhavan on Sitar, Tabla, Violin, light Hindustani Vocal, Kathak, Bharata Natyam, Mohini Attam, Odisi dances, etc.

Shri Manek Dalal, Chairman of the Bhavan's U.K. Centre, welcomed Smt. M. S. and Shri T. Sadasivam. Smt. Damayanti Puri, Hon. Director of Music, recalled the contribution made by the Bharatiya Vidya Bhavan's London Centre in meeting the growing interest in Indian Music and Dance. Later M.S. regaled the audience with classical compositions and Bhajans. Lord Fenner Brockway was one of the many distinguished British friends who attended the function.

Shri Suresh Choksi, Hon. Secretary, proposed a vote of thanks

Smt. M. S. Subbulakshmi lighting a lamp signifying the inauguration of Bhavan's Academy of Dance and Music at the U.K. Centre. At extreme right is Smt. Damayanti Puri, Hon. Director of Music and in the centre is Shri T. Sadasivam.

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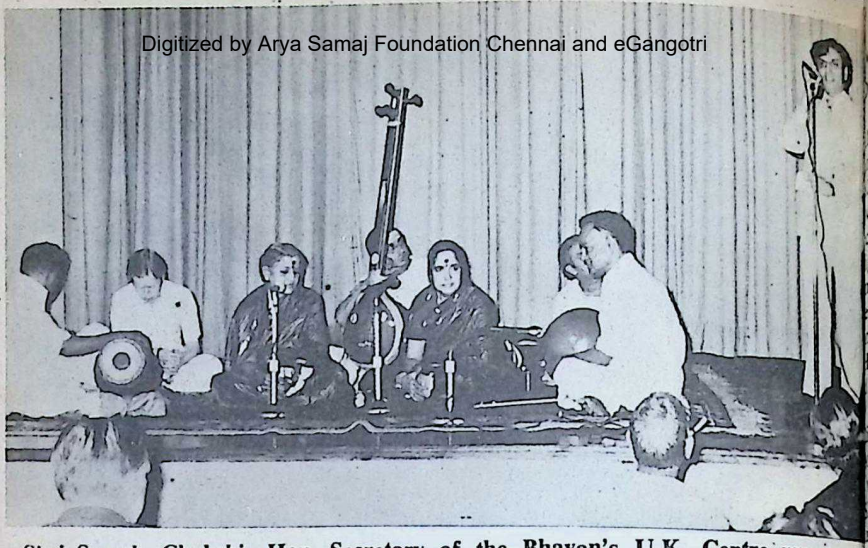

Shri Suresh Chokshi, Hon. Secretary of the Bhavan's U.K. Centre proposing a vote of thanks at the end of a music concert given by Smt. M. S. Subbulakshmi at the inaugural function of the Bhavan's Academy of Music and Dance along with Smt. Radha Vishwanathan.

Smt. Chokshi garlanded M. S. and Srimati Radha Viswanathan.

NEW YORK CENTRE CELEBRATES TAGORE BIRTHDAY

THE Tagore Society of New York and the Bharatiya Vidya Bhavan celebrated Rabindranath Tagore's 121st birthday at Dag Hammarskjold Auditorium, United Nations, on May 8, 1982. Shri Chinmoy and Rev. Donald S. Harrington were the distinguished speakers. The artists of Tagore Society presented Tagore's songs in dance in traditional Bengali style. The programme was devised and directed by Dr. Amiya Banerjee and was well appreciated.

NAGPUR KENDRA

SMT. VANI JAYARAMAN gave a performance at Nagpur on February 7, 1982 in aid of the building fund of the Bharatiya Vidya Bhavan, Nagpur. The audience was enthralled by the sweet voice of the artiste.

Smt. Vani Jayaraman

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ernor at convocation

elivering the convocation address the Bharatiya Vidya Bhavan's lege of Communication and nagement at Nagpur on April 3, 2, Air Chief Marshal I. Latiff, ernor of Maharashtra, said that cess of democracy depended on ghtened public opinion and mmunication obviously had a key to play in creating public opi-

n.

e pointed out that management an important role to play in task of building a resurgent

a.

Mrs. Latiff presented the medals winners.

Shri Banwarilal Purohit, M.L.A., irman of the Bharatiya Vidya avan, welcomed the guests while t. Ashadevi Maheshwari, Executive airman, made an introductory ech.

Shri K. K. Malhotra, Director of College of Communication and nagement, proposed a vote of nks.

HARMIK SAMAJ, NAGPUR

E have received a copy of the venir released by Dharmik naj, Nagpur, during the Shastha ethi celebration in December, 81.

The Souvenir has an excellent er of Lord Ayyappa with colour tures of Lord Guruvayurappan d Ashta Lakshmi adorning the de pages, besides well written icles.

Dharmik Samaj is celebrating stha Preethi' every year on a nd scale. The highlights of the ek-long festival include Rudra adasi, Laksharchana, cultural pro-mmes and poor feeding.

NTUR KENDRA

HE convocation of the Bhavan's R. Pattabhiram Institute of Communication and Management, Guntur, was held on April 7, 1982. Shri T. Gopal Rao, Collector and chairman of the Guntur Kendra, delivered the address. Shrimati Gopal Rao, wife of the Collector, distributed the diplomas and prizes.

The function ended with a Bharata Natyam by Kumari M.P.L.S. Saraswati.

BANGALORE KENDRA

A TWO-DAY seminar on 'Whither Indian marketing' was conducted by the students' group of marketing and sales management and the students' council of the Bhavan's College of Mass Communications, Bangalore, on January 30 and 31, 1982. The seminar was inaugurated by Shri T. S. Santhanakrishnan, Managing Director, State Bank of

Kum. M. P. L. S. Saraswati

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Mysore. The keynote address was given by Shri P. S. Nagarajan, Managing Director, Brooke Bond (India). The other speakers were Mr. B. T. Bhakay, General Manager (Marketing), Kirloskar Electric Co., Shri V. S. Padmanabhan, Chief Executive, Marketing Consultants and Agencies, Ashok Karumbiah. Management Consultants, Indiana Fast Foods, Miss Kiran Mazumdar, Managing Director, Beacon India, Pvt., Ltd., P. V. Bharda, Zonal Manager, Tomco, Shri R. Seshadri, Regional Manager, Clarion Advertising Services, and Prof. R. K. Vijayasarathi of the Indian Institute of Management.

MADRAS KENDRA

The annual day celebration of the Rajaji Centenary Vidyalaya was held on February 7, 1982. The function was inaugurated by Shri V. R. Nedunchezhian, Finance Minister, Government of Tamil Nadu. Shr C. Subramaniam, Chairman of the Madras Kendra, presided. There was a cultural programme which included a play each in Tamil, English and Hindi.

JAMMU KENDRA

THE 14th annual function of the Jammu Kendra was held at Gulab Bhavan on April 11, 1982. Dr. Karan Singh, M.P., Chairman of the Kendra, presided. Prof. Suresh Kumar Gupta, Hon. Secretary of the Kendra, read the annual report on the activities of the Kendra during 1980 and 1981. Diplomas were awarded to about 1,300 students who had passed Bal Bodh, Prarambh and Pravesh Examinations of Saral Sanskrit series. Dr. Karan Singh said it was heartening to find the interest of the student world in learning Sanskrit.

A. K. MAJUMDAR PASSES AWAY

We regret to announce the sudden passing away of Dr. Asoke Kumar Majumdar on June 5, 1982 at Santiniketan at the age of 66.

He attracted the notice of Dr. K. M. Munshi by his work **Chalukyas of Gujarat** (1955) and was appointed to the staff of the Bharatiya Vidya Bhavan. Later he served as the Director of the Bhavan's Delhi Kendra from its inception in 1957 to 1964 when he returned to Bombay as Joint Director (Academic) of the Bharatiya Vidya Bhavan and Head of its Post-Graduate and Research Department. He was also the Editor-in-Charge of the **Constitutional Documents** (Munshi Papers) and Assistant Editor of the **History and Culture of the Indian People.**

His works include **Advent of Independence (1963), Bhakti Renaissance (1965), Problem of Hindi (1966)** and **Chaitanya: His Life and Doctrine (1969).** Dr. Majumdar was a fellow of the Senate and a member of the Academic Council of Bombay University and of the Indian Historical Records Commission. He had also visited the U.S.S.R. under the Indo-Soviet cultural exchange programme.

Dr. Majumdar had retired from the Bharatiya Vidya Bhavan in 1976 and settled in Santiniketan, West Bengal, pursuing his literary activities.

The Bhavan puts on record Dr. Majumdar's services to the institution and conveys its heartfelt condolences to Smt. Arunadevi Majumdar on her sad bereavement.

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PHILOSOPHER LOOKS BACK

y T.M.P. Mahadevan, Bharatiya idya Bhavan, Bombay 400 007. rice Rs. 30/-.

e author of this book T.M.P. hadevan, 'modestly claims to be a losopher in the etymological sense he word, just as Browning used the rd. 'grammarian' in his **Gram-rian's Funeral.** Advaita uses the rd **Maya** frequently for the 'state ignorance' in which as Pascal has erved the majority of mankind s. All the religions of the world s ranged against the doctrine like ara, Dushana and his hordes inst Sri Rama. It requires great cerity to state as the author does p. 82. "And not till a detailed dy of Advaita in recent years did acquire anything like an intellec-l conviction as to that system."

The **Prasna Upanishad** starts by ying that "Sukesa of the Bharad-ja line and some others conceiv-g Brahman as the **summum bonum,** proached Pippalada with reverence, ying. "He will tell us all about ahman." In a similar manner, Sri ahadevan has approached the rishis, agavan Ramana and the Kanchi harya, for enlightenment. Car-nal Newman is not right in stating at God is an unseen God. We are vine all along and the veil has erely to be drawn aside. An inspir-g book, this comes out to prove hat has been proved again and again, at Advaita is not too austere for man nature's daily food, but that is a practicable and inevitable ep in the life of every man which an and should be taken.

In the roll call of the names mous in Advaita, the earlier mas-rs wrote in Sanskrit. Then the eitgeist willed that Advaita should ecome international. English had by then become the **lingua franca** of the world; lectures and books had to be in that language. Swami Vivekananda and Swami Ranganathananda and many others belonging to institutions like the Ramakrishna order or the Sivananda mission speak and write in English.

Simplicity, sincerity and a meticulous regard for veracity have kept this book free from egotism, exaggeration, overstatement and partiality. It presents a sane, healthy and optimistic outlook on life. The milieu in which Sri Mahadevan was born and bred was conducive to his becoming an Advaita Vedantin. It is to his credit that he developed on the lines in which fate has cast and moulded him and rose to his full spiritual height therein.

Sri Mahadevan deals with an interlude at Pudukkottai in this book. At page 56 there is a reference to a "Sanskrit scholar in the town. I took the opportunity of studying an advanced Advaitic text with him." The book was Harsha's **Kandana Khandana** and the Sanskrit scholar was Bhahmasri Panchapakesa Sastri, the son of the famous Mayuram Sivaramakrishna Sastri who had come to Pudukkotai and settled there to teach me and half a dozen others the Prasthana Thraya. Sri Mahadevan's request put the scholar in a quandary. Could Sri Mahadevan follow the difficult work? I removed the scruples and apprehensions in the mind of the teacher and the first few lessons were conducted in my presence. In a few days, all doubts vanished and the lessons went on

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smoothly and the book was finished to the satisfaction of the teacher and the taught.

The author pays a fitting tribute to Prof. Suryanarayana Sastri and sets out the differences between them. This section reminds one of the Sankara Bhashya passages which set forth the subtle but fundamental differences in outlook between Sankara and the Buddhists.

There is a false impression that Vedantins work for their own salvation whereas Buddha and Christ worked for the salvation of the world. There is no real difference between both and Nara Narayana, who perform austerities for the welfare of India, may bring it about more effectively by their thought force than by what is called 'social service'. Toynbee has given the quietus to this false notion in his **History.** Similarly, readers of the masterly book, **Siddhanta Lesa Sangraha** are likely to agree with Sri Mahadevan's views on Jeevanmukti and Videhamukti at p. 87.

The author's meeting with the Kanchi Acharya and the installation of Swami Jayendra Saraswati, the meeting of the King and Queen of Greece with the Kanchi pontiff, are the highlights in the book. Autobiography is a rare and difficult art; it is literally adding a new dimension to one's natural gifts. Sri Mahadevan has succeeded remarkably well in recounting his life story in this autobiography.

—**T. R. Rajagopala Aiyar**

A DESCRIPTIVE CATALOGUE OF MANUSCRIPTS IN THE MOROPANT COLLECTION IN THE LIBRARY OF THE UNIVERSITY OF BOMBAY. Compiled by (Miss) Usha R. Bhise published by Bombay University Library. Bombay 400 032 Price Rs. 45/-.

MORESVAR RAMACHANDRA PARADKAR (1729-1794), gifted Marathi poet, scholar and bibliophile left a substantial collection of manuscripts which included works written by himself, works he had either himself copied for his own use or got copied by others, and some which formed part of the family collection. Through a stroke of good fortune this collection of about 1,200 manuscripts has found its way to the library of the University of Bombay. Dr. (Miss) Usha R. Bhise has provided a descriptive catalogue of the Moropant collection. Scholars and research students will find this bibliographical tool of great use in their chosen field of work.

Volume I carries entries 1-524 and is sub-divided into (i) Vedic, (ii) Dharmasastra, (iii) Purana and Tantra and (iv) Kavya literature. Dr. Bhise has adopted the pattern of the catalogue of manuscripts in the Itcharam Suryaram Desai collection in the library of the University of Bombay compiled by Prof. H. D. Velankar. Each entry reproduces the opening and concluding portions of each manuscript. The number of folios, the number of lines to a page, the script in which it is written, the condition of the manuscript, its accuracy, the name of the scribe and the date when they find mention, all find place. Two indexes, one of works and the other of authors, help the student in locating a reference.

—RBC

BHAGAVAD GITA FOR PEACE OF MIND—By R. J. Venkateshwaran, published by Bharatiya

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Vidya Bhavan, Bombay, First edition 1982, Pages 111, Price Rs. 21/-.

IN this penetrating study, the author has highlighted those teachings of the **Gita** which have a direct and intimate bearing on mental peace. Peace of mind is a valuable asset and in the words of Tyagaraja, the basis of real happiness. In separate chapters the author has discussed how this can be achieved by firm faith in Divine grace, the development of Satvik qualities, prayer offered with the utmost humility, the control of desire for material ends, fearlessness in the pursuit of righteous causes, control of anger, disinterestedness in the fruits of one's actions, moderation in bodily requirements, gifts to the poor and the needy, determination against defeat and disappointment, control of the mind from the dictates of the senses and the knowledge about the true nature of death.

The author has further explained how the **Gita** is valid for all time and has noticed how modern medical research confirms some of the views of the **Gita.** One chapter contains a discussion on how the teachings of the **Gita** are of considerable relevance to the promotion of world peace and a new international economic order. The last chapter contains the text and translation of a few stanzas of the **Gita** with comments thereon.

The author quotes extensively from the Gita and the Bible as well as from the modern writings and speeches of several thinkers and public figures of East and West. The book is well-written and provides a new approach.

—V. K. Moothathu

ENGLISH-TAMIL

(1) **SIVAN ARUL THIRATTU** (Pages 375), (2) **NEETHAAR VAZHIPADU** (Pages 125). Price not mentioned for both. Published by N. C. Naidu, Chairman, Natal Tamil Vedic Society, 12, Carliste Street, Durban Natal, Republic of South Africa.

AMONG the many Shiva devotees in Tamil Nadu, sixty-three enjoy the status of being called Nayanmars. Among them Tirunavukkarasar, (known as Appar), Sundarar, Gnanasambandar and Manikka Vachakar and their work, **Tevaram** and **Tiruvachakam,** are held in great esteem.

Sri Arunagirinathar is famous for his devotion to Lord Subramanya. His work in praise of his favourite lord is **Tirupugazh.**

Shri Ramalinga Adigal gave a humanistic approach to religion. For him, God is in the form of light, Arul-perum-jyoti. In Hinduism light is the symbol of **Jnana.** Jnana is God as well as the means to attain God. Adigalar insisted upon compassion, love and equality. His path is known as 'Samarasa Sanmarga.' **Thiruarutpa** is the collection of his devotional songs.

Shri N. C. Naidu, chairman of the Natal Tamil Vedic Society, has done yeoman service by publishing selected verses of these six great saints. The stanzas are rendered in English right below the chosen popular Tamil verses of these great saint poets. The verses carry the summary, word to word translation and necessary annotation which help the wider circle of the readers.

'Sivan Arul Thirattu' contains selected verses from the six great saint poets. The same book has been published in six small volumes. Each volume contains the selected

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verses of a particular saint, enabling the readers to have the volume of their choice. These books provide life-sketches of the saint poets.

'Neethaar Vazhipaadu' means the worship of those who left for their heavenly abode or the prayers meant for the last journey. This work is a selection of verses of saint poets Pattinathar and Thayumanavar, famous for their enlightened philosophical thinking. It is the first of its kind as no such work is available in Hindu religion, especially in Tamil, though Hinduism preaches that the Atman is immortal.

'Neethar Vazhipadu' brings together suitable verses throwing light on the immortality of the soul, momentariness of the body, the compassion of God, God giving shelter after death and saving mortals from the fear of death.

—**Meenakshi Seshan**

SANSKRIT

UMA SAHASRA MAHAKAVYAM, Part I, By Vasishta Ganapathi Muni published by A. Madukeswara Rao Kotta Agraharam, Vijayanagaram, Andhra Pradesh, Price Rs. 10/-.

THIS is the first part of a mighty epic in Sanskrit by Vasishta Ganapathi Muni. Andhra Pradesh, nay all India, should be proud of this remarkable author. The commentator in Sanskrit, Kapali Sastri who is an erudite scholar himself, says in his introduction (in Devanagari): "There can be no doubt but that a **vibhuti** or divine spark of Mother Devi Herself took shape and manifested itself on earth for a short while. Acharya Ganapathi Muni asserts in this **Uma Sahasram** itself, that he is an **amsa** or manifestation of God Ganapathi."

I visited Ramana Asram twice in the 1930s. I never saw Vasishta Ganapathi Muni personally, But the asram was full of legends of the Muni who was cast in a Titanesque mould. He was a prodigy of learning and memory. He was an **aasu kavi** who could compose on the spur of the moment. He had performed immense **tapas;** he was a master of Tantric learning. The meeting between him and Ramana Maharshi was like that of Parasurama and Dasaratha Rama. Nothing hostile, but the exquisite flowering into a true Brahma Jnani.

Ganapathi Muni is the true successor of the great Bhaskara Raya who emigrated to Thanjavur district and whose eminence was recognised by the king there by the grant of Bhaskarayapuram in his name.

The **Uma Sahasram** spells the power and vigour of Ganapathi Muni in every line, which was a noticeable feature of his while he lived. The work is a standing refutation to those who glibly state that Sanskrit is a dead language; on the contrary, it is an immortal language which comes out fresh and throbbing in every line of this kavyam. The third century in the present book is strongly reminiscent of the Mooka Panchadashi whose length and the same metre may at times induce just a sense of monotony. Compare it with the **Uma Sahasram.** The decad length and daring variation of each canto with a different metre lend an air of variety and novelty to each sthabaka.

Sanskrit language has probably touched its lowest point at the present time. Otherwise, the whole of India should have risen in jubilation and hailed this work and crowned Vasishta Ganapathi.

—**T. R. Rajagopala Aiyer**

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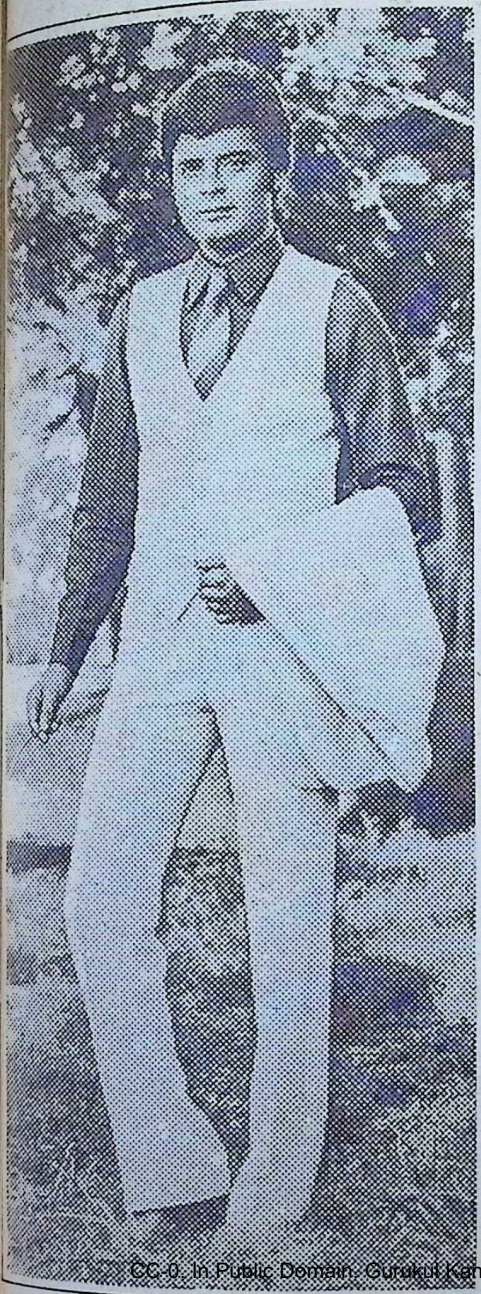

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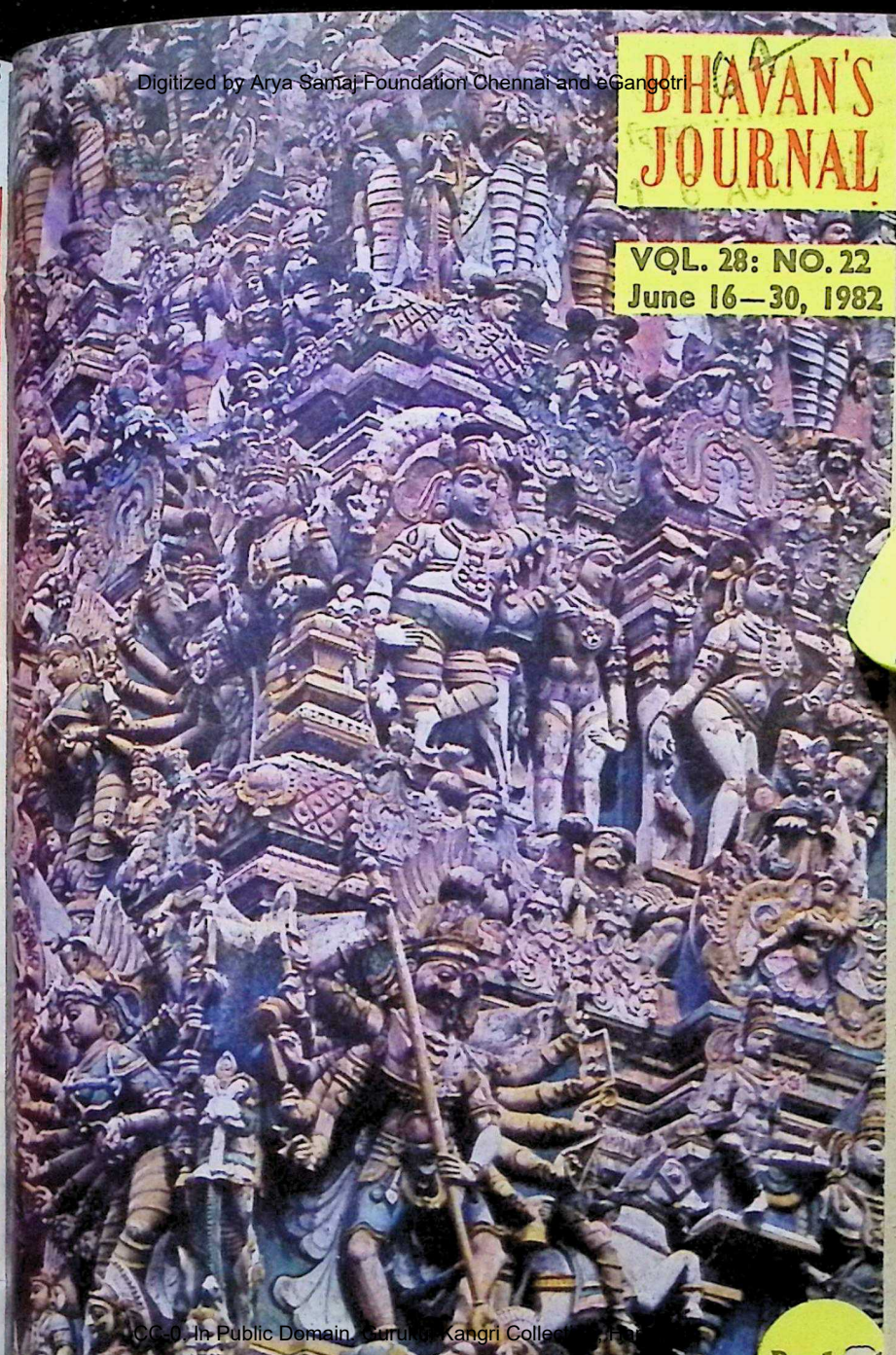

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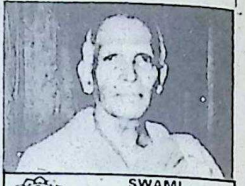

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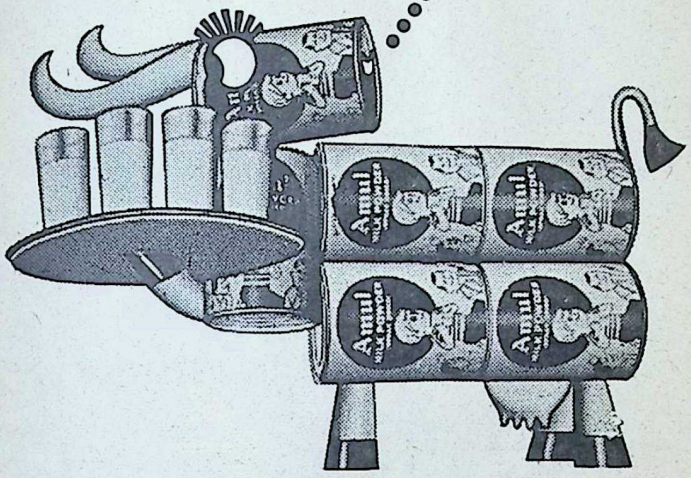

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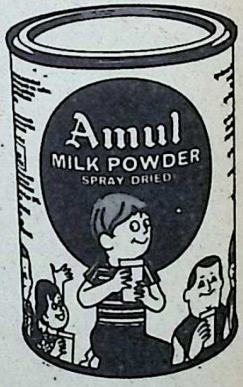

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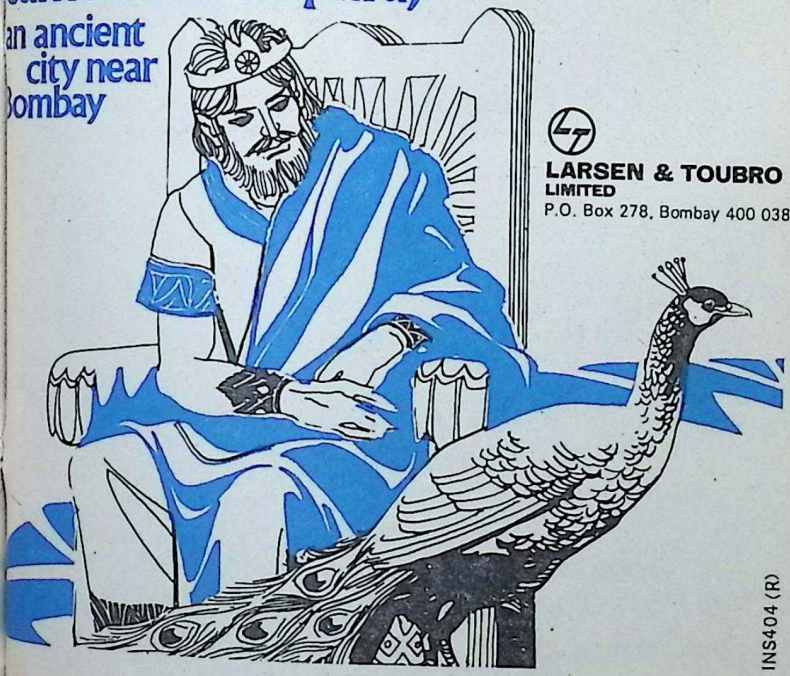

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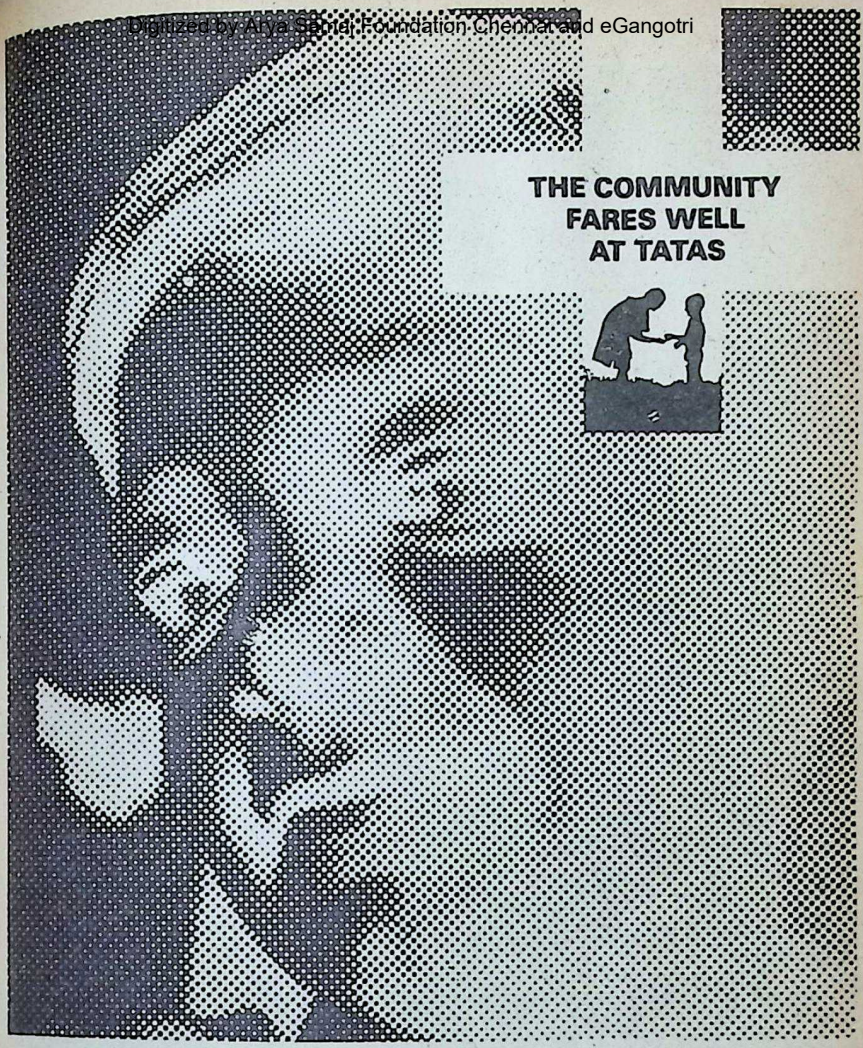

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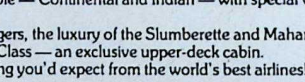

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Madurai Gopuram: Close View

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आ नो भद्राः क्रतवो यन्तु विश्वतः

Let noble thoughts come to us from every side

Rigveda I-89-i

PRAYER TO SRI KRISHNA

त्वमादिदेवः पुरुषः पुराण-
स्त्वमस्य विश्वस्य परं निधानम् ।
वेत्तासि वेद्यं च परं च धाम
त्वया ततं विश्वमनन्तरूप ।।

—भगवद्गीता—११-३८

You are first among the celestial beings. You are the ancient of time. You are the ultimate refuge of the universe. You know all and you are the only one worth knowing. You are the final goal. Assuming numberless forms, you pervade all creation.

—*Bhagavad Gita* 11-38

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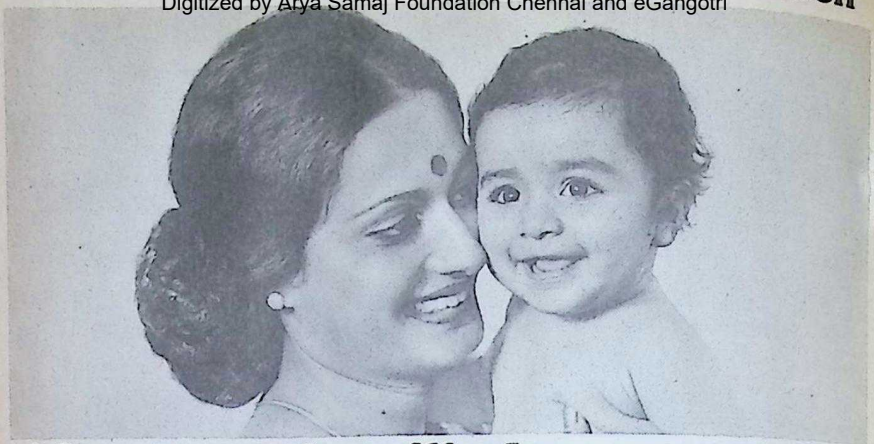

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MIRACLES OF GURUVAYOORAPPAN-VIII

PUTHOOR UNNIKRISHNAN

Translated by SMT. PARVATI AMMAL

THE RESCUE

PARAMPANTHELLIL RAIRU NAIR was proud of being considered a rationalist. He belonged to a Nair family and had succeeded to a large inheritance, consisting of paddy fields and coconut groves. His only daughter, though not a beauty, was quite comely with wavy hair cascading down to her knees. At the time of our story, she was twenty seven years of age and not yet married. Rairu Nair did not seem to be bothered about it, but his wife was very much worried. "Only if you give up your atheistic theories, will fortune smile upon your daughter," she insisted. He promised her that he would settle his daughter's marriage within a month. "Then we shall start making the arrangements." Her innocent smile was eager. "Where do we conduct the marriage? I suppose it should be at the temple of Guruvayoorappan."

"I have so many friends of all castes and creeds. You know that. How can I ask them to come to the temple? The marriage will have to be in my own house." Yet his wife vowed in her heart that the marriage would be celebrated in the temple. She prayed to God that good sense would dawn upon her husband.

Within a month, Rairu Nair was able to pick upon a good match for his daughter. The young man he selected was

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Hari Govindan, the only son of Thatchudaya Kaimal, who came of an ancient Nair **tarwad.** Hari Govindan was forty and held a comparatively high position in the Revenue department. Kaimal's daughters had all been married off and were well settled in life. Hari had been evading all marriage proposals so far. His father was very happy that his son could be persuaded to agree to wedlock. Alliance with Rairu Nair's family was welcome since it was a respectable family and the girl was good-looking.

Kaimal was a conservative man and believed in horoscopes and he desired that the marriage might be held at Guruvayoor — Rairu Nair was the girl's father and had to give up his own opinions. He did not fail to hint that when both parties were agreed, the stars need not be consulted. But Kaimal suggested that they might consult the famous astrologer, Kothakulangara Kunjunni Asan and, God willing, everything would be all right. Rairu Nair had to accept.

The old asan

Rairu Nair went to the asan's house to fetch him. The asan was eighty-seven years old and he said he could not go out, especially because his house lay beyond a large paddy field, with no regular roads. But Rairu Nair persuaded the old man to come to his house.

At Nair's house, the asan examined the horoscopes and found that they agreed very well. Nair was very happy. The asan blessed Nair's daughter and asked Nair to conduct the marriage at Guruvayoor. Nair politely told the asan that he had to entertain his friends of other religions and so the marriage might better be held in his own house. "Oh, that is easily settled. You have your reception and such other gaieties of these times at your house, but let the religious ceremony be in His presence. The lagnas in the horoscopes ordain it."

Nair simply decided to sleep over the matter. Something would turn up.

The asan had some urgent work at home and he decided to leave after the midday meal and a short rest. But when he woke up after his nap, he felt ill. An ayurvedic physician was urgently summoned. When the medicine was prepared, it was very late in the evening. But the asan insisted on returning home that evening itself and he requested Rairu Nair to arrange for his being carried across the fields. Rairu Nair had to undertake the mission himself. He helped himself to a good drink and set out. It was just a matter of six miles. But it was getting dark, and clouds were gathering in the sky. Nair had hardly gone half the

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way when there was a strong wind, followed by a heavy downpour. Very soon the whole place was under a sheet of water and it was pitch dark. Rairu Nair could not proceed and he was caught in waist-deep water.

The pledge

Panic gripped him and he cried out "Oh, God." The storm continued unabated and Nair felt lost. All his pride left him and he cried in remorse. "Oh, God, spare me at least till my dear daughter's marriage is over. Oh, Guruvayoorappa, I shall conduct her marriage in Your presence. Only save me from a watery grave."

Suddenly, from a distance a beam of light shot at him; it came from a lighted country torch. (In Kerala, in olden days, cadjan leaves used to be tied together to serve as a torch) Rairu Nair called out "Oh, who is there? Save me!"

The torch bearer evidently heard his cry. The torch came nearer. Then a strong man, holding the torch aloft above the water with one hand, caught Nair with the other and deftly pulled him on to hard ground.

He then led Nair to the asan's house and bade him goodbye. Nair invited him to his house, but he went away. From a distance, he called out to say that he would meet Nair at his daughter's marriage at Guruvayoor! Nair was stunned. Was he the Lord himself? Oh, Guruvayoorappa!

* * *

The marriage went off well at the temple of Sri Guruvayoorappan to the happiness of all, Rairu Nair included! In grateful remembrance, Nair donated a big brass lamp to the temple. For the rest of his life, Nair remained an ardent devotee of Guruvayoorappan.

WHAT A SHAME!

I am called lordless, lordless; but Thou art called the Lord. I am called fallen, fallen; but Thou art called the Uplifter of the fallen. Poor, poor, do they call me; but they call Thee the Redeemer of the poor in heart. They call me afflicted, afflicted; but they call Thee one who wouldst relieve people of their afflictions. If Thou wert not to listen to me, says Namadeva, would it not be a matter of shame?

— Namadeva

India is a unity full of diversities and its strength as well as its weakness is rooted in those diversities. The vigour of its nationl life can exist only by the vigour of its regional life.

—Sri Aurobindo

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GURUDEV RANADE REMEMBERED

R R. DIWAKAR

Gurudev Ranade's 25th death anniversary was on June 6, 1982

If one had consciousness and no memory or if he had consciousness but 'limited memory' like other animals, what would have been the plight of humanity! It would have been the same as that of other animals — one more animal added to the 84 lakhs of species, as counted by our ancients! Memory and the corresponding brain-cells have made all the difference. Man alone lives in the past, in the present and projects himself in the future also on account of his imagination.

My memory of Gurudev is green' thanks to the affection he showered on me and the Kannada students in Fergusson college, Pune, of those days (1915-16). Encouragement by a personality of the stature of Gurudev in the formative period of my life was a stimulus which still has its effect.

Dr. R. D. Ranade was my professor of English in the prestigious Fergusson college. He was teaching us Carlyle's **Heroes and Hero Worship.** After the terminal examination, having read my answer paper, he called me to his room and said, 'Rangarao, (he called me Rangarao) you must have philosophy as your optional and not literature.' I was speechless. There was only six months to go for the final examination! And here was the advice of my professor to

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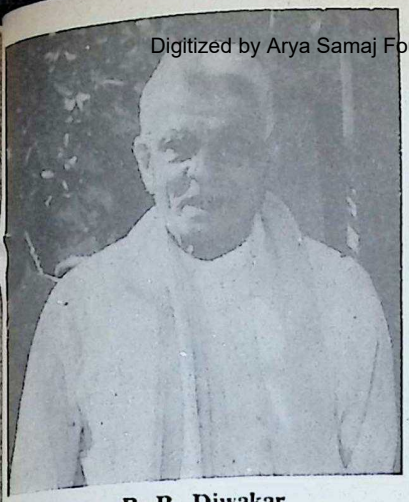

R. R. Diwakar

take up philosophy, abandoning English literature. I summoned courage and pleaded with Gurudev, saying, 'Dear sir, I want to pass my examination. How can I master a new and difficult subject like philosophy in the remaining six months?' It was natural for a genius of Gurudev's capacity to give me the advice he did. He had taken the M.A. degree in Sanskrit as well as mathematics. For him it was child's play. For a slow student like me, to pass one examination was a great undertaking! However, the assessment he made of my tendency towards philosophy seemed to be correct and I believe, what he told me proved an incentive for life. My later studies of Sri Aurobindo, Ramakrishna Paramahamsa and Bhagvan Buddha, my writings in Kannada on the **Bhagavad Gita,** Upanishads and **Vachana Sastra** are proof of it.

The seed of reverence for Gurudev sown in those early days grew into a tree. It flowered in the way of the enrichment of my life as a **sadhak** all along. Even after he left Fergusson college and went to Allahabad university, I kept meeting him and drawing inspiration from his company and his writings. In collaboration with my two other friends, Dr. D. R. Bendre and Sri S. B. Joshi, now a great scholar and author, I translated Gurudev's **Constructive Survey of Upanishadic Philosophy** into Kannada and called it **Upanishad Rahasya.** On getting it fully read, Gurudev remarked, "Rangarao, in parts your translation is more incisive and beautiful than the original." His unassuming and childlike nature, his tendency to appreciate whatever was good without ado, is so very obvious in this tribute. To his remarks, I responded by saying, 'Gurudev, it is not the merit of the translators so much. You were handicapped by the English language which has no equivalents for many concepts and words which have a rich connotation in Sanskrit. We who were writing in Kannada could use the Sanskrit words or the modified Kannada words — the **tatsama** or **tadbhava.**" Gurudev said, "What you say is true. It

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is such a laborious process to hunt after appropriate English terms for Sanskrit ideas and expressions."

Gurudev was gracious enough to visit Delhi when I was Minister for information there. I persuaded the Rashtrapati, Rajendra Babu, to arrange three talks by Gurudev in Rashtrapati Bhavan. Dr. Rajendra Prasad, an admirer of Indian thought and culture, arranged the talks and himself presided over them.

After Gurudev's **parinirvana,** I thought it my minimum duty to try to publish his works, especially those which were not fully written out. Thanks to the Bharatiya Vidya Bhavan, I have been able to do my bit in that direction.

Today, the more I bring Gurudev back to my memory the more I feel nearer to him — a philosopher of penetrating insight, a spiritual giant in his own right, a gentleman of rare dignity, a sweet and childlike companion and, above all, one in whom humanity had attained the dignity of super-humanity. □□

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GURUVAYOOR COMES TO BOMBAY

K. R. VAIDYANATHAN

JUNE 3 is a day to remember for the citizens of Dombivli every year. It was on this day in 1981 they realised their dream of having a temple of Guruvayoorappan in this fast-growing suburb of Bombay. 'Ponnu Guruvayoorappan' was installed along with other deities, Ganapati, Ayyappan and Bhagavati.

The story began in 1976. On the sacred Ekadesi day of December 12, 1975, an 'Ashtamangalya prasnam' conducted at Guruvayoor by Brahmasri Pudussery Vishnu Nambudiri at the request of the Sri Guruvayoorappan Aradhana Sangam, Dombivli, revealed that the temple project had the blessings of Guruvayoorappan in ample measure and that it would soon become a reality.

It happened so. A devotee of Dombivli, Srimati Uthradam Tirunal Saraswatibai Tampuratti, on her own, donated a piece of land at Ayre village, Rajaji path, for building the temple. She also offered a room at Savitha co-operative housing society, Dombivli East, for daily worship of the Lord pending construction of the temple. Events began moving fast.

On August 25, 1976, Bhoomi puja was conducted at the site followed by a three-day-long ritual that included 'Sudarsana homam' performed by the renowned Kallur Nambudiripad.

Br. Sri Andaladi Divakaran Nambudiri performing the "abhisheka."

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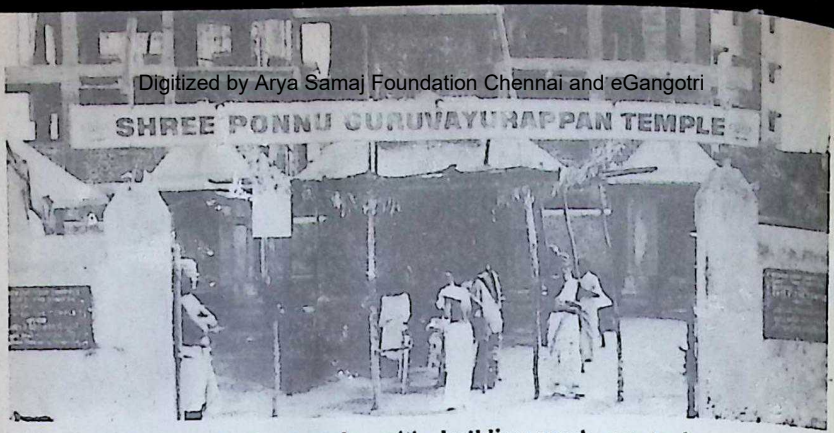


A general view of the temple, with building work yet to be completed.

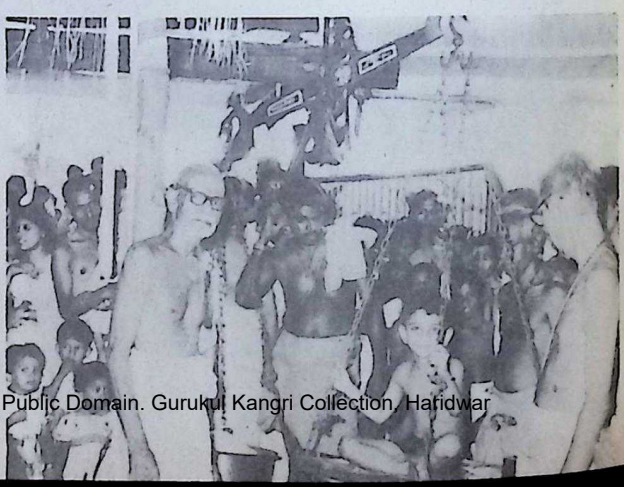
The foundation stone for the shrine was laid on August 29, 1977 by an ardent devotee of Guruvayoorappan, Brahmasri Anjam Madhavan Nambudiri. Soon a compound wall was built and the place became the venue of 'poojas,' Narayaneeyam recitals and celebrations like Makara Vilakku.

In the meanwhile, designs for the temple were done by Brahmasri Kanippayoor Krishnan Nambudiripad.

Finally, the three-day pratishtha (installation) concluded on June 3, 1981. The elaborate rituals were performed by the Guruvayoor temple 'Tantri', Chennas Parameswaran Nambudiripad.

One felt as though Guruvayur was transported to Dombivli from Kerala and could only repeat "Hantha Bhagyam Janam" — ("Fortunate, indeed is mankind") as Narayana Bhattatiri himself exclaimed before the Lord of Guruvayoor.

A "thulabharam" a la Guruvayoor.



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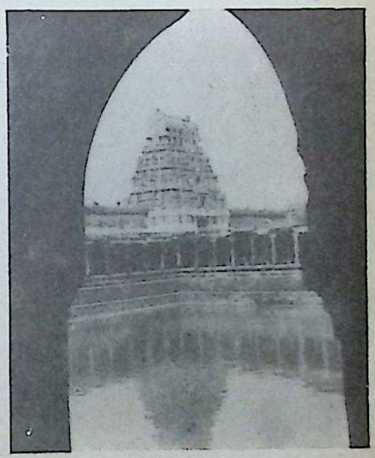
Naga panchami falls on July 25. The temple of Nagoraja at Tirunageswaram in Tanjore District is one of the rare temples associated with snake legends.

NAGARAJA TEMPLE at Tirunageswaram

N. RAMAKRISHNA

TIRUNAGESWARAM is situated in the Tanjavur District of Tamil Nadu, about three kilometers from Kumbakonam on the banks of the Nattaru River. This place has been referred to by Sundaramurthy Swamigal in his **Thevara** hymns. In ancient scriptures this place has been named as Sambakaranyam and Thrusuli Kshetram.

The ancient temple at Tirunageswaram is situated in the centre of the small village and measures 800 feet by 630 feet. The temple has seven towers, five prakarams and 12 Theerthams. The Lord goes by the name Naganathar. The Goddess goes by the name Piraiyani Vanuthalumai. The Vinayaka is known as Sham-



A view of the Tirunageswaram temple with the tank in front.

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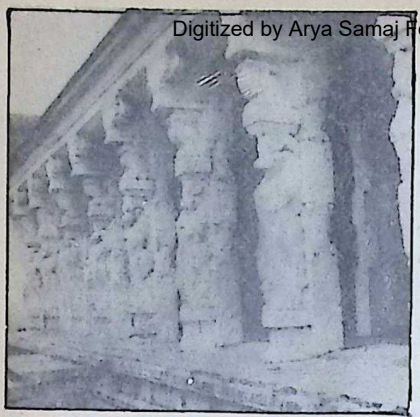
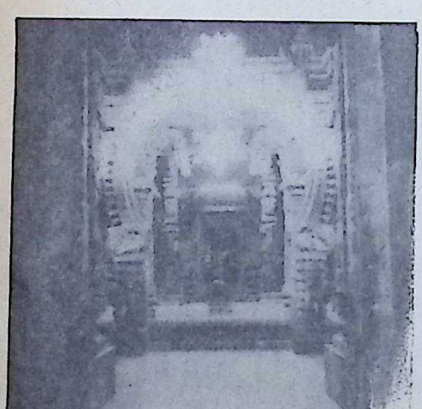


Ornate pillars of the temple corridor.

bhaga Vinayakar and the Sthala Vriksham — sacred tree — is Shanbakam. The greatness of the place has been described in the Sanskrit literature.

From the Sthalapurana we learn that the Lord and the Goddess have two forms. They are Naganathar and Piraiyani Vanu-



Sanctum Sanctorum.

thalumai and Ardhanareeswara and Girigujambika. But the temple for Ardhanareeswara is in a dilapidated condition. The Goddesses in this temple are represented as ones who offer worship and also receive worship.

Although there are 12 Teerthams, the most important ones are the Indra Teertham, Surya Teertham and Yama Teertham. The other ones are the Brahma Teertham, Chandra Teertham, Agni Teertham, Durga Teertham, Gautham Teertham, Parasara Teertham, Brigu Teertham, Kanva Teertham and Vashista Teertham.

The story goes that Lord Nandikeswara desirous of offering worship here did not find any Pushkarani to take his daily bath and prayed to the Lord. The Lord created a Teertham with his trident and named it Trisula Teertham. Later, because of the three spikes of the trident, the Teerthams developed into three rivers and were named Nattaru, Arasalaru and Keertimanaru. Saint Tirugnana Sambandar had sung in praise of the rivers. There is an image of Vinayaka with trident in this temple.

People who are familiar with the story of Nala Damayanti will know that Nala was subjected to great hardships by Saturn. Once Saturn instructed the deadly poisonous snake Karkotaka to bite Nala as a result of which Nala became black in colour. At this

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shrine later Nala's colour was restored by the same snake. In this temple Saturn is seen praying to the Lord facing the westerly direction and the Navagraha Mandalam here is shown as Kubera Mandalam.

The famous Mandapam here

Sekkizar, the celebrated Tamil poet, and a Minister.

is the Sekkizar Mandapam. Sekkizar, the celebrated writer, wrote the **Peria Puranam.** Sekkizar was born at Kundrathur and was a great devotee of the Lord here. After a brilliant educational career, he became a Minister under Anabhaya Chola. He renovated this temple with the help of the king. Anabhaya Chola built this Mandapa in his honour.

The image of Nataraja is in this mandapam. Next to this is the mandapam of the Lord; 16 pillars adorn the mandapam. The Dwarapalakas are colossal.

The sannidhi of the Goddess is situated to the left of the Lord. In between the Lord and Goddess is the temple of Shanmukha.

The image and Sannidhi of Dakshinamurthy are striking. The images of Brahma, Durga, Bikshadanar, Ardhanareeswar are all situated all around. The temple has excellent sculptures. The temple of Subramania with Valli and Devayani is fine. The sannidhis of Lakshmi and Saraswathy are special attractions. The idols of Nayanmars also adorn the temple.

Inscriptions

There are 16 inscriptions in this temple. Many Chola kings have renovated this temple from time to time and have offered donations and set apart lands for different forms of worship. The important festival for the Goddess is the 18th of Adi. Every month is a festival month here. Maha Sivarathri is also important.

This place is considered a Rahu Sthala. According to legend, Sri Nagaraja was worshipped here by the snake Karkotaka. People who run Rahu, Kethu Dasas or Bhukthis offer worship at the shrine of Nagaraja. This is one of the rare temples for Nagaraja in this country.

A beautiful image of the Nagaraja with Nagammal and Naga Kanni can be seen in the sanctum sanctorum dedicated to the Lord.

□□□

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We are Chameleon-like

T. S. PADUCONE

VERY often we are victims of the moments. But seldom do we realise this and try to avoid being so. For instance, if we are happy with ourselves, everything we do takes on a joyous tinge. If, on the other hand, we are in a depressed mood, we become listless to our surroundings.

We go to the crematorium to pay our respects to a dear and near one who passed away. While the body we once moved closely with, loved and respected for years, is being consumed by fire on the pyre, we are almost overwhelmed by feelings of dispassion towards the humdrum domestic life we are in. This detachment is the inborn emotion of a rational human being, whoever he be, and is quite natural to him. In essence, it is the basis of the life spiritual. Only, when we come away from the sombre quiet of the last resting place, we do not continue to keep alive such dispassion in our lives. We become engrossed once again in the rut, which living is, till probably we are faced with another bereavement.

He is a wise person, who is alert to learn the lesson from this world of change, and who adjusts his thinking once and for all to the impermanence of the human flesh and all that it stands for.

Prey to Emotions

The majority of us allow ourselves to be ruled by our emotions, and by our turbulent, fickle mind. Hence the confusion, the unhappiness and lack of mental peace. We are totally unprepared to face the unexpected situations life has to offer and we crumple up helplessly. We are so ruffled, disjointed, so desperate and weak

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and unable to master the situations we find ourselves in. We take the easiest course and allow our emotion of the moment to rule us. This is indeed a blunder that we commit.

Sometimes, when the generous mood is on us, we think that we should do some charity. On the spur of the moment, we take out our cheque-book and send a couple of donations to some charitable institutions. If we are accosted by beggars, we are free with coins. On the other hand, if such a mood is not with us, we just forget our cheque-book and we may have only some harsh words for the unfortunate wretches!

Equanimity

All spiritual efforts are directed towards the maintenance of equanimity and poise, whatever the outer circumstances, whether they be congenial or otherwise. A householder's life is indeed the best challenge to one who is on the spiritual path. It is the most educative '**gurukul**', in which he is made, willy-nilly, to sit for some of the most severe tests. In an unguarded moment, he may fail to keep his balance and not rise to the occasion. He may fail in a nerve-breaking test and thereby fall in the esteem of his people. But failure should not daunt him. It should make him more determined and eager to continue on the path. Faith in God becomes his sheet-anchor in his tribulations, physical or mental. He faces them all with moral courage. However strong be the winds of calumny, insinuations and insults that blow in his face, he goes forward, praying to his God for strength of mind. He might be disturbed a little, initially, but he regains his poise quickly. A time will come, in due course, when nothing will upset his peace of mind. That day will be a day of inner rejoicing for him, because he will have finally and completely conquered the vagaries of an unsteady mind. He will be a picture of unruffled quiet, his exterior reflecting totally the placid, calm, dispassionate depths within.

The zoologists say that the chameleon changes its colour often, but that it does so either to merge with the environment and thus avoid falling a prey to its natural enemies or to frighten away some of them. It adopts this device of Nature for self-protection and self-preservation. **But then, we human beings, who are so much more evolved on the scale of creation, have absolutely no valid reasons at all to change our moods and our minds with such bewildering frequency!**

□□□

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The title of this legendary Malayalam story is "Viddi! Kushmaandam!" — "Viddi" meaning "Fool!", and "Kushmandam" meaning a gourd. This is a very simple story with a high moral.

If Ye Have A Grain of Faith. .

Retold by : SUSHEELA MISRA

KARAAT NAMBUDIRI was a famous Ayurvedic physician in Kerala who had specialised in the cure of deadly snake-bites. He had an equally eminent pupil living in Kozhikode where the latter achieved fame, wealth, and acquired a large number of disciples. In Kerala, these specialists are known as **Visha Vaidyans** (Ayurvedic physicians who cure cases of poisoning).

In the neighbourhood of this visha vaidyan in Kozhikode lived a poor family. Kochu Raman (**Kochu** means little), a young boy who belonged to this family, was obsessed with a desire to learn the art of curing snake-poison at the feet of the renowned vaidyan. He had noticed how pupils came from far and near and how the guru taught them some **mantras.** Kochu Raman's desire to become a vaidyan grew day by day. Once he picked up courage to approach some of those lucky pupils of the **vaidyan** and asked them: "Tell me what I should do to please the great vaidyan and to be accepted as his **shishya."**

"You should approach the guru with some gifts — whatever you can afford — and humbly beg him to accept you as a devoted pupil," they said. "After he accepts you, he will teach you some mantras. Then all you have to do is to repeat the potent mantra one lakh of times."

Kochu Raman was quite wor-

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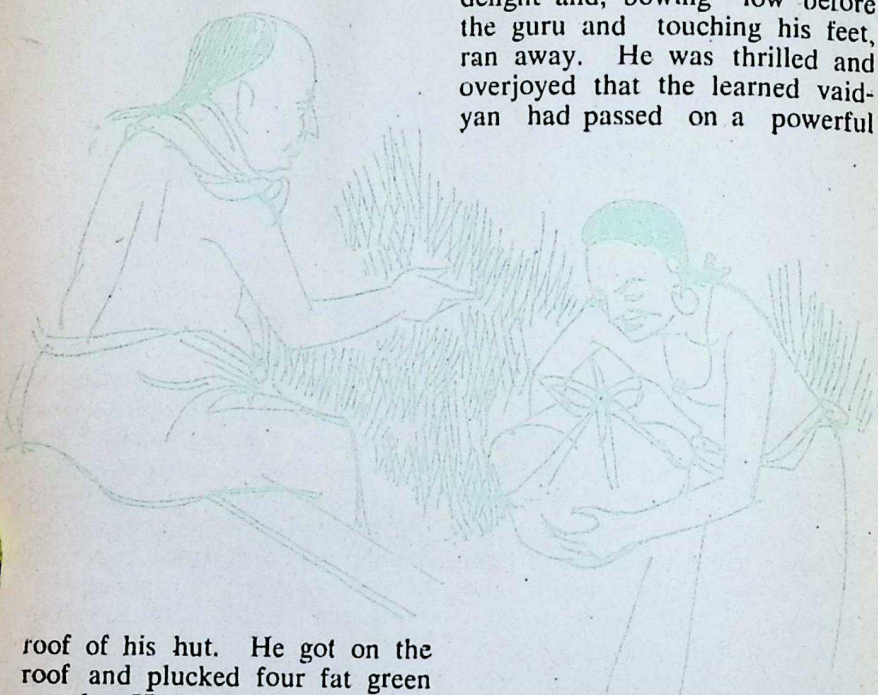
ried. What could he take as a gift for the prosperous vaidyan? Then suddenly, he remembered the gourd creeper he had lovingly tended and which was now spreading all over the thatched



roof of his hut. He got on the roof and plucked four fat green gourds. He wrapped them in a piece of cloth and hastened to the vaidyan's mansion.

The vaidyan saw him and he asked the boy "what has brought you here?"

"Sir! Please accept me as a disciple and teach me the science of **visha vaidya,"** he said humbly, placing the bundle reverently at the vaidyan's feet.

The vaidyan was amused by the sight of the gourds and said: "Viddi! Kushmandam!" (you simpleton! why these gourds).

No sooner had these words fallen from the great man's lips than the simple boy grinned in delight and, bowing low before the guru and touching his feet, ran away. He was thrilled and overjoyed that the learned vaidyan had passed on a powerful **mantra** to him so easily. Meanwhile, the vaidyan thought that the boy had run away because he had called him "a fool", (**viddi**) and that must have upset the boy.

Back home, Kochu Raman wasted no time. He went and had a dip in the tank before he lighted an oil lamp in a corner

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of his hut. With his eyes closed in concentration, he started repeating "Viddi Kushmandam" continuously. The days rolled by and Raman went on with his **japa** with great faith and devotion. On the day he completed the "mantra" five lakhs of times, he was filled with self-confidence, and a conviction that he had now become a fully qualified **visha vaiydan.** At first no patient was brought to him. Then a few stray cases began to trickle in, perhaps when no other vaidyan was available. Raman readily went, whispered his precious **mantra** and did his **pooja** with great faith and confidence. strangely he was able to cure every case of poisoning that was brought to him! His fame spread, money flowed in and, in place of the miserable old hut, now stood the well-known Raman vaidyan's large, double-storeyed mansion! Kochu Raman became a famous and sought-after **visha vaidyan** of Kerala.

It was at this juncture that the popular zamorin (prince) of Kozhikode became the victim of a deadly snake-bite. The leading physicians of the time had been consulted but none could help him. When all hope was given up someone suggested: "why not try Kochu Raman vaidyan who has cured so many cases?"

Some people sneered at the suggestion: "Silly! Do you mean to say that Raman vaidyan will succeed where many greater vaidyans have failed?"

But others said: "Well, there is no harm in trying Raman vaidyan since all the others have given up this case."

As soon as Raman vaidyan arrived, he ordered that some hot rice and **kanji** (rice) be kept ready. Everyone asked in surprise:

"What is this **kanji** for?"

Raman calmly assured them: "His Highness has been starving for two days. As soon as the poison is removed from his system, he is going to feel absolutely famished. So rice and **kanji** should be kept ready."

Lighting a lamp, Raman vaidyan sat down in meditation near the patient and muttered his "mantra" with great faith. Then he sprinkled some water on the blue face of the patient. To everyone's amazement, the zamorin's eyelids fluttered and then flew open! Raman sprinkled water a second time, the patient began to move his hands and feet! He sprinkled water just once more on the patient's face. Miraculously, the zamorin sat up and began to ask for something to eat as he was feeling famished.

The whole crowd stood gaping in wonder. As soon as the zamorin drank the hot **kanji** blood returned to his face and his eyes turned gratefully towards the **visha vaidya** who had restored

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him to life. The ruler expressed his gratitude by presenting the heavy gold bracelets, silk and a purse to the vaidyan. The people were so overjoyed that they brought a palanquin and insisted on carrying Raman vaidyan on their shoulders as a mark of honour.

All those other vaidyans who had tried and failed to revive the zamorin, were humbly following the palanquin on foot. Among them was the vaidyan who had ridiculed the boy Kochu Raman, but whom the simpleton had installed in his own heart as his revered guru. The elderly vaidyan had concluded that as he had snubbed Raman and called him a fool, the boy must have approached some other vaidyan, mastered the art of healing and become a greater vaidyan than all the rest.

At first, Raman did not notice the guru following him on foot. But as soon as he noticed him in the crowd, Raman hurriedly got down from the palanquin. Rushing towards the guru, he humbly placed at his feet all the rich gifts he had received from the zamorin and prostrated before him on the road. Taken aback and puzzled, the old vaidyan asked Raman why he was doing this.

Raman replied with great humility: "Sir, your blessings and the powerful **mantra** you gave me have made me what I am today. I should have to come to you long ago to seek your blessings again. Do forgive me and bless me."

"What **mantra** did I teach you?" asked the vaidyan more puzzled than ever. "I really do not know how to perform the miracle that you performed today!"

"My whole strength and all my success are due to the **mantra** that you taught me so readily", said Raman.

"What **mantra?",** asked the vaidyan with mounting embarrassment. Raman whispered the precious "mantra" into his ears: **"Viddi Kushmandam!"**

Now at last light dawned on the guru. He realized for the first time that what infuses potency into a mantra is the pupil's genuine faith combined with reverence for the guru. □□□

There are three ingredients in the good life: learning, earning and yearning.

—Christopher Morley

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CANCEROUS THOUGHTS

V. RAGHUNATHAN

MY neighbour is a man with many resources. One can consider him as born with a silver spoon in his mouth. But even the slightest provocation brings out the volcano in him.

One morning I found him in a depressed mood. He was covering his face with his hands. When I neared him, he raised his head with great difficulty, cast a blank look at my face and burst into tears.

"If you do not mind my interference," I said, "please tell me what brings you to this state every day. You have all one can boast of and yet I see you often in this condition."

"My house has become a hell to me", he said.

"It is incredible", I said. "We all consider you the luckiest person in the neighbourhood."

"It is all a wrong impression," he grumbled. "I alone know the extent of my suffering. My wife always gives crooked answers if I ask anything. The children have inherited this. My son ignores me. He has a fancy for doing things I do not like. Now he has taken to drugs. I cannot bear this. My mind is getting bogged. I am going to die of cancer like my brother."

"If you continue like this", I said, "you may contract mental cancer though not bodily cancer. Do you know exactly what cancer is?"

"It is a fatal disease. That is all I know," he said.

"Let me explain to you briefly what cancer is," I began. "In our bodies cells are being formed every second and decomposed in the metabolic process. If there is any cut, cell division takes place to fill up the gap. The normal cell stops dividing when the gap is filled. But a cancerous cell goes on dividing in an unweildy manner. Even after that gap is filled up, the cell division continues. After some time these cells come in the way of the functioning of the normal cells. The secondaries then develop which finally become fatal."

"Then what do you mean by mental cancer?"

"That is what you are developing now", I said. "Any perturbing situation, like your son's drug addiction, produces a cut in the emotional being and to fill this

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gap 'thought cells' are necessary to get over this. Just as When once the gap is filled up, thoughts should stop. If you go on thinking of the same thing throughout the day, these cancerous thoughts disturb you and clog your mind. Just as bodily cancerous cells kill the body which sustains them and in turn kill themselves, foolish cancerous thoughts ultimately destroy the thinking mechanism itself. This is what is happening when you say that your mind is getting bogged down.

"Then what is the way cut?"

"We become a willing prey to this 'cancerous thought' process by habit", I said. "Only by constant counter-thinking can we how much money we have to spend on a particular item, we should know how much thought we must bestow on a particular situation. Gradually we must stop overthinking."

His face began to clear. He felt as if he had acquired a new capacity.

"I am thankful to you for having given me a new capacity to think positively. I am sure you will not see me in the same depressed state again," he asserted.

I felt satisfied and he was true to his word. In the course of the next few months, I found a change in him. □□□

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The P & T Department brought out a Commemorative Stamp in honour of Durgabai Deshmukh on May 9, 1982.

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Durgabai Deshmukh

Vitality and Dedication

D. ANJANEYULU

THE name of Srimati Durgabai Deshmukh, who died in Hyderabad on May 9, 1981 at the age of 72, is familiar to the present generation as a great social worker, the first chairman of the Central Social Welfare Board, and the founder-president of the Andhra Mahila Sabha. But they may not be familiar with the story of struggle, toil, tears and sweat behind the many institutions she had founded and nourished. It was an inspiring saga of ceaseless adventure.

Born at Rajahmundry on July 15, 1909 in an orthodox middle class Brahmin family, Durgabai was married quite early in her life. Though she did not have much of formal education, she had an abundance of natural talent, courage and enterprise. Her father died when she was quite young. She used to help her widowed mother in selling khadi and teaching Hindi as part of Mahatma Gandhi's programme of national regeneration. At the age of 14, she managed to organise 400 volunteers for the 1923 Kakinada session of the Indian National Congress presided over by Maulana Mohammed Ali.

One episode may be recalled. It was the entrance to the Swadeshi exhibition grounds at the Congress session. A thick-set teenage girl, serving as a Congress volunteer, bars entry to a national leader in his middle thirties. Reason: he did not happen

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to have an admission ticket with that time for him. Durgabai had stopped Jawaharlal Nehru.

At the age of 17, Durgabai was able to collect a sum of Rs. 5,000 and a crowd of many thousands of women to be addressed by the Mahatma on his visit to Kakinada in 1926.

We may move to January 22, 1953. Place: 33, Prithvi Raj Road, New Delhi. Durgabai, a member of the Planning Commission, was marrying the Finance minister of India, Chintaman Dwarkanath Deshmukh. Jawaharlal Nehru (then Prime Minister of India) and Acharya J.B. Kripalani were the witnesses.

In the three decades that intervened between the two scenes much had happened to change the face of the country and transform the lives of the persons mentioned. From the home spun teenager, who taught Hindi and sold khadi, to the mature woman who married a former member of the heaven-born service and later joined the Union cabinet, would seem a far cry. But the dynamic personality of Durgabai, the trail-blazer, the doer of things, proivided the link.

Salt Satyagraha

It was in April-May 1930 during the countrywide campaign of salt satyagraha that Durgabai attracted national attention. She happened to be in Madras at medical treatment of her ailing husband and was sorry to find that nobody was forthcoming for breaking the salt law in the city. While the Tamil leaders, including Rajaji, were busy organising the satyagraha at Vedaranyam in Thanjavur district, Andhra leaders like Desoddharaka K. Nageswara Rao and Andhra Kesari T. Prakasam, were thinking of proceeding to Chirala in Guntur district for the purpose. This unknown young woman confronted them with her bold plan for making salt on the sands of the Madras beach and persuaded them to implement it. It proved a grand success. A severe lathi charge could not succeed in breaking the spirit of the satyagrahis. Durgabai was herself injured and arrested in this campaign. She suffered intermittent spells of imprisonment until her release in 1933 when she decided to give up politics, for the time being, and go back home to Kakinada.

Durgabai was nearly 24 when she turned attention to learning English. Studying privately for about a year, she passed the matriculation examination of the Benares university and joined its Intermediate course. She wanted to take politics for her degree, but the founder-vice-chancellor, Pandit Madan Mohan Malviya, who was a social conservative, would not let her. She approached Dr. C. R. Reddy, vice-chan-

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cellor of Andhra university, and family had shifted to Madras in 1937. The class started by her got admission to the B.A. (honours) course in politics, overcoming his objections relating to lack of hostel facilities for women and so on. She passed with flying colours in 1939 and joined the Law college in Madras where she took her B.L. degree two years later. She was enrolled as an advocate of the Madras High Court and later of the Supreme Court. She was particularly interested in providing legal aid for women, in which she was helped by her senior, Mr. Ch. Raghava Rao, who was later raised to the Bench.

Constituent Assembly

On the eve of Indian independence, Durgabai, who had impressed Nehru with her qualities of leadership, found herself a member of the Constituent Assembly, where she threw her weight on the side of equal rights for women. In the first general elections held in 1951, she stood as a Congress candidate but lost narrowly. She then bid farewell to politics. She was included as a member of the Indian cultural Delegation to China under the leadership of Srimati Vijayalakshmi Pandit.

Durgabai had begun concentrating her attention on social service, with particularly reference to women's welfare. The seed for this was probably sown by her mother, soon after the in Mylapore for girls to learn Hindi, music, embroidery and other handicrafts, was called 'the Little Ladies of Brindavan.' In course of time, it came to be known as the Andhra Mahila Sabha, in which Durgabai began to take active interest. She used it as a private school to train girls for the matriculation examination of the Benares and Andhra universities. The chief beneficiaries were helpless women who had lost their husbands or had been deserted by them.

The dynamism of Durgabai brought in voluntarily donations from affluent families. Within a decade and a half, the Mahila Sabha had developed into a huge and widespread complex, with a training school, a hostel for girls, a nursing home, an orthopaedic centre, a rehabilitation centre and a printing press.

In course of time, Durgabai's activity spread to Delhi, Hyderabad and other centres in Andhra Pradesh. Of late, she had been bestowing her personal care specially on the Hyderabad complex, which includes a first grade college, a training college and a literacy house, besides a lot more, all for women. In Madras, the nursing home had grown into a major centre for the training of auxiliary nurse-midwives and voluntary workers in public health and family planning.

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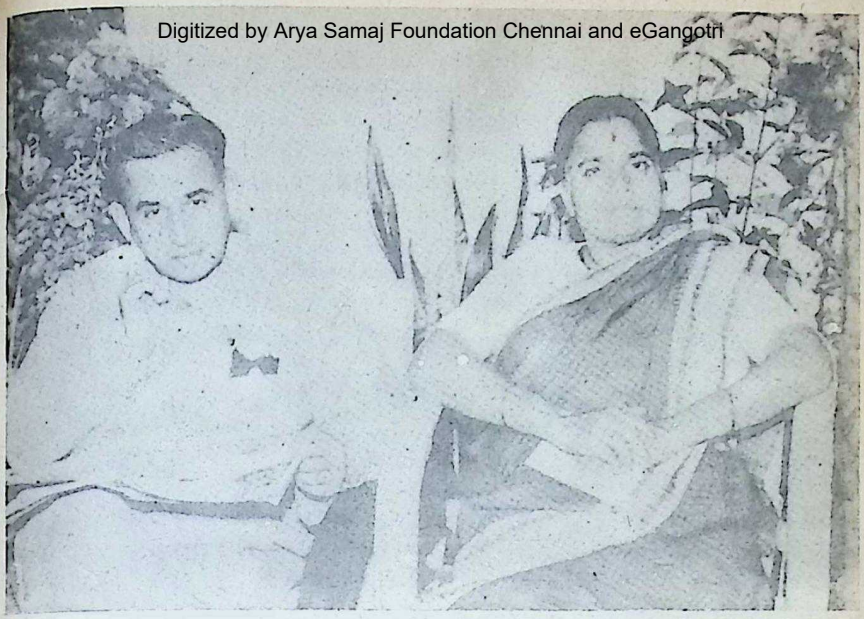

Planning Commission

In 1952 Prime Minister Nehru invited Durgabai to be a member of the Planning commission, in charge of social services and social welfare. This brought her into close contact with Dr. Chintaman Deshmukh, the Union Finance minister, who was her colleagues as **ex-officio** member of the Planning commission. Official acquaintance grew into personal friendship and then humanity.

The story is best told in her own words (from the preface to her autobiography, **Chintaman and I**):

"I told him (Chintaman) that I was almost a rustic, not in the least a socialite, and that I do not even know to wear fashionable footwear or go to these parties in the evenings. Did he still want to marry me? Chintaman took me to an eucaliptus tree in the garden and inscribed two Sanskrit slokas on its bark. It was a proposal of marriage. I accepted and he kissed me."

The marriage took place in January 1953. Soon after this, Mrs. Deshmukh voluntarily resigned from the Planning commission, to avoid any embarrassment to the government on her account. She was made the first chairman of the Central social welfare board, which was her brain-child. Her main idea was to improve the functioning and galvanise the life of voluntary

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social welfare organisations throughout the country, with the state serving as a catalytic agent through its financial aid. Similar boards were set up at state levels. It was an epoch-making decision for the welfare of women and children in this country. She left the post after nearly a decade of hectic and varied work.

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A question was initially asked among friends after the marriage of Durgabai and Deshmukh — who was likely to influence whom more. It was a needless question for those who had known her! So different in background, training and temperament, Durgabai and Deshmukh proved so complementary to each other, so rich in their output of the work that meant something to society. Theirs was one of those rare unions which can be aptly described as a marriage of true minds.

Awards and honours poured thick and fast on them. Both of them were awarded the 'Padma Vibhushan.' While he won the Ramon Magsaysay award for excellence in government work, she was chosen for the Paul Hoffman award for effecting social change. This was followed by her selection for the UNESCO world peace medal for spreading literacy.

Despite age and ill-health, Durgabai never paused or faltered in her mission to promote women's welfare, along with her husband. Summing up their philosophy of life, she wrote:

"We believe strongly that it is good to do a good deed at the earliest possible time and not defer it. Life is uncertain and the life-span is limited. Why, then, wait to do a good thing? If you feel like doing something good day after tomorrow, do it tomorrow; and if you feel the impulse to do a good deed tomorrow, do it today."

And she did it. For she believed in teaching by example than by precept. The many institutions founded by her bear eloquent testimony to this belief. She not only used every opportunity that came her way; she created it when there was none. She was indeed the hero as a woman of action. □□□

The world is a gambling table so arranged that all who enter the casino must play and all must lose more or less heavily in the long run, though they win occasionally by the way.

—Samuel Butler

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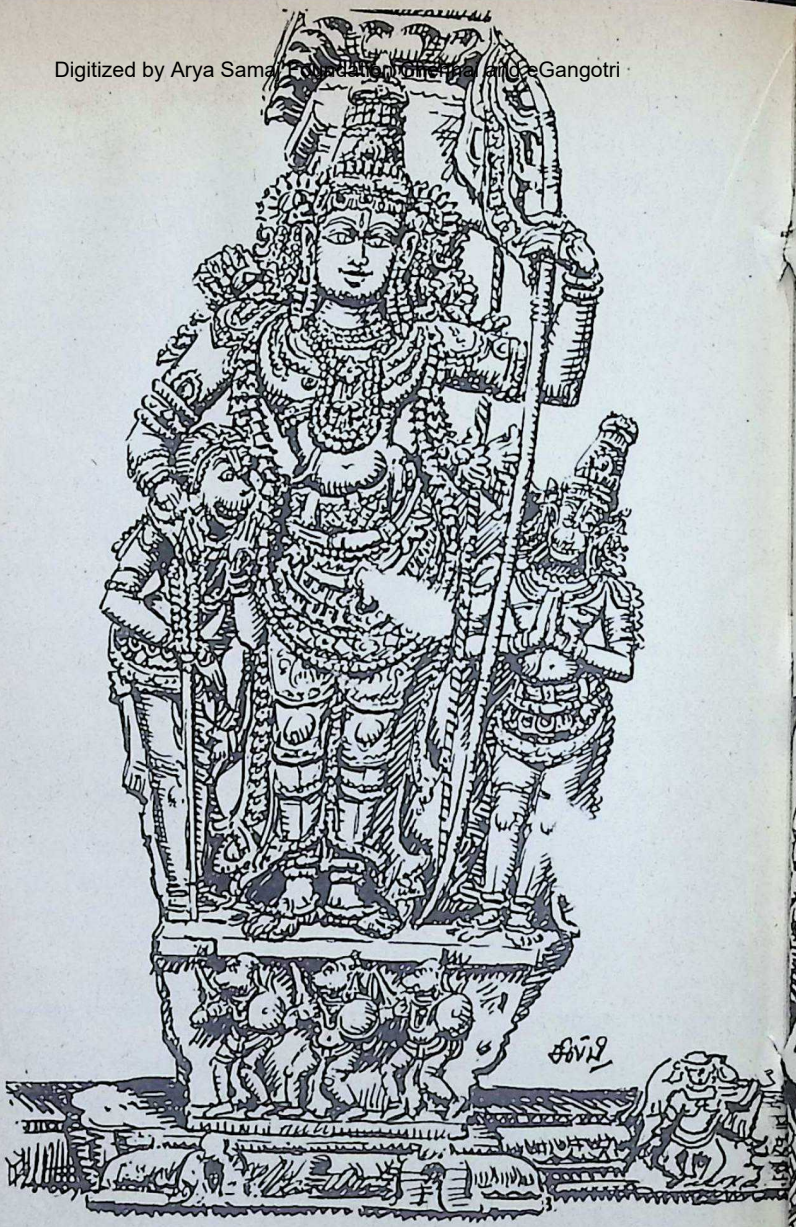

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Splendour in Sculptures : 9

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SRIVAIGUNDAM

Srivaigundam is on the banks of River Tamravarni in Tirunelveli District. The Rama shrine here has been the subject of paeans by Saint Nammalwar. The temple here teems with a variety of excellent sculptures.

Rama, armed with a bow, is flanked by Hanuman and Sugriva. Hanuman's devotion, Sugriva's humility and Rama's majesty have been brought out eloquently in these sculptures. Take a closer look at Rama's waist. Such intricate carvings of ornaments at the hips make them look so real, almost palpable decorative creations, as if they were made of supple gold!

Such art is a holy legacy to us and our posterity. And it is our duty to protect these with reverence.

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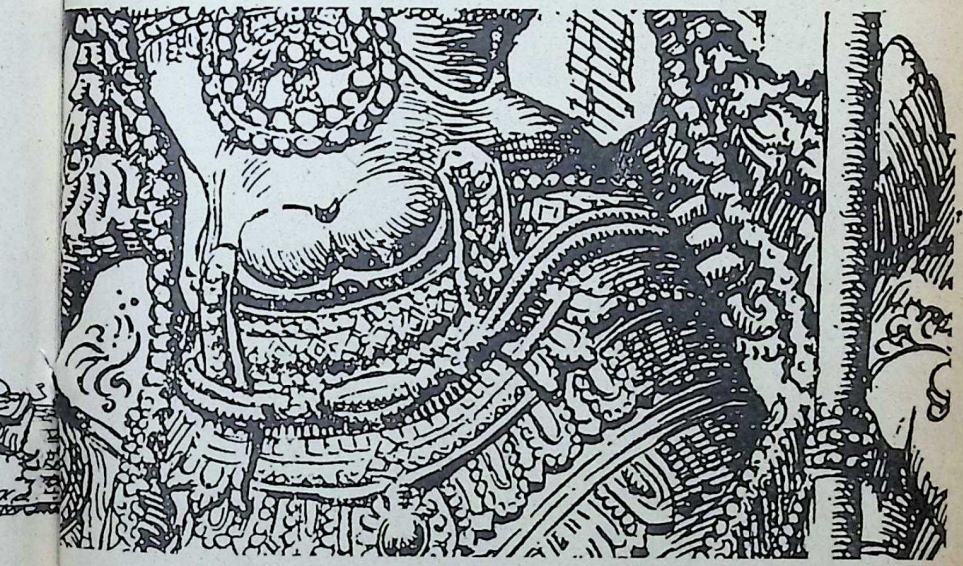

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The author has carried out his task with distinction, probably because of his devotion to his Guru and deep understanding of his writings.

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How is it that the noble profession of teaching seems to have fallen on evil days? What makes a good teacher? The writer is a Reader in education in the Regional College of Education, Mysore.

What it takes to be a good teacher

DR. S. DANDAPANI

A PROFESSION is different from a trade. Members of a profession voluntarily impose upon themselves certain rules and regulations. To a considerable extent they themselves perform the dual function of execution and inspection.

Apart from the statutory provisions enjoined on the supervisory personnel, every teacher functions within the constraints of his own conscience. It has to be intrinsic rather than extrinsically goaded. It was this aspect that earned the teaching profession the prefix 'noble' in bygone days. Posterity would certainly blame us if we do not re-establish the pre-eminence the teacher enjoyed once upon a time and refurbish the lost image of the profession. It is appropriate to abide by certain restraints or commandments.

1. Never enter the profession of teaching unless you have an instinctive urge to mingle with growing minds.

You don't necessarily have to undergo any sophisticated screening procedure to fulfil this condition. All you need to do is to visit a few classrooms, spend some time, watch and also communicate with a few kids, as well as their teachers, to understand the dynamics of classroom teaching. It is advisable to visit quite a variety of schools so that you do not commit the error of biased sampling. Sit down and calmly think whether you will not regret your choice.

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2. Never step in to teach unless you are convinced you have infinite patience.

Teaching is not always rewarding in the sense you would achieve what you aimed at. It is human to hanker after positive results; but beyond human nature to accept failure. You might fail to do your job satisfactorily despite your sincere efforts. Be patient. You will improve provided you desire to improve.

What about your students' indifference? Would you pull them up or push them out or pat them? Remember you are charged with the responsibility of sowing the seed of learning, nurturing and developing it so that the students could later on function independently. Intemperate handling of innocent kids is blasphemy if not infanticide.

3. Never aspire to multiply your material possessions pursuing the profession of teaching.

Very few realise the truth that one has to sacrifice more than amassing wealth. It calls for an attitude of self-abnegation.

A teacher has to enlarge his heart rather han his estate. Every child has to have a place in the teacher's heart. If you barter your knowledge for a few more rupees, you become a trader and a mercenary. If you have no confidence in your integrity, never become a teacher.

4. Practise before you preach.

A teacher wields considerable sway and authority over his students. He is older, mature and also balanced to advise his students. Unfortunately this prerogative is likely to be abused. He tends to preach more, certainly much more than he can practise. "Speak the truth." "Honesty is the best policy." None would dispute these maxims. These morals have to be functional rather than pontificial, down-to-earth rather than ethereal. An honest teacher who is not afraid of speaking the truth at all times earns respect from his wards.

Has to be creative

5. Be creative and not a routine teacher.

A non-creative teacher tends to get bored after a few years of teaching. The rest of his career would be repetitive and restive. One has to plan one's lesson but one cannot plan in advance how one would teach that lesson. It can take a myriad forms depending upon his mood, receptivity of the students and the resources available. A teacher needs to replenish his knowledge constantly, discard the obsolete and be innovative in his approach. This is the only antidote to monotony and stereotyping. Such a teacher tends to be exuberant till the day of his retirement.

6. Do not hanker after popularity.

Students often brand a teacher

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as a disciplinarian, an inveterate entertainer. He does not have to bore or a hard task-master. Certainly these are not complimentary epithets. Many a student in your class would have cursed you for engaging the class till the last minute or even a little beyond. They might have even mildly hissed to register their silent protest over your prolonged lecture. A section of them would certainly have blamed you for the relentless criticism you had made on their sub-standard term-papers. You might have made them sweat, labour and suffer during a semester. But in their heart of hearts, they might be unwittingly worshipping you for getting the best out of them. Remember a teacher is not a mass be humorous, though a witty anecdote in an appropriate context would be a welcome digression. If you begin to yield beyond the respectable limit to the immature demands of your wards, you would become popular as well as unpopular.

Realistic goals

7. Set realistic goals and strive hard to attain these.

Life without a goal is like navigating on a rudderless ship. Every student in your class it endowed with certain potentialities. Given the appropriate environmental stimulation each one is bound to hit something. Your job as a teacher is to assess the

YOUR ATTENTION, PLEASE

BHAGAVAD GITA WITH COMMENTARY IN ENGLISH BY SWAMI SIVANANDA

The response to the announcement about the free supply of the book in the 'Bhavan's Journal' issue of March 16-31, 1982, has been overwhelming.

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merits of each student and be aware of his limits too. Societal demands, parental pressures and peer-group competition tend to obfuscate the perspective of the students and prompt them to pursue an unrealistic a goal. Your responsibility is to set right their vision and help them each attainable goals.

8. Never underestimate your students.

WHY JAGADGURU?

When His Holiness Sri Sachchidananda Siva Abhinava Narasimha Bharati Swaminah, the 33rd Sankaracharya of Sringeri Sarada Peeth, was asked by a foreigner how he could claim to be a Jagadguru, World Teacher, when there were so many non-Hindu faiths in the world, His Holiness said: "The word Jagadguru does not mean at all that I can claim any right as a spiritual teacher over everybody in this vast world. It only means that, if anybody residing anywhere in the world earnestly seeks my spiritual guidance, I am bound to give it to him as far as it lies in my power. A person may reside in a distant country and yet be prepared to be guided by me. Another may reside in the matha itself and yet be unwilling to abide by my advice. It is my duty to help the former and not the latter. To the former I am his Guru; to the latter I am not. The word therefore defines only my duty; it does not signify any right or jurisdiction over others who do not seek my guidance."

Experienced teachers have a temptation to develop an exaggerated image of themselves and look down upon their wards as if they are fledglings. Students are young, immature and inexperienced. But some of among them could be really intelligent and might even outsmart you by their incisive questioning. After spending more than two decades in teaching, a teacher was so impressed with the answer of a student in a test (who was only half of his age) as to remark "I could not have answered better than you did" and added, "Please return your paper for me to preserve."

Materialistic outlook

9. Be proud to be a teacher. Materialistic values have taken such deep roots in society that the worth of an individual is correlated with the money he makes. While you cannot make money in teaching, you can certainly make minds. Do not surrender your self-regard to those who profess materialistic values. You may not save much but certainly you will not starve. Teachers, since time immemorial, have belonged to a privileged class. Their life transcends the lives of those they serve and the lighter they are with regard to their material possessions, the higher they ascend in their aims and aspirations.

□□□

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Two Kinds of Worship

R. B. LAL

THOUSANDS of years ago the Vedic Rishis made the great discovery that all that exists is Brahman. The **Gita** supported that view. "All this is Vasudeva. I am the source of all creation and in Me it again dissolves. There is nothing else besides Me."

The ever-growing knowledge of science also points to the common origin of all things. As science is only concerned with fixed and universal laws which govern natural events it has no place for the maker of those laws or for angels and fairies who would interfere with the working of those laws. But all the different branches of science are preclaiming with the voice that the entire universe gradually evolved from a single source.

Scientists interested in religion are therefore willing to accept a God from whom the cosmos evolved, who is completely identified with all existence and who rules by fixed, universal and built-in laws rather than by the constant exercise of his will. For example, Einstein's God was pantheistic, and astronomer Fred Hoyle in his book **Man and Materialism** advocates the equation God = The universe, as a scientific definition of God

Even logically there is no escape from this conclusion. For God by his very definition must be infinite, omnipresent and all-pervasive. Since he permeates all things, he must be all things and there can be nothing else besides him. A god who is localised in

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heaven or not present in the wicked would not qualify to be the God of our quest.

Thus Vedanta, science and reason are all in full accord on this most fundamental of philosophic questions. Here is the germ of a universal religion and the blue-print for building a new heaven and a new earth.

Highest God and other gods

As God the infinite is too great and too subtle for the finite mind of man, many views of God have gained currency which limit Him in time and space, in interests and sympathies, or depict Him as a glorified patriarch who favours the members of his own clan or the followers of his favourite religion. No wonder, immature man brings God down to his own level and cuts Him to his own size and taste.

Foreseeing this danger Sri Krishna made a comparison of the Highest God with other gods and stressed the importance of worshipping the former in preference to the latter.

Thus in the eighth chapter the **Gita** speaks of two Unmanifests. One is the Supreme Spirit before the manifestation, with the cosmos in a state of dissolution. The other, the higher Unmanifest, is also the Supreme Spirit but in a state of evolution, that is the Unmanifest accompanied by the manifestation. The Higher Unmanifest has also been called the Supreme Purusha. His special feature is that all beings reside in Him and He pervades all things VIII-18 to 22).

Similarly in the fifteenth chapter the Gita says that there are two Purushas, namely Purusha or the Imperishable Spirit, and Prakriti or the perishable Matter. But higher than either of them is Purushottama, who includes both, pervades the universe and sustains all (XV-16, 17).

The Purushottama or Supreme Brahma has hands and feet everywhere; eyes, head and face everywhere; ears everywhere. He pervades all. He is without and within all beings and constitutes both animate and inanimate creation. By reason of his subtlety, incomprehensible, at hand and far away is he. He is seated equally in the hearts of all (XIII-13, 15). Verily he is the seer who sees the Supreme Lord as seated equally in all beings (XIII-27).

In short, the universe, which is the Unmanifest Spirit or God-clad in a garb of matter, is not merely God but it actually His highest form. A visual demonstration of this truth was given to Arjuna, who saw the entire cosmos, including the four-armed form of Sri Krishna, emerging out of the familiar two-armed body of Sri Krishna, standing in it and finally merging into it again. In several verses (XI-3, 8, 9, 23, 28) the supremacy of

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the Cosmic form was brought out from Universe form of God above and finally Sri Krishna himself confirmed it in verse XI-47. It should be noted that the universe, as the leftiest form of God, includes all saints and saviours, prophets and incarnations — past, present and future — as its parts.

The highest God, by whatever name He may be called, is completely identified with all things, living and non-living. No matter who experiences pleasure or pain, the Supreme Lord feels it as his own. Whatever is done to a living creature is actually done to the highest God himself. On the other hand, any god who is apart from living beings, who does not feel their pleasure and pain as his own, is only a minor god. The worship of a minor god cannot lead to the highest bliss, perfection or salvation but only to gains which are partial, temporary and perhaps even illusory.

Why is the Manifest superior to the Unmanifest, the universe greater than the Supreme Spirit? The popular view regards the Invisible — whether as Spirit or as a Personal God — as the highest God, because it is the seed or root of the universe and is pure, perfect and imperishable. It is unthinkable that the impure matter is superior to the pure Spirit. The contrary view derived from the **Gita** and propounded above exalts the manifest Spirit, because the former is really not matter but pure Spirit enshrined in concretized Spirit, that is God himself in a material body. The Manifest, being equal to Matter plus Spirit, is greater than the Spirit alone.

The manifest creation includes and excels the unmanifest Spirit just as a tree in bloom includes and surpasses its seed and root; just as the holy Ganga with its long course includes and excels its source in remote and high Himalayas. Compared to a full tree how many can profit by its seed or root? Compared to the entire river Ganga how many can take advantage of its source at Gau Mukh? Is the Ganga at Haridwar, Prayag or Kashi any the less holy because it is removed from its source? Does God suffer a diminution when clad in finite and perishable garments of flesh? Let the reader ponder and decide for himself.

Seen and Unseen

The equation 'God=the universe' is a reminder that worship of God can be complete only when due attention is paid to both the left and right hand sides of the equation, to the traditional God as well as the world which is his gross body. If God were only Spirit he would be utterly beyond our reach. But fortunately for us he has placed himself at

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our disposal in the form of our fellow-beings — especially those who love and serve us and those who need our love and help.

The Unseen can be adored only by mental methods like prayer, japa and meditation. But the Seen requires deeds of loving service or gifts which meet a need or promote the happiness of others. Everywhere the worship of the Unseen has monpolised religion and superseded the worship of the Seen; and this is the root of all the evils which have tarnised the name of religion.

Thus the conflict of religion and science stems from the fact that while science recognises only the right hand side, religion recognises only the left hand side of the equation. **Similarly inter-religious conflicts arise because each religion and religious sect insists that its own mode and object of worship are the sole means of God realisation and tries to impose them on other religions — even by force or fraud.**

Add Service to Worship

With remarkable insight our ancient seers laid down a regimen requiring due attention to both the visible and the invisible sides of God — by service and worship respectively. Only so can the **Gita's** ideal of whole-time, constant Yoga, Nitya Yoga or Satata Yoga, be attained. But under the ravages of time or the inherent forces of decay the worship of the Unseen and Unapproachable has eclipsed all other duties of man.

The **Gita** has clearly recognised two different modes of worship or two separate ways of achieving union with God — Yoga and Sankhya. The former is the path of work or Seva Dharma, the latter the path of worship or Pooja Dharma, requiring renunciation of secular works and absorption in religious pursuits. Though they enjoin different kinds of discipline, they yield identical benefits, and any one qualified in one reaps the fruits of both (III-3, V-2, 4).

The path of worship is not the only way, for Janaka and other wise men reached perfection through action alone. Having an eye to the maintenance of the world order too, man should take to action (III-20).

This lesson has been repeated in the **Gita** in several different ways.

Every one by doing his duty efficiently and without attachment realises God and attains the highest perfection, for thereby he worships the Lord (III-19, XVIII-45, 46).

Any one performing Yajna, that is any good work which benefits others, is in a state of union with God, for God is personally present in every act of Yajna, in fact, in every part of it (III-15, IX-16). God himself is the enjoyer and ultimate bene-

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diary of all such works (V-29, -24).

The **Gita** has not merely prescribed two alternative paths but also indicated broadly for whom which of them is applicable. Knowledge of God and belief in God are compulsory only for Brahmins, that is those who take to religion as a whole-time occupation (XVIII-42). Knowledge of God and belief in God are not mentioned in the duties of Kshattriyas, Vaishyas and Shudras (XVIII-43, 44), that is worship is not their way of God realisation. They can easily attain God by efficiently peforming the secular duties of their own profession, by following their Swadharma. The **Gita** has gone so far as to declare that another's duty is dangerous. Thus if many persons in secular professions take to religious pursuits **at the cost of their own duties,** society would be crippled for want of the necessities of life, police and defence forces. The elephant-king Gajendra, whose story is given in the **Bhagavata,** was in his previous birth the noble and pious king Indradyumna. **As he resorted to the forest for severe austerities and neglected his duties as ruler, he was condemned by sage Agastya to the life of an elephant.**

Even a wise man, in order to keep himself in a state of moral and spiritual fitness, must continue to perform acts of sacrifice, austerity and charity, and all other duties, relinquishing attachment and fruit (XVIII-5, 6).

Sri Krishna himself works tirelessly for the good of the world without seeking anything for himself. He expects every one to do likewise and he has clarified this by asserting that only those devotees are dear to him who are friendly and compassionate to all beings and are skilful in all their works (XII-13, 16).

Laws of Spirituality

That a man's motives and actions play a key role in his spiritual development is also the essence of the laws of spirituality given in our scriptures. Unfortunately these laws are totally ignored in the traditional teaching of religion.

The **Gita,** after bringing worship and other religious acts under the definition of Tapasya (XVII-14 to 16), classifies all Tapasya into Sattvika (uplifting), Rajasic (stagnating) and Tamasic (demeaning). This means, contrary to popular belief, that the results of religious exercises are not something fixed, invariable or automatic, but may be either spiritually ennobling, or stagnating or even degrading according as they are done for the good of others, or for one's own gain, name or fame, or for doing injury to others (XVII-17 to 19). In fact, not only Tapasya and adoration but all acts of men fall under the same three catego-

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ries (XVIII-23 to 25).

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Classifying devotees into three grades Sri Krishna said in the **Bhagavata:** "When a man or woman worships Me with great devotion and performs his duties without any selfish motive, he or she should be known as possessed of Sattvika nature. When they worship Me for the attainment of their desires, for the sake of wealth and blessings, they should be known as possessed of Rajasic nature; and if they worship Me in order to do injury to others, they are of Tamasic nature."

A similar classification of devotees is given elsewhere too in the **Bhagavata** as also in the **Adhyatma Ramayana.**

A critical examination of these laws reveals that the secret of spirituality is other-centredness or effacement of self, which is attained by altruism and service rather than by worship alone. Therefore it is senseless to be fanatic about any particular mode, object or place of worship.

About forms of worship let fools contest;
That worship is best which serves others best.

Best Mode

As the highest God is the universe itself, the best mode of worship is to see and adore him in the perishable, in all creatures, among whom human beings rank highest. The **Gita** has taught this lesson repeatedly and in different ways. "He who sees Me everywhere, and sees everything in Me, of him will I never lose hold and he will never lose hold of Me. He who, established in unity, worships Me abiding in all beings, that yogi lives in Me, whatever his mode of living" (VI-30, 31).

Elimination of pain is one of the definitions of Yoga (VI-23) and the best of yogis is he who looks upon the pleasure and pain of others like his own (VI-32) — rather than he who is merely an expert in meditation or japa.

All virtuous devotees are noble but dearest to the Lord is the man of wisdom. "After many births the man of wisdom arrives at the stage of worshipping Me with the realisation that all this is God. Such a great soul is very rare" (XII-18, 19).

Renunciation of the fruit of actions for the benefit of others is even better than meditation and immediately leads to peace (XII-12). The dedication of one's attainments and acquisitions to public good is the final step, the crown and culmination of all Sadhanas, without which they are liable to be misused for selfish or evil purposes.

At the end of the **Bhagavata** Sri Krishna explained the best mode of worship in these memorable words: "They regard Me as the One present in all beings, to look upon all beings as Myself in

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thought, word and deed is, I think, the best of all methods of worship."

Devotees of Sri Krishna love to adore him in his two-armed and four-armed forms, but he himself demonstrated and declared that the universe, which includes his popular forms as parts, is his greatest form. Therefore when in several verses Sri Krishna insists on the worship of the highest Godhead (VII-23, IX-25), he obviously calls for the worship of the highest form of the Supreme Lord, which is the universe itself. In geographical and practical terms this means that for Indians the best and most lovable form of God or the Divine Mother is our motherland and our countrymen.

After independence the religious denigration of altruism and service has been the biggest stumbling block in the progress of our country.

Let us recapture the true spirit of the Vedas and the **Gita.** Let us exalt work. Let us realise that devoted service of fellow beings is the best type of worship and the master key to human happiness and progress and even determines the spiritual value of prayer, japa and meditation. This is not to suggest a reduction in conventional worship but its reinforcement and spiritualisation by devoting the non-Pooja hours to service or preparation for service.

Let us turn away from the suicidal path of no-service or self-seeking service to the path of loving and self-effacing service of fellow-beings. Let us do our best, by our professional, voluntary and other works, to make life pleasanter and more meaningful for one another.

This is the best way to build a greater, happier India as a prelude to a better, happier world. This is the best way to please God and win his love and grace.

(To be continued)

LIFE OF ACTION AND MEDITATION

"The life of action need not be renounced. If you will meditate for an hour or two every day, you can then carry on with your duties. If you meditate in the right manner, then the current of mind induced will continue to flow even in the midst of your work. It is as though there were two ways of expressing the same idea; the same line which you take in meditation will be expressed in your activities."

"What will be the result of doing that?"

"As you go on you will find that your attitude towards people, events and objects will gradually change. Your actions will tend to follow your meditations of their own accord."

—Sri Bhagavan Ramana

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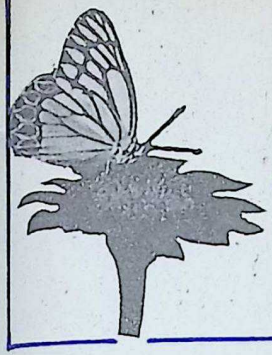

RECALLING A GOOD DEED...

R. V. MURTHY

THE 1918 influenza epidemic carried away both my parents. I passed the lower secondary examination, (the first public examination in the Mysore State of those years) a few days after my mother's death. I then took a solemn pledge that I would secure the highest academic degree. Years went by.

In 1927, I had to remit the application fee for my B.A. degree examination. I was eagerly expecting a money order from my maternal uncle who was then my support. The poor postman of the place knew how anxiously I was awaiting the money and was equally miserable that it was getting unduly delayed. I was forlorn and felt that the world was crashing about me, that Providence had ordained a sudden end to my educational career. I recalled my mother's great wish that I should pass at least one public examination.

At the same time, another small voice within me was telling me of my fortunate experience, time and again, of God pointing a way out in moments of despair.

Suddenly, the figure of a guardian angel flashed before my mind — the figure of a generous lady who had always shown me kindness and used to help me. She was the wife of a sub-divisional officer — the late Shri M. S. Ramachandra Rao. She was then living at Nanjangud, a few miles away from Mysore. There was still enough time for me to make for Nanjangud and be back, and to beat the deadline for payment of application money to the college office.

I took the train for Nanjangud and made a beeline to the residence of the good lady. It was fairly early in the morning. The milkmaid had just come round to supply the day's re-

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quirements. The lady of the house was coming to the door to collect the milk and perhaps, as the calendar month had just ended, also to pay the monthly bill. She was holding some currency notes in her hand, counted and ready, for paying to the milkmaid. Before she did so, she saw me on the verandah and enquired as to when and why I had come. I told her I had just reached Nanjangud and had rushed to her house straight from the station. I poured out my story. What transpired thereafter was something that I shall never forget.

Before I could realise it, the good-natured lady had pressed into my hands all the money she had brought out and also gave me her blessings for success. My joy knew no bounds. As I was leaving the house, to take the first train back to Mysore, I overhead the good lady telling the milkmaid to come the following day and collect her bill. Handsome is that handsome does, they say. And the name of the lady who helped me was handsome too. Sundaramma in Kannada means a handsome lady. May her soul rest in peace!

□□□

The more things a man is ashamed of the more respectable he is.

—George Bernard Shaw

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by

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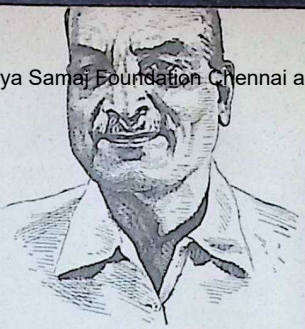

Dr. B. C. ROY

a Birth Centenary Tribute

J. L. DAS

DR. BIDHAN CHANDRA ROY (1882-1962) was a towering personality who easily surpassed most of his countrymen in intellectual, professional and administrative attainments. He remains the only person who was mayor of the Calcutta municipal corporation (1931-32), Vice-chancellor of the University of Calcutta and chief minister of West Bengal. For a decade and a half, he piloted the affairs of the problem-ridden state of West Bengal with great merit and steadfastness.

What West Bengal is today is entirely due to Dr. B.C. Roy's efforts. Hence he is regarded as its architect. His eminence as an administrator and statesman, not to speak of his legendary fame as a physician, transcended the borders of this state. He was the only chief minister on whom the title of Bharat Ratna, the highest civilian honur of the country, was conferred. Jawaharlal Nehru described him as "a giant among men."

Bidhan Chandra was born on July 1, 1882 at Bankipore, Patna, where his father Prakash Chandra Roy, was stationed as deputy magistrate. Bidhan graduated with honours in mathematics from Patna college in 1901 and joined the Calcutta medical college.

A European professor is said to have stood in the way of his obtaining the Bachelor of Medi-

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cine degree as Bidhan refused to depose in favour of the professor in a case of accident involving the latter. He had to be content with the title of L.M.S. which he got in 1906. However, he proved his mettle in medicine by securing the M.D. degree of Calcutta university only two years later (1908). The following year he proceeded to England and passed the L.R.C.P. and L.R.C.S. examinations of London in the same session. In 1911, Roy obtained both the M.R.C.P. of London and the F.R.C.S. of England, a rare feat of proficiency. Subsequently, he was elected a fellow of the Royal Society of Medicine, London.

Dr. Roy built up an extensive medical practice soon after his return to India. His patients ranged from Gandhiji, the foremost Indian, to the humblest. His diagnostic abilities in the matter of ailments bordered on the miraculous. It might be mentioned that President John F. Kennedy, who had sustained an injury in the back in the course of military service during the second world war, consulted Dr. Roy during the latter's sojourn in the USA.

Dr. Roy's own philosophy of his profession had always been, "Do your best and leave to God the rest." As a physician, Bidhan Chandra scrupulously followed the code of moral conduct laid down by Col. Lukis, principal of Calcutta medical college, during the student days there:

A heart that never hardens,
A temper that never tires,
A touch that never hurts.

Dr. Roy's debut on the political stage was under the inspiration and guidance of Deshbandhu Chittaranjan Das. He was elected to the Bengal legislative council in 1923 and became Deputy leader of the Swaraj party there. He was mayor of the corporation of Calcutta for two consecutive years, (1931 and 1932) and was elected Alderman in 1930, 1938 and 1941. He had also been the leader of the Congress party in the corporation.

Dr. Roy was president of the Bengal provincial Congress committe and member of the Congress working committee. In 1930 he was arrested in Delhi when the Congress working committee was declared an unlawful body, sentenced to six months' simple imprisonment and lodged in Alipore jail.

In the course of his public life during the days of British raj in India, Dr. Roy never forgot the advice given him in his student days by Principal Lukis, "Bidhan, I may not be teaching much medicine to you, but I will teach you one thing in life. Whenever you meet and Englishman, never bend your back even by quarter of an inch, because he will make you bend double."

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With the dawn of independence in 1947, Dr. Roy was offered the governorship of the United Provinces, but he declined the honour. He was, however, prevailed upon to accept the leadership of the Congress party in the West Bengal legislative assembly and became chief minister on January 23, 1948. What with the deep scars of partition and what with the unending flow of refugees from across the border, the affairs of the state were in a sorry mess. But with his leonine heart and his healing touch, Dr. Roy, the most competent doctor of the land, was soon able to convert West Bengal into one of the best-administered states of India. The power plants at Santaldih, Jaldhaka and Bandel, the irrigation projects of Kangsabati and Masanjore, the Durgapur industrial complex, the Chittaranjan locomotive works, Haldia, the Kalyani township, Digha, and the Salt Lake reclamation scheme are some of the schemes which owe their origin to Dr. Roy.

The karmayogi breathed his last on July 1, 1962. He himself once said: There is only one thing I want to hear from those who called upon me to serve them and that is that at the end of my career I shall hear, "Right, you have served well."

If he could hear now, Roy would be hearing millions of voices chanting the remark in chorus. □□□

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CANCER-I

Is cancer a disease of modern civilisation? Has its incidence gone up sharply? Why is early detection considered so important? There questions are addressed in the first part of this article.

DR. K. NARAYANAN

OUR body is composed of billions of cells which are grouped into several "occupation-oriented" *organs* just as the people in a city can be divided into various groups, each assigned a particular work which can benefit the entire population. The existence and function of these groups in the city may be governed partly by tradition and partly by laws. Those of the body organs (composed of cells) are governed by some strange genetic message, unknown to man but all too well-known to the microscopic cells.

But then, there are times when something can go wrong in the transcription of the cell's genetic message. These particular cells, then, become unruly, take the law in their own hands and begin violating the normal genetic duties.

Take, for instance, a deep wound in the hand or leg filled with pus. We remove the pus and dress the wound with an antiseptic ointment. Slowly the wound gets filled up. In the end, when it reaches the skin level, the cells that form the skin tissue appear and close up the wound. We say the wound is healed.

That is only part of the story. We used medicine to heal the wound. The cells around the wound also played a vital genetic role in healing. The medicines we use help to kill the germs which are capable of obstructing the work of the normal cells around the wound or even des-

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oying the normal cells. The growth known as tumours. It medicines thus only help to clear the way—by removing the powerful obstructors—for the cells to get on with their normal work which entirely depends on the cell's genetic code.

If something goes wrong with this genetic function of the cells, the wound may refuse to heal and the festering sore may start attacking the neighbouring healthy tissues. In normal condition, the skin tissue takes up the job of levelling up the wound only when the depth has been filled up by the other cellular tissues. That is, the skin tissue never interferes with the work of other cellular "departments" by reaching out to the depth of the wound as if to give a helping hand in healing the wound. No. Rather it ignores the entire scene till it receives the genetic message to take up the job of levelling off the wound. This normally happens only when the wound has healed up to the skin level. That is the marvel of the genetic code which is seldom bothered about by man.

Unwanted Turnover

If the skin cells around the wound were to fail in their genetic duty, the skin may fail to appear and, as the growth is not restrained by the skin, the raw tissue cells that normally lay beneath the skin go on multiplying..... creating an unwanted is these unwanted tumours that we call as cancers. It can occur in *any* part of the body.

Thus cancer—known also as *neoplasms* and *carcinomas*—is a change occurring in some of the cells in an organ so that they run wild, degenerate and no longer carry out their natural functions. They begin to multiply of their own accord and at the expense of their fellow-cells. They grow out of all proportion to the actual needs of the body and attack and invade other healthy tissues. The body's formidable immunity (defense) system, normally alert to the presence of foreign cells, fails to respond properly by refusing to move in to destroy the intruders.

The aberrant cells, thus, proliferate wildly, forming a growing mass or tumour that, in time, expands into healthy tissues and destroy the adjacent normal structures. Worse, small numbers of the malevolent cells from the burgeoning tumour break off from the main mass and are carried by the blood-stream to other parts of the body where they now begin their new colonies. The process in which the 'imperialist' cells establish a new beach-head on the far-flung healthy tissues only to colonise the new territory is known as *metastasizing*. This infiltration by the 'imperialists' to form new

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colonies poses a real danger to the host.

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However, not all growths (or tumours) are cancers in the medical sense. Broadly, tumours are divided into three groups: *benign pre-cancerous* and *malignant*.

Warts and Moles

Benign tumours are like anchorites. Warts, moles and corns. They eke out a sparse, ascetic existence, by managing to survive on the crumbs from the host's metabolic table and, on the other hand, contributing nothing of substance to the economy of the host's body. They are found almost everywhere, on the skin surfaces or within every hidden tissue and organ (nose, mouth, throat, vagina and rectum). They are usually formed of the same host tissue or organ where they rear up to start their lonely existence.

The fibroma is made up of fibrous tissue; the *myoma,* of muscle; the *fibromyoma,* of fibrous and muscle tissue; the *lipoma,* of fat, the *osteoma,* of bone; *neuroma,* of nerve cells; the chondroma, of cartilage; the *lymphoma,* of lymphoid cells; the *myeloma,* of bone-marrow cells; the *angioma,* of structures that form the blood vessel wall; the *adenoma,* of cells capable of elaborating the product normally put forth by secretory cells of the parent organ.

Though harmless by themselves, they do pose some trouble. A hairy mole on the tip of the nose or elsewhere in the face need not give rise to any special problem, but there is the question of aestheticism. It can mar an otherwise beautiful face. There are people who prefer to live with a large unsightly growth on the body than give a chance to the scalpel of the surgeon. But their defiance would wither way if the growth were to prove malignant.

Pre-cancerous tumours are those growths which, like the anchorites who lead relatively a harmless life ("peaceful coexistence") for a long period, suddenly turn violent and attack the neighbouring cells. The transition is often suggested by sudden growth, frequent bleeding and a tendency to ulceration.

Malignant tumours are like the Mafia. They are formed by cells that become abnormal. The precise cause for this sudden turn of abnormality is not known. It has been found that it can be triggered by a stray bit of radiation; a trace of toxic chemicals; a virus or a random error in the transcription of the cell's genetic message. The tumour can be dormant for decades before striking; or it can attack suddenly. It can be present at birth (as in the case of warts and moles); and it may not exhibit

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the property of growth, remaining the same size all through.

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Cancer can appear anywhere in the body. It can be on the skin (*epitheliomas*); in the bone-marrow (multiple myelomas), in the blood (polycythemias or leukemias—malignant proliferation, respectively, or red and white blood cells), and in the secretory cells of most organs (breasts and ovaries; prostate and testes, larynx, bronchi and lungs, gullet, stomach, intestines, liver, pancreas, rectum, thyroid, pituitary, kidneys, urinary bladder).

The most dangerous condition, from the therapeutic point of view of cancer, is the metastases mentioned above. It is the unruly members from a community (of cancer) sending out "fifth columns" to distant areas of the body to infiltrate, sabotage and destroy. In time, if their onslaught is not checked, they destroy the host.

Early Detection

It is for this reason that early detection of cancer becomes an important factor in effective treatment. As the tumour is located, in the early stage, in one place, treatment can be effectively directed (surgically or radiologically) at the cancerous spot. Once metastases set in, both detection and treatment become hazardous.

Cancer has been there always. The seemingly increased rate of cancer affliction can be attributed partly to the advance made by medical science which has checked and practically eradicated all other fatal diseases that formerly carried away young people, leaving any old people to survive these diseases, which might have killed them if modern medical science had not been there, only to come face to face with cancer in their old age. For, it should be remembered, though cancer can descend on anyone irrespective of age, it is a disease that occurs mainly among older age groups. It has been estimated that while only about five of every 100,000 persons under thirty die of cancer, the death rate is 100-200 for the age group 30-60; 650-850 for the age group of 70 and 1000-1200 for those above 70. Thus it is understandable that a slight increase in the older age group among the population can considerably influence the frequency and number of deaths from cancer.

But this certainly does not absolve the various defects in our modern ways of life from responsibility for the increased prevalence of cancer. Longevity, indeed, is the result of medical science which, on the other hand, is the product of technical progress. The menace of industrial and atmospheric pollution, the by-product of

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mass technology, is already well known. The impact of exogenous factors, in the form of environmental, industrial and medically derived carcinogens, is steadily on the increase in our day. Species other than man are rarely said to suffer from environmental cancers, that is, cancer caused by various environmental factors. The woe comes to man in the form of long or short *occupational exposures* to an irritant that is capable of developing malignancy. (As early as the 18th century, it was found that soot had the power to create *scrotal* cancer in chimney sweeps). Of course, this does not rule out the importance of internal predisposition which must also exist to give rise to the problem, as obviously not everyone exposed to the suspected carcinogens develops cancer.

Carcinogens

What are the known carcinogenic substances? They include tar products, soot, aniline, smegma (the accumulation of secretion under the foreskin of the penis in males in the uncircumcised), radoactive substances like uranium and radium (it may sound a paradox that in the process of gaining one of the most powerful weapons for treating cancer, i.e. radium, people run the risk of getting the disease; in fact, the first victim of radium was the very person who discovered it. Marie Curie succumbed to leukemia — blood cancer — in 1934); X-rays (the exposure can be avoided by protecting the body by means of lead screens and lead aprons); sunlight (especially in tropical zones); tobacco (smoking and chewing); arsenic, asphalt, chromates, etc. Dietary deficiency and mental tension and stress as a result of intense grief and disappointment when it develops almost into an "addiction" are said to prepare the ground for the cells to behave abnormally to cause cancer.

As long as the carcinogens are known, preventive measures can be taken. Troubles arising from X-ray can be prevented by the personnel protecting themselves with lead aprons. In the case of smegma, the formation of carcinogenic substances can be prevented either by circumcision or by resorting to general hygiene and cleanliness. Scrupulous cleanliness is an essential factor in preventing the risk of cancer in those who are exposed to the known carcinogenic substances in various industries. In some cases (as in uranium mines), where the risk is known to be higher, the workers are allowed to work for only a few years.

Industrial plants where the products are known to be related to carcinogens, various mea-

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sures are taken to keep the employees safe from coming into contact with the material. Leaks and spills (as it recently occurred in the nuclear reactor at Three Mile Island in the USA) are prevented — or cleaned up as soon as possible — through good housekeeping; protective equipment such as gloves, aprons, rubber suits, boots, are provides for the personnel who have to work in the units; where contact cannot be avoided, the men are instructed to wash with soap and water as soon as they can after the job is over; the men are provided with clean underwear and dress daily and required to take a shower before going home.

Cancer certainly is not that exclusive killer-disease as it is commonly believed. Such erroneous views spring from various misconceptions. The following factors may help to dispel some of these misconceptions.

* Cancer is not hereditary. Though it occurs more frequently in some families than in others, such occurrences are far less when compared to other diseases like diabetes, blood pressure, etc.
* Cancer is not contagious like so many other diseases like smallpox, measles, mumps and tuberculosis.
* Cancer is not caused by germs. Rather it is a malignant new growth of certain cells developed from one's own flesh.
* Cancer is not incurable. It is one of the few diseases that can be cured while a host of others like cirrhosis, diabetes, arterio-sclerosis, severe heart diseases, strokes, etc., have no cure.
* Cancer is caused not so much by our present mode of life. For example, AVICENNA, (980-1037), known as "the prince of philosophers" who is credited with authorship of some 170 books, including medicine, recommended the treatment of cancer by ministering to it in its earliest stage and to remove all the diseased tissue as the only hope of cure. Modern science has still to improve upon this advice given one thousand years ago.
* Cancer is nowadays no greater threat to mankind than it was a hundred or more years ago. The increased rate of cancer cases is simply the result of more people living over 40 than before. Among men over the age of 60, cancer incidence is more than 20 times greater than among 30-year-olds.

(To be Contd.)

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The mind that is unforgiving breaks itself up into millions of warring bits and eventually destroys itself. The forgiving mind, the mind that loves, gathers into itself the whole world and become divine.

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A forgiving mind

DHARMAKEERTI

THEN came Peter to him and said 'Lord, how often shall my brother sin against me and I forgive him? Till seven times?' Jesus said unto him, "I say not unto thee — until seven times: but until seventy times seven".

Durvasa's appointment was at 10 a.m., but he was in the waiting room one hour earlier. He sat stiffly, carrying a thick file that contained various reports of physicians from prestigious institutes. 'Good morning doctor, How are you?', he asked me as he entered. He went on to say that his problem was purely physical and he did not understand why he had to be referred to a pychiatrist. He had been suffering from a chronic stomach ailment of twenty years' duration. Every once in a while he had an exacerbation of diarrhoea for a number of days and he felt helpless during those times. Various treatments had been tried, to no avail. Finally, his condition was diagnosed as being 'Ulcerative colitis' and the physicians had referred him to a psychiatrist as it was known to have a very strong psychological basis.

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Durvasa was 58 years old, just retired from a very active service and at a loose end. He had no friends, no interests in life other than his official work; he faced an uncertain future in comparison with his usual systematic and well ordered life style. He found this uncertainty threatening. He had never allowed himself the 'weakness' of emotions. He was ashamed of weeping with his heart; therefore he wept through his alimentary tract. Although he did not tell me so at his first meeting with me, I could see the frightened child in him and it is this 'little boy's' story that I have put together to illustrate a point.

Felt Cheated

Meenakshi belonged to a well-known family. Her father, a high court judge, was respected in his community and was the girl's model of what a man ought to be like. She married a man who was a complete antithesis to her father. Unassuming, content with life, he was head clerk in the local registrar's office and Meenakshi, with the expectations she had brought into marriage, felt cheated. She did not look for the positive traits her husband had and, when she found that she could not goad him into working for a higher social status, she turned all her frustrated ambition on to her only son, Durvasa. She gave him all her affection wanting him to model himself after her father, the judge. His own father was held up as a weak man because he was not 'pushy'. As it often happens, the boy absorbed his mother's ambitions and, with it, her sense of inferiority whch was the source of that ambition. If he made mistakes he was made to feel guilty of hurting a mother who had made a martyr of herself because of her 'misfortune' in the kind of husband she had acquired.

Love or Resentment?

Day after day, Durvasa strove to come up to his mother's expectations. He became an obsessively meticulous character, wanting to be in total control of situations lest he be caught unawares. If he made a mistake he would feel intensely guilty. He ordered his life so that he would not make any mistake and let his mother down. Early in life he learned that opening oneself to emotions made one vulnerable. He therefore suppressed every emotion in him that tended to surface. He grew to intellectualise every action. As a child he was regarded as pompous by his peer group and as an 'intelligent and well behaved boy' by their parents. He was admired from a distance, but no one cared to

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get closer. Even as he had shut out the world, the world left him alone.

Intellectual

Durvasa lost all opportunities to learn to cope with emotions in a healthy way. He was a cold, unemotional man and prided himself on being an 'intellectual.' Although on the surface he was fond of his mother for her 'sacrifices' on his behalf, deep down he resented having to earn her love with successes. As the idea of resentment brought on a great deal of stress from within himself, he pushed it deep down into his unconscious and refused to face it. This tremendous reservoir of energy which was kept caged waited for one weak lock to open the door and explode. Unaware of this, Durvasa pushed every emotion down.

Being so very sensitive to hurt, Durvasa did not explore different attitudes to living. He had a limited repertoire of mental attitudes that he considered safe. Any other attitude was rejected. His first problem started with his marriage. His wife, unlike his mother, was a friendly, outgoing person who was not able to fill the gap in his mind that his mother had left when she had died two years earlier. The mother he had internalised kept cracking the whip. He was compelled to drive himself in his zeal to be on top. He therefore neglected his wife in that he had no time for anything other than his work. If she tried telling him anything which was not in exact keeping with his attitude of the moment, he would shout at her. This stemmed from his fear within himself — fear that her attitude might make him change his well ordered fort-like life style within which he stayed protected. In his punishing the other for a different attitude, he was really cutting off in his own mind the small openings to see situations in different ways.

A Hundred Ways

The healthy mind can adjust happily to any situation because it has a million ways of looking at life. The unhealthy mind has a limited repertoire and is therefore improverished in its possibilities. Ignorant of this fact, many people close themselves up, imagining they are in a position of strength while in reality it is weakness. They do not allow themselves to taste of the fullness of life.

When Durvasa found that he could not be in total control where his wife was concerned, he hit out at her continuously, humilating and castrating her personality until she was a pale shadow of herself — an ebmitter-

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ed dejected lady, an outward reflection of his inner mind. This happened also with the three children that he had. One escaped into a glittering social world, the other two kept out of his way, moved out when they were old enough to take up jobs.

Althouh he used high-sounding words like 'honesty' and his 'principles in life', Durvasa was really a weak and frightened child inside. Every time a colleague was praised, he felt insecure. Every time a neighbour's child was appreciated, he felt inferior. He needed to be constantly patted on his back, constantly fed with approval. This was the seed his mother had sowed and which he unknowingly had nurtured until it became a part of himself. He did not realise how every time he criticised, be it his wife, colleague, the press, the government, religious institutions, he was punishing one aspect of his mind that had, for a moment, considered the other suggestion.

Hate Hurts You

When you hate another, you are really hating a part of yourself. Durvasa could not forgive others the fact that they had an attitude he did not subscribe to and which he had to slap away lest it enter himself and be welcomed by a rigid and tired mind. When he came across difficult situations, he had no way out because he had not learnt flexibility. He had denied himself the emotional 'let out'. The only way he could cope with this feeling of being cornered was to cry through his abdomen. His colon burst into ulcers and he wept through his frequent diarrhoeas. This brought sympathy from colleagues; within himself it acted as a peg on which he could hang any failure. He often said "I never forgive fools." Every time he said it of another, his mind said it to itself a hundred times. A hundred times he punished himself at any perceived sign of weakness.

His fear gave Durvasa an arrogance which told him he was infallible. But life showed him otherwise. Every time a stressful condition came up, he would have an exacerbation of the ulcerative colitis. Every time it passed, the colon would heal. Naturally no medicine could help him because the root of his problem was in the mind. On retirement, the only prop he had — his office work — was lost to him. Suddenly, faced with emptiness, a future of no successes, he felt threatened — and he was unaware of this inner fear! It took him four years to accept the fact that other people had a right to their attitudes; that different attitudes were different ways of viewing one

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situation. In opening his heart out to the world, he learned to relax — to forgive the fool within — and make of this fool a wise man.

Many laugh away the word "psychological" because they equate it with 'imagination' and 'being an idea, which is not real'. This is our first mistake. The mind and the body are not separate entities. The human being is not made of parts. He is whole. He is a total mass of energy. An idea has energy. A thought has energy. An emotion has energy — an energy that can change the whole course of one's life. A single thought or emotion can so fire one's life that the energy attached to it can flow out into inventions, scientific discoveries, masterpieces of art. It is the force behind the master criminal, the visionary, the statesman. If this energy is not faced, respected and channelised, it explodes within oneself. People have heart attacks, psychotic breakdowns, gastric problems. If we can love the mind and respect its limitless possibilities, it can be yoked to transcend itself. The mind that is unforgiving breaks itself up into millions of warring bits and eventually destroys itself. The forgiving mind, the mind that loves, gathers into itself the whole world and becomes divine.

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Swami Ramdas did not belong to any particular creed. He firmly believed that all creeds, faiths and religions are but different paths ultimately converging on the same goal. The large number of events chronicled in this Gospel of his life will bear full testimony to this.

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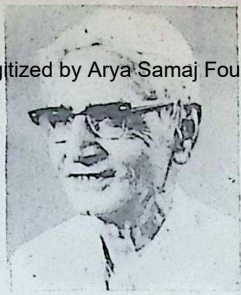
Aranga Srinivasan



Dr. Satyavrat Siddhantalankar

RAJAJI AWARDS PRESENTED

THE Rajaji literary awards, 1981, instituted by Bhavan's Rajaji Centenary Committee were presented to Shir Aranga Srinivasan for his Tamil work **Manitha Deivam Gandhi Kathai** (poetry) and to Dr. Satyavrat Siddhantalankar for his Hindi book, **Vedic Vichardhara Ka Vaigyanik Aadhar** (prose), at the Bharatiya Vidya Bhavan on April 1, 1982.

Presiding over the function, Shri Sadiq Ali, Governor of Madras, emphasised the eternal relevance of Gandhiji's teachings and the inexhaustible store of wisdom in Vedic thought.

Presenting the awards, Swami Ranganathananda of the Ramakrishna Mission, called for concerted effort to promote character among the people to save them from the clutches of "crude materialism." He gave away a cash award of Rs. 10,000/- and citation plaques to the two authors.

Welcoming the gathering Shri M. M. Ismail, former chief justice of Madras and Vice-Chairman of the Bharatiya Vidya Bhavan said the awards were given to works fostering spiritual and moral values.

Others who spoke on the occasion were Shri C. Subramaniam, Chairman, Bhavan's Madras Kendra, Shri M. P. Sivagnanam, Chairman of the Tamilnadu Legislative Council, and Dr. Jayaraman, Registrar of the Bhavan's U.S. Centre.

NOTES & NEWS

"BHAGAVAD GITA FOR EXECUTIVES"

Bhavan's Book Released

AT a colourful function held at the Madras Kendra of the Bharatiya Vidya Bhavan on June 8, 1982, **Bhagavad Gita for Executives** by Shri V. Ramanathan was released by Dr. Raja Sir M. A. Muthiah Chettiar.

While presenting the first copy to Shri M. V. Subba Rao, Chairman and Managing Director of Indian Bank, Sir Muthiah Chettiar cited numerous instances of great men who found the **Gita** as a perennial source of inspiration.

The second copy was presented to Shri R. K. Daga, Vice-President of Hindustan Motors. Tiruvellore.

Raja Sir Muthiah Chettiar presenting the first copy to Sri M. V. Subba Rao.

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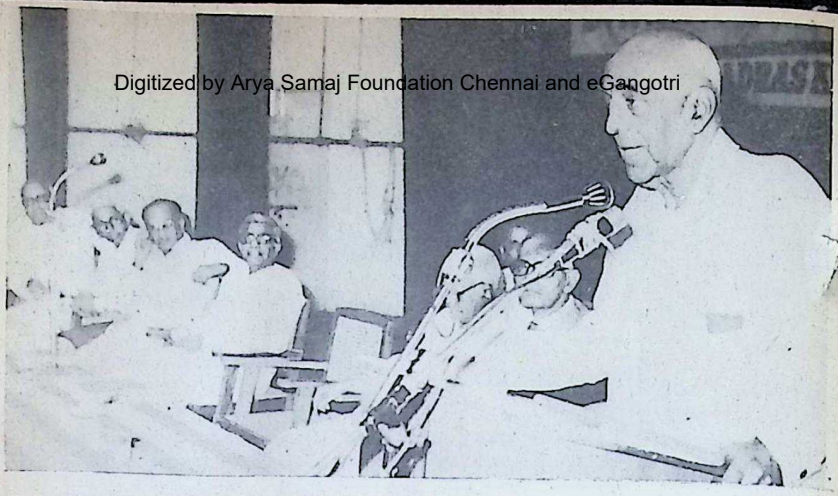


Raja Sir Muthiah Chettiar delivering his speech. Seated (L to R) Sri S. Ramakrishnan, Sri V. Ramanathan, Justice Sri M. M. Ismail, Sri C. Subramaniam, Sri Anna Subramanian, and Sri M. V. Subba Rao.

Shri "Anna" N. Subramanian, well-known scholar, dwelt on the inner significance of various stanzas of the **Gita,** stressing their practical application in day-to-day life.

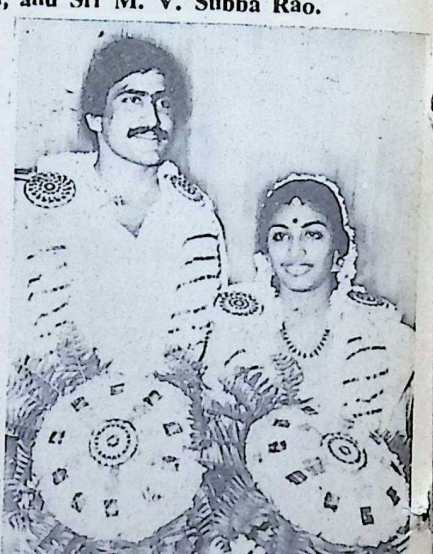
The author, in all modesty, explained what had promoted him to write the book and hoped that it would benefit the readers for whom it was intended.

Shr C. Subramaniam, Chairman of Madras Kendra, welcomed the guests. Justice Shri M. M. Ismail proposed a vote of thanks.

KRISHNAKUMAR WEDS MANJU

The marriage of Chi. Krishnakumar, son of Smt. and Shri R. Vasudevan Pillai, with Sow. Manju, daughter of Smt. and Shri S. Ramankutty, was celebrated on Sunday, June 13, 1982. at T.D.M. Hall, Ernakulam in the presence of a very large gathering.

Shri Vasudevan Pillai, a leading printer, is one of the founders of



Bhavan's Cochin Kendra and was its Honorary Secretary for ten eventful years.

The Bhavan wishes a happy, prosperous and long married life for the newly-weds.

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ACHARYA KRIPALANI MEMORIAL TRUST

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AT an informal gathering in Delhi, some friends and admirers of Acharya J. B. Kripalani have decided to set up an "Acharya Kripalani Memorial Trust".

Some of the projects the committee wishes to formulate are to collect and publish Kripalani's speeches and writings, organise a series of memorial lectures, undertake research and training programmes, and carry on constructive activities in different parts of the country.

Those present at the meeting were Shri Piloo Mody, Shri R. R. Morarka, Shri N. K. Bhatt and Shri Ravindra Varma (all MPs); Shri S. P. Godrej, a noted industrialist; Shri Dharam Vira, former Governor of West Bengal; Shri V. M. Tarkunde, the well-known jurist; Shri B. G. Verghese, Editor of the **Indian Express;** Shri Radhakrishna, Secretary of the Gandhi Peace Foundation, and Shri N. Krishnaswamy.

MRS. THATCHER HAILS INDIA'S LEAP INTO SPACE

WHILE opening the "Science in India" exhibition at the Science Museum in London, Mrs. Margaret Thatcher, the British Prime Minister, hailed India's success in space technology and said it was the culmination of two thousand years of scientific achievement.

Shrimati Indira Gandhi, who also participated in the function said, "The whole world knows something of India's art, its religions, its literature, but very little of our ancient scientific traditions. Unfortunately even Indians do not know much about it. They tend to identify science with the West. Indeed, modern science is a child of the West. But no civilization could have endured without science."

NEW HONOUR FOR DR. SREEKUMAR

DR. P. SREEKUMAR has been recently appointed as Honorary Adviser in Neuro Surgery to the Armed Forces. The 42-year-old Dr. Sreekumar is the Honorary Secretary of Bhavan's Cochin Kendra. A versatile man, he is deeply devoted to the cause of Indian Culture.

Dr. Sreekumar who passed his M.B.B.S. in 1963 with distinction in surgery, obtained his M.S. Degree in General Surgery from Delhi University.

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After working as General Surgeon for two years he joined the Christian Medical College, Vellore, to specialise in Neuro-Surgery. He later obtained M.Ch. Neuro Surgery topping the list of successful candidates from the Madras University, and underwent training in Neuro surgery at several Neuro Surgical centres in the U.S. Fellowship of the International College of Surgeons came to him in 1973.

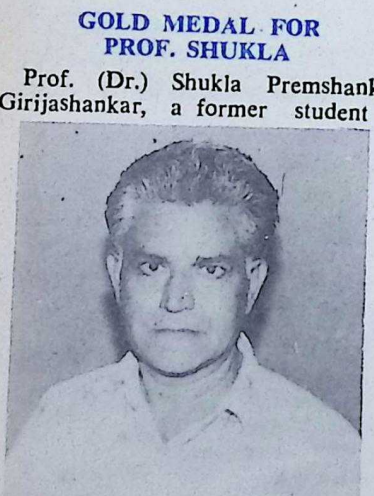
By establishing a Department of Neuro-Surgery in Ernakulam in 1974 he gained the distinction of becoming the first doctor to establish such a department in private sector in the whole of South India.

A person of genial temperament Dr. Sreekumar is the founder-secretary of the Kerala Institute of Neuro Scientists (KINS) and member of the Neurological Society of India.

The Bhavan congratulates him on his new honour and wishes him a career of even greater distinction.

GOLD MEDAL FOR PROF. SHUKLA

Prof. (Dr.) Shukla Premshankar Girijashankar, a former student of Bhavan's Sanskrit Mahavidyalaya, was awarded a gold medal by H. H. Jagadguru Sankaracharya of Sringeri in Dwarka for his thesis on "The Contribution of Adi Sankaracharya to Vedanta Philosophy." He was awarded a Ph.D. degree for the same.



Shri Shukla was a student of Bhavan's College, from where he passed his M.A. in Sanskrit and M.A. in Hindi. He was a recipient of gold medal for the best student of Bhavan's Sanskrit Mahavidyalaya. We congratulate him and wish him more laurels in his literary career.

SHRI R. PARTHASARATHY PASSES AWAY

IT is with profound sorrow that we record the death of Shri R. Parthasarathy who has been closely connected with the Bhavan for over a decade.

Shri R. Parthasarathy, popularly known by his pen-name "Bharata" in the literary world, had his education at Tanjore and Madras. After qualifying for the bar, he practised at the Madras High Court for some time. A competent writer both in English and Tamil, his contribution to the Bhavan's book series was "The Mother's Call and other stories," in English.

Shri Parthasarathy joined the Gandhian Movement in 1930 and undertook to spread the message of Khadi and prohibition.

He joined All-India Radio, Madras, in 1938 and became Station Director. In 1949 he was appointed Director of Information and Publicity and later became the first Director of Khadi in the then Madras State. From 1966 to 1971 he was the Executive Secretary of Gandhi Centenary Committee.

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BOOK REVIEW

HE DIVINE PLAYER: A Study of Krishna Lila by David R. Kinsley, Motilal Banarasidas, Delhi, Price Rs. 65/-.

HIS is a study of Krishna lila in epth and of **lila** (play) in a much ider context in Hinduism as well s in non-Hindu traditions. The rst chapter discusses Play as divine ctivity in Hinduism; the second ocuses our attention on Krishna's ila; the third explains how "play" an expression of man's religious ctivity; the fourth deals with the play" of Saints and the fifth indiates briefly the role of play in non-Hindu traditions.

It is not a theoretical study. Dr. Kinsley had the rare fortune of spending some time in the Chaitanya esearch institute at Calcutta and with other friends and devotees of ne Krishna cult. Hence the author has tried to understand the heart of lila.

All religions aim at realizing the Divine, but it is in Hinduism alone that one finds the acceptance of all the methods, even the newest ones, or the old ones in a new form, such as Transcendental Meditation.

Right from the time of Badarayana Vyasa, the creation of the world is regarded and explained as **lila** (play). But the practical understanding of lila varies, I believe, according to the devotee's background **sattvic, rajasic,** and even **tamasic.** In Maharashtra, all the saints from Jnanesvara, downwards to sant Tukaram and even at present, have always kept to the normal ways of expressing their intense love towards the Divine—Vitthala or Rama.

In Gujarat, while Narasimha Mehta kept to this path, Dayaram expressed his feelings at times in another idiom. The same highly emotional expression is found in many of the Bengal saints quoted in a brief, but informative review by Kinsley.

However, in the ultimate analysis, whether one calls it **lila** (play), the **avadhuta avastha,** the state of complete detachment, the aim of the devotee is to become one with the divine, though this may not be expressed in so many words—for according to Jainism their first teacher Rishabhadeva had become an **avadhuta.** This and similar other practices might draw criticism. Hence one would prefer to be an admirer or devotee of Sri Krishna, particularly Balakrishna or the Krishna of Vrindavana. Remembering Him always, one should strive to see Sri Krishna in a vision while living or to dwell with him in heavenly Vrindavana after death or, as Shri Swami Narayana said, by constantly keeping his image before our mind to attain **Aksharadhama.**

Dr. Kinsley's book is worth reading for its overall view of **lila** and a good insight of **Krishna lila** in particular. It will explain the revival and rapid spread of the Krishna cult n America and even Soviet Russia.

—H. D. Sankalia

THE DEVOTIONAL POEMS OF MIRABAI by A. J. Alston, Motilal Banarasidas, Delhi, Price Rs. 30/-.

AS the author says in the preface, the present work offers the reader a fair anthology of Mirabai's devo-

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tional songs, using for this purpose, the fifteenth edition of Parashuram Chaturvedi's well-known selection. There is an introduction, which deals with Mira's life, the rise and development of Bhakti movement and Mira's place in it. There is also a brief discussion of the literary form and spiritual content of Mira's **Padavali.**

We should all be thankful to Mr. Alston and his spiritual teacher, the late Hari Prasad Shastri, founder of Shanti Sadan, London, and through him all the admirers of Mirabai's bhajans.

—H. D. Sankalia

COSMIC GUIDANCE FOR MAN: By S. Subramanya Iyer. Published by the author, 111/49, L.I.C. Colony, Bangalore-11. First Edition 1980. Pages 48, Price Rs. 3.00.

THIS small book contains an earnest appeal for world peace by resuscitating our forgotten values.

To propagate this knowledge, the author has suggested the setting up of Veda Vignana Mandirs in all major cities of the world. These centres of learning will help us discern the cosmic laws, vitalise our latent faculties, evolve social ethics. In this connection, the author has explained the rational significance of the basic concepts of our philosophy such as the cycle of life, the incarnation, the supremacy of the Vedas the authenticity of the Puranas, Yajna (sacrifice) Dharma (righteous conduct) the law of Karma, etc.

The author has listed and added short notes on 50 physical sciences known to our ancients. They include Vedic mathematics, Parakaya pravesa (the soul entering another body), Brhamanda saram (discovery of the stellar universe) Yantra survasvam (all about machines including aircraft). There is no indication whether the texts are all published or whether they contain anything not known to the present-day scientific world.

The book reminds us of the words of Arnold Toynbee to the effect that, at this dangerous period in human history, the only way to the salvation of mankind is the principle of non-violence as demonstrated by Emperor Asoka and Mahatma Gandhi and that of religious harmony as demonstrated by Sri Ramakrishna.

—V. K. Moothathu

HINDI

NARMADA-DARSAN: By Sri Prabhudatta Brahmachari published by Samkirtan Bhavan, Jhusi (Prayag) U.P. First edition 1980. Pages 428, Price Rs. 10.00.

THE book contains an interesting account of a pilgrimage undertaken by the author and his party on motor vehicles round the Narmada. The party consisted of about 300 persons including a dance troupe (rasa mandali). The journey covered about 5,500 km. and lasted 26 days. It started from and ended at Bheda ghat near Jabalpur where the river flows through rugged mountains of multi-coloured marble. At the end of the journey on the southern side the motor vehicles were taken across the river over a bridge. The party proceeded to Vimaleswar and crossed the mouth of the river through the sea on barges over a distance of about 14 miles to resume the journey. The appended route map gives the details.

The Narmada is one of our holy rivers and the author's approach is reverential. He has described the

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ace of the river and the bounties nature strewn all around with a ligious and poetic fervour. He as narrated several facts of history nd puranic stories associated with e holy places on the banks of the ver. Similarly, he has referred to e life and work of many saints and ther eminent men who have served umanity by propagating spiritual nowledge by their example and by cts of charity. He has lamented he present dilapidated condition of ome of the temples and ghats that ere once a wonder.

In touching words, he has describd how easily the journey was financd, how the party was provided with ree accommodation and food by devotees, admirers and charitable nstitutions and how the simple village folk flocked to receive the party and to look after the comforts at every halt. In return for the hospitality, the party entertained the local people with religious discourses and dances. All these are described as effectively as in a novel.

The author has stressed the religious significance as well as the educational and psychological value of pilgrimages. Relying on earlier books he has described the numerous sacred spots on the Narmada which his party had to leave out.

The author is well-known to the Hindi world as a saint and a prolific writer. The Bhagavathi Katha in Hindi is his **magnum opus.** It is a critical analysis of the Bhagavatha, the Gita, the upanishads and the Brahmasutras (all Sanskrit texts).

The present book is a source is pleasure and profit.

—V. K. Moothathu

SANSKRIT

SRIMAD APPAYYA DIKSHITENDRA, Collection of Stotraas, Vol. 3. Dikshitendra Granthavali Prakasa Samiti, Secunderabad 6 A.P. Price: Rs. 25/-.

SRI NARASIMHA BHARATI, the great pontiff of the Sringeri Sankara matha in the 1910s, conceived the idea of the collection and publication of Sri Sankara's works and that was taken as a spiritual injunction by P. K. Balasubramaniam who brought out a superb edition of the present Vani Vilas series in twenty volumes. An equally historic event is the publication of this edition of the works of Appayya Dikshita. Owing to a happy concatenation of circumstances, the suggestion this time has come from the Kanchi swamigal and the undertaking has been shouldered by the distinguished scions of the family. Once over the ages, such avatars of Sarasvatidevi as Appayya Dikshitar are born. When Bhattoji Dikshitar reduced Panini's **sutras** to a new order and wrote his **Siddhanta Kaumudi,** he had referred it to the polymath at Adayapattam who appreciated it and set the seal on this novel arrangement.

The days in which this great scholar lived were days of bitter sectarian controversy. The Puranas were of three categories, relating to the three primal gods—Brahma, Vishnu and Siva, but the keen contest was between those of Vishnu and Siva only. In order to minimise the weight of the Siva Puranas, the Vaishnavas said that they were Tamasic ones and hence of lower value. Two kinds of persons could counter this narrow and partisan view successfully, those who were eminent intellectuals who could rise above the din and dust of short-lived controversies and, secondly, persons touched with a real spiritual outlook. Appayya Dikshitar was

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both. In spite of great provocations and his strong Saiva bent, he lived and died a true Advaitin. This is discussed properly at pages 1 to 8 of the English introduction to Part 3 of the book Brahma Tatva Stava. Five great poems are included in this book by which this great **samanvaya acharya** brought about a reconciliation between the three opposing outlooks of Advaita, Visishta Advaita, Dvaita and prove that each was possible from its own premises and standpoint. A timely and welcome publication which does credit to all concerned in bringing it out.

—**T. R. Rajagopala Aiyar**

TAMIL

SRI BRAHMA VIDYA CHATUS-SUTRI. Published by Gurukulam, Abhiramapuram, Madras 18, Price Rs. 10/-.

THE task of translating the Brahma-Sutra Bhashyam of Sri Sankara from Sanskrit into Tamil was first undertaken (so far as my personal knowledge goes) by Kadalangudi Natesa Sastrigal, the famous astrologer and vedantin, between 1910 and 1920. This second attempt in the 1950s is of the Chatus-Sutra portion alone. It is by Sri Thethiyur Subramania Sastrigal, a pandit whose name is one to conjure with in vedantic circles.

In our days, we started reading the Sutra Bhashyam of Sankara along with the clear and easy commentary of Ramananda. The famous Sadasivendra yogi of Thiruvisalur (near Kumbakonam in Tanjore district) wrote three volumes for the sake of Sanskrit students. He wrote a 'Brahma Sutra Vritti' summarising the 'Ramanandiyam'. He wrote a 'Yoga Sutra Vritti' and a summary of Appayya Dikshitar's **Sidhanta Lesa Sangraha.** The present work by Thethiyur Sastrigal is based on the Vritti of Sadasiva, but with considerable modification.

The four Sutras are the crux of Badarayana's **Brahma Sutra.** Their importance can be gauged from the fact that the Panchapadika of Padmapada is almost a commentary on them. Volume one of the scholarly edition of the Brahma Sutra's by Anantakrishna Sastrigal is confined to this **chatussutra** portion. The clarity of his expositions and the close analysis carried out in this small but masterly work is of considerable help to students who have read, as well as those who are entering, Vedanta studies. This book will serve as a memorial to keep alive the services of one who generously gave his all by way of learning to his students, and whatever he earned to his Gurukulam and the public.

—**T. R. Rajagopala Aiyar.**

ABHIRAMI ANTHATI

THE Valmiki Book Company, 5, Kasiraman Street, Kumbakonam, Pin. 612 001 has brought out a neat 40-page edition in Tamil of Abhirama Bhattar's celebrated devotional work, "Abhirami Anthati," with Sri Lalita Ashtottara Satanamavali as an appendix. A copy of this book will be sent free to those who contribute Rs. 2/- towards the Navagraha Deepam to be offered to Sri Venkatachalapathi at Tirumalai, says an appeal issued by Sri Balaji Rama Swami.

Edited by S. Ramakrishnan, Published by Bharatiya Vidya Bhavan, Munshi Sadan, Bombay-400 007
at Associated Advertisers & Printers, Bombay-400 034. Mg. Ed. J. H. Dave; Associate Ed. K. Subbarayan.

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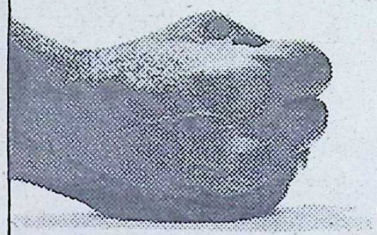

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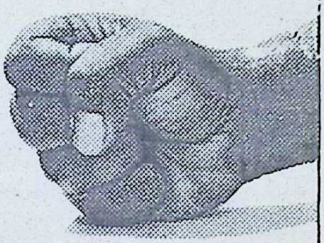

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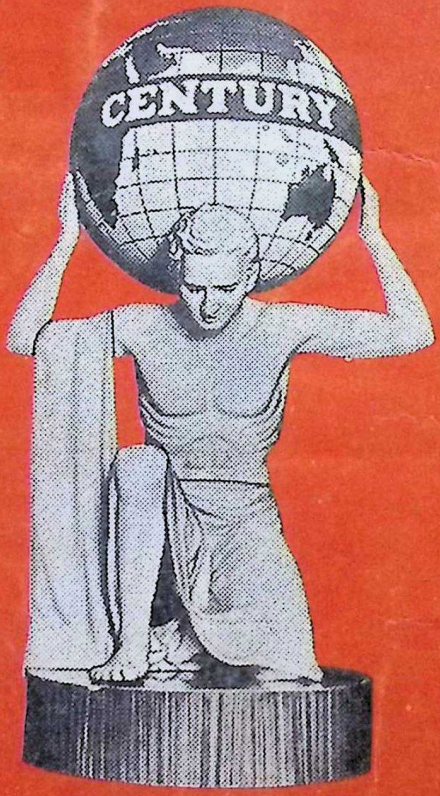

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